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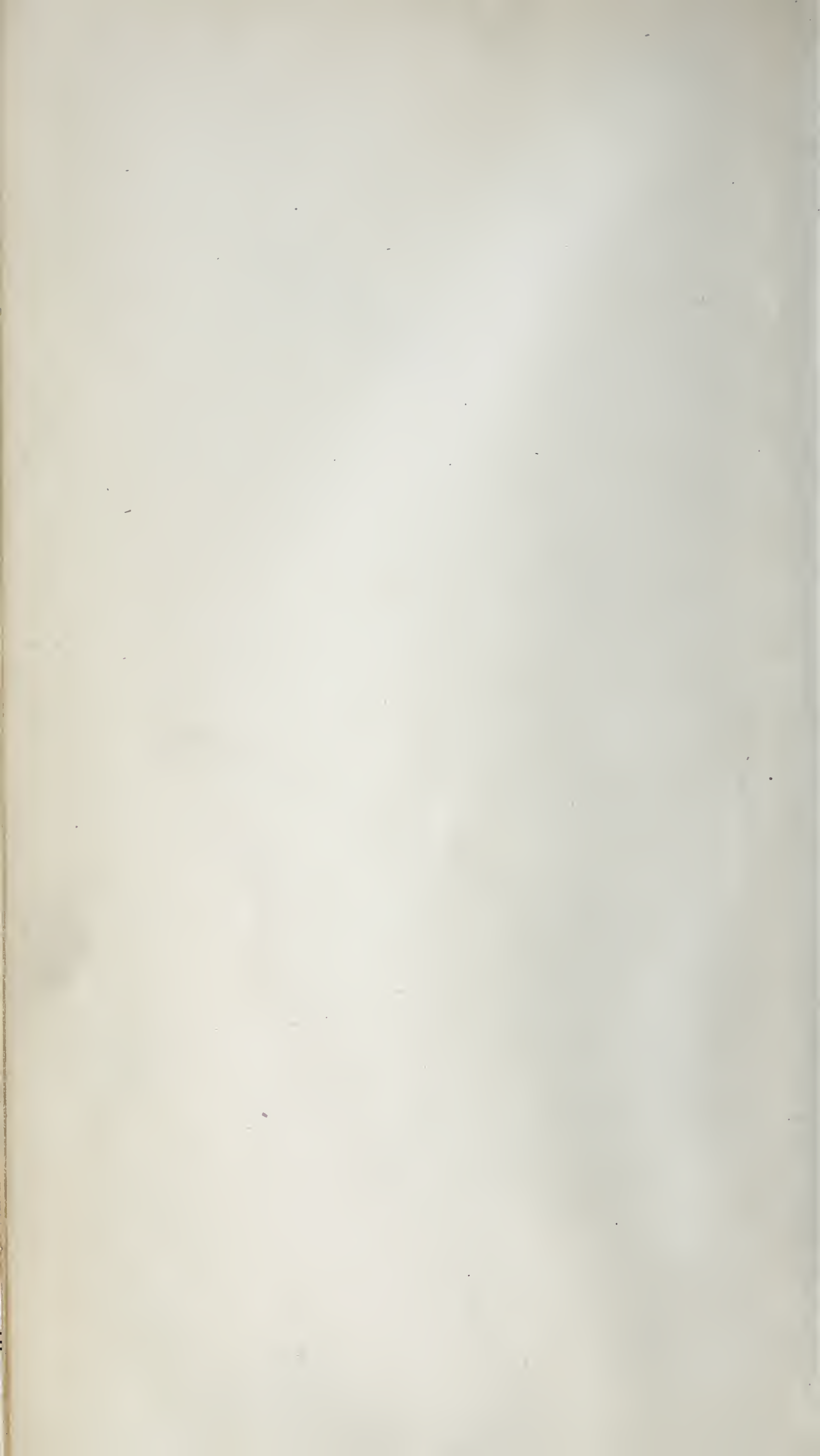
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THE
LUTHERAN QUARTERLY.

EDITED BY

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WITH THE SPECIAL COÖPERATION OF

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NEW SERIES—VOL. XII.



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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

JANUARY, 1882.

ARTICLE I.

THE RELIGION OF EVOLUTION AS AGAINST THE RELIGION
OF JESUS.

By PROF. W. H. WYNN, PH. D., Professor of English Literature and the Science of Language in the Iowa State Agricultural College, Ames, Ia.

It is certainly no sign of cowardly flutter or weak-kneed panic, to be solicitous for the fate of religion in an age when materialism has laid siege to all the long cherished convictions of men, under prestige of the broadest and most brilliant generalizations that science has ever made. Never has Christianity been assailed by weapons so formidable or by combinations so strong. Evolution, in the sense of an impersonal law governing all things, to which now all the biological and physical sciences consentingly do honor, is put forward as either reducing to a blank all that ethical and spiritual region over which religion was wont to hold sway, or, as itself, so working off what are called the anthropomorphic crudities of religion as to leave nothing behind. Agnostics on the one hand, and those who inconsistently enough call themselves Cosmic Theists on the other, with a large *dilettante* following among all ranks of literary men, philosophers, critics, novelists, poets, historians, and divines—all under the incantation of that single word evolution as impersonal law, are marching on with well disciplined tread to the final extinction of religion on the earth, unless—some retributory shock shall arrest the process in the midst.

This foreboding is often rebuked by the very persons who are most active in stirring it up, with the caution that there can be no real conflict between science and religion, that the same God makes himself manifest in the natural world that speaks so impressively in the soul of man. But what if the God offered us turns out on examination to be no God at all! No doubt the vast physical forces which are lending themselves daily to some new and wonderful triumph of man over the limitations of his estate, will be found at last, when traced back to their ultimate home in the bosom of the Infinite, to have the same origin, the same fraternity, with the spiritual powers of man, but what is the Infinite which is thus set up as the common goal at which science and religion must both arrive!

No one can look thoughtfully over these issues as handled with every token of mastery by the leading scientists of our day, without feeling that religion—and especially Christianity—is passing through a fiercer ordeal than it has ever before been subjected to, and that the great current of scientific thinking is either against it in fixed and determined attitude, or away from it as something practically sloughed off in the progress of the race. And now, if the peril is as imminent and alarming as it seems to be, there can be no advantage in hushing it up; rather by putting ourselves resolutely before the facts, we shall become impressed with the immense responsibility the emergency entails. Religion differs from science in being more deeply entrenched in the character and conduct of men, and if we are to lose it there is in reserve for society a vast if not a disastrous revolution, and it is the part of prudence to get ready for the change. If however it is imbedded in the very nature of man, and is found at the centre of all the upward movements of the race, it is important that all attempts to set it aside, either in the way of open attack or slow covert undermining, should be promptly met by those who in any way stand for its defense.

THE FIELD SURVEYED—AGNOSTICISM.

Religion suffers at the hands of scientific men in two ways: first, as involving a great reality beyond the range of their special pursuits; and, second, as insisting that that reality is a per-

sonal something capable of thrusting itself by times into the region of sense. In other words, religion means God, a free, intelligent, personal Power, that pervades the universe and is above it; and then it means, especially in the Christian religion, that this God has in some exceptional way put himself into the currents of human history, and extemporized himself, so to speak, in human flesh and blood. Scientific men, adopting Mr. Mill's formula that "we know of no world but matter," are pushing on to the conclusion that the beneficent, all-wise Power which religion professes to apprehend either does not exist, or is a conception so wholly out of the range of the human faculties, that about it nothing certain can be known. If having touched upon the awful Mystery they have been made aware in some indefinable way that it is, they have tarried long enough to label it the Unknowable, and then have fled away from it as something with which the baffled intellect of man has nothing to do. They will have nothing to do with that about which religion has all to do; and this is exactly the meaning of this new matter of Agnosticism which proposes to replace the religions of the world. The reasoning is specious. In all our researches into nature we are ever and anon fetching up at a limit beyond which there is impenetrable darkness, where fact ceases—a vacuity where, for beings constituted as we are, there can be no fact. It is therefore a useless taxing of our powers to be forever prying into that which we cannot know; and the policy of true wisdom is to shut away from the thought every anxious inquiry about such things, and give up the energies intelligently and industriously to such ends as come within their reach.

Religion, however, implies the worship of God, and obedience to what is conceived to be his will. Go into any church in the land, and you will find men assuming to talk with their heavenly Father as friend communicates with friend, rehearsing their trials and defeats, their filial longings and hopes, in their efforts to keep themselves wholly loyal to His impulses in their souls. But now science comes in to say, that the Mystery after which these people are groping, is so entirely out of relation with the human mind that it is absolutely impossible to think

a rational thought or utter an intelligent word about it. We know nothing, and can know nothing whatever, as to what that is—if indeed there be anything—which lies behind the phenomena of the visible universe; and if we pause in awe before it, it is because of the recognized impotence of our faculties, and by no means because we have seen anything in it to adore. In the view of those who think in this way, you might as well expect a man standing on the brink of an illimitable abyss, with nothing but darkness and emptiness before him, to fall down and worship that darkness and emptiness, and pour out unto it his thanksgiving and his praise.

THE RESARTUS DOCTRINE—HERO-WORSHIP.

Taking the mildest phase of this kind of sentiment, the one least allied to atheism, and significantly enough, the one having its ablest expounder in a literary Titan outside the scientific ranks, who all his life long went slashing among them with the imperturbable vehemence and savagery of Odin—the theory, so far as it can be gathered, which Mr. Carlyle was wont to set forth with his peculiar unction and power—this view only intensifies the peril with the added fascination which poetry affords. It is this: “This universe, ah me—what could the wild man know of it; what can we yet know? That it is a Force, and thousand-fold complexity of Forces; a Force which is not *we*. That is all; it is not we, it is altogether different from us. Force! Force! everywhere Force; we ourselves a mysterious Force in the centre of that.”* “Well sang the Hebrew Psalmist: ‘If I take the wings of the morning and dwell in the uttermost parts of the universe, God is there.’ Thou thyself, O cultivated reader, who too probably art no Psalmist, but a Prosaist, knowing God only by tradition, knowest thou any corner of the world where at least Force is not?”† Then follows an exposition of the new “Gospel of Man’s Force, commanding, and one day to be all-commanding.” The Force which awes us in the illimitable dome of ether stretched above us, in the snow-capped mountain peaks, in the black thunder cloud roar-

*Hero-Worship, Lect. 1st, Hero as Divinity, p. 11.

†Sartor Resartus, p. 68.

ing in the distance, impresses us with its divinity only when it drops out of its immensities and becomes incarnate in a human will. When this inscrutable Force takes on the personal habit of some mighty genius in the proliferations of mind, or the sovereign energy of some transforming will, we recognize then its transcendent scope and meaning, and instinctively call it divine.

Here, evidently, is the key to Mr. Carlyle's Hero-Worship, a scheme of devotion which he would set up as inclusive of all forms of religious emotion, and incitive of every noble inspiration whatsoever. Hero-Worship "is to this hour, and at all hours, the vivifying influence in a man's life. Religions I find stand upon it; not paganism only, but far higher and truer religions—all religions hitherto known. Hero-Worship, heartfelt, prostrate admiration, submission, burning, boundless, for a noblest, godlike form of man—is not that the germ of Christianity itself? The greatest of all heroes is One—whom we do not name here? Let sacred silence meditate that sacred matter; you will find it the ultimate perfection of a principle extant throughout man's whole history on earth."* This deific Force, whatever it is, in the universe around us, puts itself in palpable apprehension and obtrusive grandeur before the eyes of men in the inspired ones, the geniuses, the exceptional spirits, who epitomize whole epochs in their lives. Before these we instinctively prostrate ourselves in awe, and in communing with them we are imperceptibly drawn into their higher plane.

The new worship, then, is to take great men for its gods, and have them embody for us the inscrutable Force. Among the Heroes who make up our Olympus, Christ, no doubt, is to have a place, and it already appears that the place awarded him is in keeping with his unapproachable sublimity and worth. He is the Hero of all heroes, but finally a Symbol like the rest. In all kinds of men the Ultimate Force embodies itself, in artists, poets, peasants, and kings; but in all cases the great man is but a symbol of the all-pervasive Force which we cannot comprehend. These Symbols, then, are the proper ritual of the race, and all religion will be but the worshipful coalescence of

*Hero-Worship, pp. 14, 15.

the lesser souls with those of larger mold. Dante, Shakespeare, Goethe, Mahomet, Cromwell, Frederick—all these have touched their respective peoples to the core, and these and their like are therefore entitled to the religious homage of mankind; and for aught that appears this is all the religion that men can have. Jesus, of course, will always be recognized as a larger and more diaphanous Symbol than all others, because of the peerless beauty and symmetry of His life, and the unparalleled richness of the moral fruitage that has passed from Him into the social destinies of the race. But He is a Symbol none the less, only of larger proportions, among the constellated Symbols which men will finally adore.

DR. TEUFELSDRÖCKH AND HIS SYMBOLS.

But Teufelsdröckh must speak for himself. "Highest of all symbols are those wherein the artist or the poet has risen into the Prophet, and all men can recognize a present God, and worship the same; I mean religious symbols. Various enough have been such religious symbols, what we call *religious*; as men stood in this stage of culture or the other, and could worse or better body forth the God-like; some symbols with a transient intrinsic worth; many with only an extrinsic. If thou ask to what height man has carried it in this manner, look on our divinest Symbol: on Jesus of Nazareth, and His life, and His biography, and what followed therefrom. Higher has the human thought not yet reached: this is Christianity and Christendom; a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest."* All this is supported by one other phase in the Resartus doctrine of Jesus. It was the distinguishing glory of this preëminent Symbol, that from the lowest grade of life he was able to attain to the highest, and out of the amazing fullness of his moral resource to pour a flood of light and comfort over it all. There are two kinds of toilers in the world, and Jesus belonged to them both—those who expend their energies on the perishable material of food and shelter,

*Sartor Resartus, p. 217.

ministering to the grosser but no less pressing physical wants; the other class working among the spiritualities, the philosophies, and bringing light and nourishment to the intellects and hearts of men. Jesus was a toiler in both these fields, reconciling their diverse experiences and lifting all the details of duty and trial into the dignity and grandeur of disciplined virtue. He did this as no man ever did, and He is now, therefore, the "Peasant Saint" by way of distinction over all other saints who have gone to their apotheosis through the corruptions of this world. "Unspeakably touching is it," says the Dr., "when I find both dignities united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimar in this world know I nothing than a Peasant Saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness."*

This is absolutely all that Teufelsdröckh has to offer us in interpretation of our Lord the Christ. No doubt it is true as far as it goes. Jesus is a Symbol of vast significance and perennial power in the world. But He is more, immeasurably more, if His own words, and the unvarying *consensus* of all the deepest Christian experience of subsequent times is to be taken into account. There is here a sea of being which Mr. Carlyle's plummet will never sound. Notwithstanding his brilliant fanfaronading against the "dirt" school of atheistic philosophers, Mr. Carlyle has simply swept through parallel arcs on the transcendental side with the scientists whom he hooted, and measured no wider areas in the spiritual life of man than did Comte, when he called all the world to the worship of Humanity without God or king. The large, strong, powerful human element in his musings and thunderings is as refreshing as the breath of the salt sea, but the Divine-Human has no proper place in his scheme.†

*Sartor Resartus, p. 221

†It may seem gratuitous to place Mr. Carlyle in such company, but he is so largely under the Force idea of our century that with Fichte's leading conception he seems ultimately to have run quite counter to Fichte's drift,

GOD-RANK OF JESUS—CRUCIAL TEST.

We are not mistaken when we say that the deific element, the God-rank, so to speak, of Jesus, is meeting with antipodal resistance in the scientific mind of our age, and that this has so permeated the thinking of the masses through a great variety of distinctly traceable channels, that now Christianity is brought finally, in this issue, to its crucial and decisive test. Whatever the religion of Jesus turned out to be in the detail of its dogma, and in the long quarantine of the Middle Ages when it hovered brooding over civilizations slowly emerging from the social chaos consequent upon the fall of the Roman Empire—whatever it turned out to be in the hands of Luther, or Calvin, or the Puritans, or Unitarians of a later day, in its primitive sources it involved, beyond all question, the worship of Jesus, the ascription in the most unrestricted sense of divine honors to him. This is in the bosom of the New Testament Scriptures, not textually, to be set forth and maintained by a skillful array of passages collated at wide intervals and dove-tailed and manipulated so as to be made to sustain a cause; it is there as the effluence of the work itself, so that you could not drop it out and have the shadow of a Messiah left.

So pervasively is the God-rank of Jesus in all these writings that it can be easily foreseen that whatever widening discoveries legitimate criticism may make, and however keen and merciless the implements it may ply, it can never so much as touch this quality, the inexpugnable, breath-like aroma of the book. Therefore, despite all criticism, the common perception has set its gauge rigidly to this, that Christianity honestly interpreted must mean Jesus taking the place of God, or coming visibly and palpably to view in the personality and figure of the great Nazarene. The history says and breathes this, and the unbroken testimony of subsequent times going to this history, unspoiled by philosophy, can bring back no other report.

dropping religion out of his creed, except in some diluted Goethean recension of it, as the "Worship of Sorrow." This powerful "scourge of the miscreants" really had no system; he was simply Prometheus writhing empaled on the hard rock of our materialistic age. He did the work that Positivism with its Religion of Humanity essayed in vain.

Why, miracle alone! how like a broad seam, a world-belt, a very zone of the divine, it runs through everything, and gives it, so to speak, a solstitial energy from God. As if whatever this man touched got instantly a sense of the master hand that was twining among the stars and setting the universe to the rhythm of his pulse. Diseases skulked like evil demons from the bodies of men when they heard His voice—all diseases, of whatever kind; and death itself in more cases than one gave up its grave-bound victim to the light of day. If a man were sitting down to this book to get the essence of it without any besetment whatever from foregone habits of thought, and should find a life, as he evidently would, of a wholly unpretentious character, and clearly human in every vein of it, but beginning in miracle, and set all the way along with miracle as the sky is set with stars, and finally winding up with the supernatural glories of the resurrection flashed and re flashed across the dull eyes of mortals for forty days in succession, he would be of a singular mental organization if he should fail to see in it all that the consenting sentiment of Christendom has seen in it in every age since, to wit, a superhuman being travailing in the flesh.

The *ensemble* of this man's life is so obviously human and superhuman, and there is over it and through it all such an exacting vein of realism, that we instinctively resent, in the mere name of honesty, every attempt to bring down this lofty figure to a barely human plane, turning away always in chagrin from the desiccated residuum which every such effort has left behind.* All those elements which usually accompany fiction, the *miris modis* of legendary marvel, the extravagancies of popular fancy, the dreaminess which makes up the halo in which the great heroes move, Achilles, Æneas, Sigurd and Arthur—there is none of it here, not a single particle of it in the life of

*It were better for Mr. Chadwick and men of his class to announce a Neo-Christianity than to prostitute criticism to the obviously dishonest practice of making over the Jesus of the New Testament into a fiction which the evolutionist may accept. It is pandering—if not something worse.

our Lord. And so the problem is a most confounding one to get this story so toned down that the wonderful figure in the centre of it may stand out consentingly with the great leaders and benefactors of the race, with Buddha, Socrates, Mohammed, and the rest, in the accidental supremacy of superior endowments and occasion, but in no assumptions of deific rank. But the story when so toned down becomes in every case the colorless fabric of dissolving myth.

Unprecedented in all literature is this story of our Lord. If you dilute the central character in the least, or bring it down in any way sensibly from the high deific plane on which it stands, you have the greater marvel on hand, the astounding literary puzzle, the freak by which such a biography could have been written.* If we revolt from the miracle of the man, there is the greater miracle of the book. For if we eliminate this thing which gives significance to the book, and has gone so pervasively into the religious experience of all subsequent times—the conception of a supernatural person with supernatural gifts—aside from the utter worthlessness of what is left, there is the more difficult task of saying how the story in its original form came into shape. All in all, then, it is settled that Christianity in its main currents must hold on to the God-rank of Jesus, and that all concessions on this point are in so far a virtual abandonment of its primitive idea, and in the end must lead to the surrender of the whole.

THE RELIGION OF EVOLUTION—AUTOMATISM.

The religion of evolution will have none of this. Under the spur of scientific enlightenment that phase of Christian sentiment must in any event be dropped behind. We have had a new revelation in the domain of physical law, discoveries after discoveries falling upon us in astonishing and bewildering frequency, each one trenching heavily upon territory hitherto given up quite exclusively to the control of agencies somehow out-

*John Stuart Mill says in his *Essays on Religion*, pp. 253-4, that the character of Jesus is "something unique in the history of the world, beyond the power of any such writers as the Evangelists to have imagined for themselves."

side of the cosmic scale. Phenomena which formerly were thought to be the direct expression of the movement of a will, human or divine, self-poised and self-directed, among forces otherwise following an invariable order of sequence onward and forever, are now redeemed from their shadowy incongruity, and set forth clearly as part and parcel of the sum of things. *Automatism* is the word which condenses the speculative goal toward which all the brilliant discoveries of our time are said to be pointing; and in certain high quarters we have had it authoritatively announced that the express mission of science is to push on its conquests into the region of the supposed supernatural, reducing it all finally to the reign of "blind law." As the realm of science advances the region of blind law is opened out; or more properly science can know nothing beyond the limits in which blind law is supreme.

This conception lies at the root of the prevailing doctrine of evolution, and its exactions are not a whit abated when it comes to be applied to the operations of the human mind. All things are swept onward not by the all-regulating throb of the infinite pulse, but by adjustment and re-adjustment in an endlessly shifting panorama of things. The human brain empirically thought to be the watch-tower in which a free spiritual being was somewhere enthroned, with a qualified supremacy over the grosser organism to subject it to its will, is now found to be but the battery in which the well known physical and chemical forces take on the elusive habit which in the absence of better knowledge we designate thought and free-will. It is sanguinely hoped and confidently believed, on the basis of what science has already achieved, that the day will come when what we now call intelligence and love will be discovered to be the more and more attenuated throbbing of the neural mass; and when as Mr. Bain advises, the terms freedom, self-determination, liberty of choice will be laid aside as having no real meaning and ministering only to the pride of man.*

* Bain says, "Liberty of choice has no real meaning." See *Emotions and the Will*, p. 550. Mr. Fiske works it out that the will is but the "dynamic tension between various nerve-currents each seeking to discharge itself along the most permeable lines of transit."—*Cosmic Philosophy*, p. 177.

Whither all this must lead it is easy to see. Let thought and love become physical forces, highly differentiated it may be, but subjected like the rest to the fated grinding evermore of this cosmic machine, and immediately our whole conception of the universe must undergo a change, a new inventory must be made, and the moral world with personality and responsibility must be dropped from the scale. This is inevitably involved in evolution as a species of automatism applied to the human mind.

Now let us observe this process as it flows out destructively into the realm of religious life. Human personality in the sense of a free spiritual being, intelligent and loving only as such attributes are conceived of as indissolubly bound up in the unity of a self-conscious self-active ego—this must go out; this must be totally annulled and expunged under the new doctrine of reflex action as discovered in the brain. If you push your objection that intelligence and goodness cannot be conceived at all except as inhering in a free personality, that a machine, however complicated and delicate, cannot be wise, cannot love, you are answered that science penetrating the subtlest tissues of the brain, can find no other forces and no other laws at work there than it finds and measures in other portions of the system less difficult of approach. As you look upon the human brain under an improved microscope, you are required to put together two words—the ‘*open sesame*,’ for this confounding mystery—*correlation of force* and *monism*, and the secret is up. It is the office of science to correct the empirical misconceptions of men, and put a reality where a mischievous seeming before held sway. Personality, then, as it figured in the old system of thought, even on the plane of human life, and primarily there, was a mistake, and must henceforth be dropped from our vocabulary, or be so re-rendered as practically to disappear. And if so on the human plane, how much more so in the undiscoverable region lying beyond!

WORSHIP OF THE UNKNOWNABLE SERIOUSLY PROPOSED.

Now we have no disposition to represent the sentiment of this class of men in the least degree divergent from what they wish it to be. The unknowable is a veritable *terra incognita*

with them; they impinge upon it in all quarters; they know that it is, but what it is they can never in the least degree comprehend. Mr. Spencer, after having warned us in his "First Principles" against predicating anything of it whatsoever, finds himself in a subsequent treatise—and indeed generally—calling it a "Power," and giving it by way of instinctive reverence a capital P. The Religion of Humanity, he is saying, is a dream of the Comteists that can never come true, because the mind of the race must hold on to "the thought of a Power of which Humanity is but a small and fugitive product—a Power which was in course of ever-changing manifestation before Humanity was, and will continue through other manifestations when Humanity has ceased to be."* It is a Power, then, evolving itself in all the diverse phenomena of the physical and mental worlds, perduring as they change, and, because utterly beyond the capacity of the finite intellect to comprehend, the very theatre, the *solum natale*, on which religion must thrive.

Mr. Spencer has no notion of sacrificing religion in the stilted march of his Synthetic Philosophy; on the contrary as it forms the opening chapter, so it continues as a sort of implied aim with him always to concentrate his formulas on this deepest yearning of the race, and show to what point objectively evolution has carried it, and what the wisdom of the world has dropped in the rear. Mr. Spencer believes that the roots of religion are down deep in the very constitution of the human mind, or, as he would prefer to say, in the "germinal sentiment of awe" which the savage feels in the presence of many mysteries, and which is only deepened and refined in the presence of the all-inclusive Mystery which science reveals.

Religion, then, deanthropomorphized in the process of evolution, is Mystery-worship and nothing more. In any event the region of mystery is its native star; and the man who would rightfully attend to its claim must see to it, primarily, that he projects no finite image of himself over into that realm, nor conjures from its awful silences an imaginary glare to illuminate its depths. It is an undiscoverable abyss. And he is the most

*Study of Sociology, p. 311.

devout man who will go about with these infinite solitudes on his right hand and on his left, without altar, or sacrament, or priest, or prayer, but standing in mute awe whenever the overpowering Mystery thrusts itself intrusively in his way.

It is something. It is nothing. It is a Power, it is true, and a cause; and there is something awfully significant in these words. But we have the feeling that Mr. Spencer in so defining it was unwarily tresspassing the boundary line within which every scientific system is by supposition logically circumscribed. Our conception of a power is indissolubly bound up in our conception of a will, and to call the incognizable behind all phenomena a power is virtually to commit the unpardonable sin of projecting the self over into that undiscoverable realm. There seems scarcely any excuse for this in one who has been so solicitous on this point in warning others, and has surrounded this central doctrine of his system with all sorts of safe-guards, resorting to special devices that his meaning should not be misunderstood. Yet there it stands a most conspicuous example of *fallacia equivocationis*—an attempt to settle the foundations of religion on *yes* and *no*. “The object of the religious sentiment will ever continue to be—that which it has ever been—the unknown source of things; while the *forms* under which men are conscious of the unknown source of things may fade away, the substance of the consciousness is permanent. Beginning with causal agents conceived as imperfectly known; progressing to causal agents conceived as less known and less knowable; and coming at last to a universal causal agent posited *as not to be known at all*; the religious sentiment must ever continue to occupy itself with this universal causal agent. Having in the course of evolution come to have for its object of contemplation the Infinite Unknowable, the religious sentiment can never again (unless by retrogression) take a finite knowable, like Humanity, for its object of contemplation.”*

Quieting now, as best we may, our mental revolt at the stubborn incongruity of expression which imposes upon the relig-

*See the opening Chapter of 1st vol. of Spencer's *Synthetic Philosophy*, also the passage as quoted in Ueberwig's *History of Philosophy*, 2d vol., p. 433.

ious sentiment the task of being occupied with that of which it can know nothing, we may pass on to take in what evidently the writer means, that the mystery of absolute Being is that upon which the religious sentiment preëminently broods. A doctrine like that, suitably qualified, must immediately command the assent of all thoughtful persons to whom religion has any reality at all. But when we are furthermore instructed that the Infinite Unknowable becomes the object of the religious sentiment by a process of evolution involving "the fading away in the thought all those anthropomorphic attributes by which the aboriginal idea was distinguished," we have struck upon the point in this philosophy in which the issue between it and the Christian religion is definitely made up.

CHRISTIANITY SLOUGHED OFF.

Christianity is a species of anthropomorphism, unquestionably so in its primitive records and in the earliest organized form it historically assumed—now Mr. Spencer sets forth that in the course of evolution this feature of it must be dropped, and that it can hope to retain its hold on the minds of men only in so far as it coalesces with the worship of the Unknowable, pure, inscrutable, unpenetrable, opaque. It is easy to see that Christianity crushed down and tied up within these limits cannot exist at all, and that if the religion of science in this shape is finally to prevail, the religion of Jesus must wholly succumb. For the God-rank of Jesus, the most adhesive feature of his religion, and as we believe the essence and soul of it, must fade away, presumably, from the minds of men as the new apocalypse of the Infinite Unknowable progressively dawns—this being utterly incompatible with all anthropomorphic modes of thought.

Now we are profoundly impressed with the conviction that the religion of Jesus is essentially anthropomorphic, that it was primitively designed so to be, and that moreover this special feature of it was adapted to meet a mental and moral exigency in the spiritual development of the race which could not otherwise be met. We think it can be shown, not of course without those trammeling difficulties with which all such high themes

are beset, that this distinguishing claim of Christianity as a historical intrusion of God in the flesh, instead of falling back among the innocent superstitions with which all religions in their immature stages are mixed, and destined like them to be sloughed off as the higher stages of development are attained, is rather the feature of it that puts it at the culminating point of all religions, and makes it the substance of which all their dreams, and legends, and theophanies were but the adumbrations and the pledge. We are now deep in the comparative study of the religions of the world, and we find that everywhere there is a desire, a craving, for just such a manifestation of the inscrutable divinity as is alleged to have taken place in the *parthenogenesis* of New Testament report. All prophetic souls dreamed of it, and the yearning was so strong for it that the poetic imagination made an actual place for it in the fabulous eras of the past. But everywhere it is manifestly a dream, and in no instance, except in that of the wondrous world-event occurring in Bethlehem of Judea, can the alleged *avatar* be subjected to a chronological test.

In the midst of the ages Jesus comes. The date can be definitely made out. The manner of the advent, and all collateral corroborating events are circumstantially retailed with no glamour of oriental fancy, and none of the dimness that characterizes the great ethnic dreams. It is an event soberly told, and woven in with an unpretentious rehearsal of deeds, and discourses, and self-sacrifices, and benefactions, in such shape as to pour the unstinted glories of the Divine-Human upon the race, and at the same time through the intense realism of its tone to preclude all thought of demiurge, or demigod, or Gnostic Æon floating in the mist. Here is a real man and a real God too—I mean as wrought out in the literary detail of the story that is told.

PERSONALITY AND WORSHIP.

But we must go deeper. It is one of the indisputable data of the negative philosophy that now rules the day, that the human mind cannot go far behind the phenomenal world. There is a mystery there to which the unaided intellect of man can almost have no access at all. While granting this, we cannot help

thinking that the philosophy of the Unknowable as now formulated is somewhere radically false, and that, finally, when our confusion has cleared away we shall emerge with the discovery that the Infinite and the finite are the two inseparable poles of human thought, the one being implicitly thought in the other, and neither of them capable of being set out in any way of rational isolation by itself. Mr. Spencer's ambiguous handling of this theme is presumptive evidence of the truth of this remark. Nevertheless incalculable service has been rendered to the cause of true philosophy in the magnificent failures of the materialistic schemes, by revealing and emphasizing the limitations of human thought, and goading on the conservative systems to broader generalizations and a surer foundation on which to rest. We think we can see now that whilst we might predicate many things of the all-inclusive Mystery lying behind the phenomenal world after the foregone predication that it is, as, for example, that it is a "power," "a causal agent," "the primordial source of all things," and that having said so much of it, it must, in a very lofty sense, be something which we know—yet our knowledge at the farthest is but dim and unsatisfactory, and only provocative of an irrepressible yearning to discover more.

If, however, any discoveries are to be made, it is by this time clear that they cannot come from direct brooding on the Infinite, in however prolonged and patient incubation and in whatever frame of philosophic calm. We know, now, how the Infinite stands, not unknowable, not by any means out of relation with the human mind. The immense expanses suggest it. It lies like a limitless empyrean on the horizon of the soul. But we do not know whether that shoreless abyss of Being is pulsing with tides of sympathy like those which are breaking through our human ranks; or whether, indeed, the analogues of love and wisdom as we know them, except by illusory self-projection, can ever be found in that shadowy realm. Now religion has its *solum natale* here—not in making the unknown cause of things an object of contemplation *as such*, as Mr. Spencer would have us believe, but in constantly probing the Infi-

nite to find out what dispositions and designs may be issuing from its depths. The worship of the Unknowable is an impossible state of mind ; and no less the worship of the Infinite, conceived simply as the awful silences encompassing and embosoming the nestling worlds. No such worship has ever been known among men ; and, except as an expedient of the philosophers the absurd fiction would never have seen the light.

Men worship because of ascertained or imagined personality in the being whom they adore. Does he love ? Is he cognizant of our ways ? Will he pardon when we have gone astray ? May we hope that he will hearken to our entreaties when poured out to him in the day of our distress ? Men have studied comparative religion in vain if they have imagined that they have anywhere found a people worshipping the blank Infinite, or putting up their devout homage to an inscrutable something that can neither think nor will. Men never worshiped Fate ; for Fate (from *fatum*, a word spoken, a decree) was first the word of the inflexible Jove ; and afterwards in the mind of the cultured pagan the auroral photosphere of his throne ; and finally as sublimated by the Greek philosophers and poets a thunder-cloud enveloping Olympus and pushing the gods from their seats. Always and evermore when philosophy has come in to usurp the territory over which religion is supreme, religion has fled ; and, as in the case of Buddhism in India and Stoicism in declining Rome, the mongrel thing that springs up in its stead has no permanent enthusiasms for the yearning soul, and will not speed the races onward to a higher goal. It is, therefore, a blind reckoning of the religious impulses of men to set them to feeding on the Unknowable as a blank dead Mystery, and nourishing their ardors on the awful silences of an impersonal Force. The common people cannot do it, and whilst the devotees of science may for a brief period keep their altar-flames aglow in those Cimmerian mists, the time will certainly come when the dank reeking atmosphere will put them out.

We conclude, therefore, that religion, in the proper signification of that term—always excluding *fetichism* as the absurd magic into which the forms of religion are evermore wont to degenerate in the hands of the ignorant and the base—religion

proper carries with it inseparably in our conceptions the notion of the personality of the divine Being or Beings to whom religious homage is addressed. All mythology is interpreted in this way. The mind must have personality in some shape or form on which to anchor its hopes in times of religious exaltation above the cheating vanities of this world; and if it is not capable of figuring to itself in some way the notion of an Infinite Personality imminent in all things and of unmeasured fullness beyond, it will take to impersonated forces, or deified ancestors, or great law-givers and warriors gone up to the symposium of the gods, or Mr. Carlyle's apotheosis of great men, or Compté's Humanity—God surviving the social changes of the ages, and growing larger and larger under the sun.

CHRISTIANITY—REFLEX OF A HUMAN FACE.

Now Christianity meets this inextinguishable need—an anthropomorphic system it is true, but with none of those offensive and grotesque features which the ethnic religions so uniformly and fatally betray. Let us look calmly at this, and see how completely the religion of Jesus lifts itself out of the crudities to which this stigma is justly attached; how easily it shows itself coincident with all the best ideas of God we can entertain, and how on this ground it fairly puts in its claim to supersede all others, and to be itself superseded by none.

Can the idea of personality be attached to God without perpetrating the anthropomorphic offence? An inveterate habit of mind is noticed in this direction, and over and over again it has received the unpitying flagellation of the schools. Anthropomorphism! let that blight fall in the least degree upon the Unknowable and all its dignity and sanctity are gone. We scandalize it by putting our little fallacious human estimates to the impossible task of taking up the Infinities in their embrace, as if Niagara should be measured in the palm of a child; for—

“What profit lies in barren faith,
And vacant yearning tho' with might
To scale the heaven's highest height,
Or dive below the wells of death?

What find I in the highest place
But mine own phantom chanting hymns?
And on the depth of death there swims
The reflex of a human face."

And yet in this very yearning, haunted by the inerascable "reflex of a human face," in the highest heights and lowest depths, we are to discover a law in the religious life of man, a necessity, that the soul shall figure to itself its God after the analogy of the essentially human attributes, or otherwise it shall have no God at all. In other words every conception of God that is at all entitled to be considered religious, as distinguished from the refined and attenuated abstractions to which the philosophers attain, is anthropomorphic in its cast, at least so far as to take personality inseparably in its scope.

But what is personality? Can it be defined as in any way consonant with our conception of an Infinite something lying behind the phenomenal world, so as in no way to detract from the Mystery, or bring it down to the meager measures of our finite thought? Let us see. If the finite material figure is the person, then God cannot certainly be that. But the finite figure is but the gross physiological form in which personality embodies itself to the sense. When that figure lies before us in the shape of a corpse every one instinctively feels that the person is gone. What may have become of it we may not be able to say, but now in the stiffened limbs and glazed eyeball, the irresponsive bosom and powerless hand—the person we know is certainly not there.

Nor, despite our philosophy, has the term ever settled with any significance on any other portion of the animal creation aside from the language-using, reason-endowed man. The inference, therefore, is that personality consists in those distinctively human attributes which everywhere enter into the royal prerogatives of the soul, and make it other than a brute or a clod. The person is one who thinks and feels, who loves and is wise, who knows himself, and is able to put forth his energies deliberately to some pre-arranged end. Love and wisdom—these will make up our conception of personality provided we can see them dwelling together in a self-conscious self-active

ego, in a unity outside of which they are an empty name and a jargon more meaningless than the twitter of birds. No doubt, for the sake of convenience they may be held apart as mere abstractions in the thought, and handled much in the same way as the algebraist handles his arbitrary signs, but after all if there be love anywhere there must be some one who loves, and it would be a solecism to speak of intelligence without implicitly referring it to one who thinks. And so love and wisdom have no meaning whatever to any man, no matter what his philosophy may be, except as they stand together as co-inclusive attributes in a substratum of will.

THE MICROSCOPE INFATUATION.

But now here is a man who gives up his days to scientific pursuits. What he calls nature, or the phenomenal world, is all the reality he knows ; and, indeed, it is his published creed that the human mind is so constituted that it can know nothing more. Phenomena, however, he knows, and one cannot help thinking that the very word "*know*" embodies one of the elements of personality which I have just now described. Certainly knowledge is possible only in one who knows. But if the scientist will not attend to the hitherward term of his proposition, and persists in summing up nature in stars, and trees, and dust, and all the subtle forces of earth and air which he can subject to a sensible test, and is determined to keep all legitimate inquiry within these physical bounds, then it is a fair question as to whether he finds intelligence and beneficence at all in the things which he knows. Is there any wisdom in the protoplasm working its way up from the gelatinous masses of primitive seas, and spreading out in all the diversified forms of vegetable and animal life that cover the continents and freight the very winds with their multitudinous rush ? Is there no love there—no goodness in anything we see ?

To him who holds to the reign of "blind law" only one answer is consistently possible, and that is that there is no intelligence and no beneficence in the world around him—that these words can have no significance whatever as applied to any of the objects he knows. How could they have any meaning when

every thing has wriggled up from central gloom by adjustment and readjustment under the accidental jog of environment, and not by any means under the pre-direction of an intelligent plan? How could they mean anything in a realm of force, when by the inexorable necessity of all language and all thought the terms cannot be used except as implicitly conveying the idea of a self-conscious person who loves and thinks? Yon star as a mass of condensed force floating in the sky cannot love and think, though if there are beings living on it like the human populations that swarm on our globe—they can love and think.

We are persuaded that no thoughtful man, adopting the theory of "blind law" as the key to the universe, and having any regard at all for the logical consistency of his ideas and the proper use of terms, will allow himself to speak of love and wisdom as attributes of nature, since these are personal traits, and by hypothesis no such personal traits can harbor there. Indeed, as we have seen before, the principle of automatism pushed up from the sphere of nature where it seems to prevail, into the region of the human mind, must annul personality there, and so leave us everywhere robbed of these terms. There is no love and wisdom anywhere,—not in man nor in the mile-stone he puts up; not in the scientist nor the hapless scenery he observes—these words are the refuse of faded superstitions, the mere *flatus vocis* of idiot tongues.

Now it is a familiar and admonitory fact that when the mind dwells too exclusively on the objective phenomena of nature, it inevitably comes to pass that the thinking agency itself is suffered to drop into the shadows, the multitudinous and wonderful perceptions of the senses overpowering the perceiver, until practically in his own estimation he ceases to be. Give a man a microscope, and so fascinating and bewildering are the marvels of the under-world he will see, so far-reaching and interminable the vistas, that in a little while, in the flush of his discoveries, he will be wholly lost to the sense of the mystery and magnitude of that other world of mind out of which the instrument came, and which now, through its new-made eye, is finding cosmos in an infinitesimal realm.

The man and his instrument! What ratio is there between

the two? The instrument brings to light countless little plants and animals in far off embryonic seas and continents just emerging from the primordial cosmical abyss—the initial pulses of that great tide of life that beats onward to man—yet there is nothing revealed by that instrument that is at all comparable with the man who uses it. And so turning the other way with lenses of wider compass, and looking at the stars, their countless numbers, their inconceivable magnitudes, and more than all the boundless empyrean in which they swim—the head grows dizzy with the contemplation—yet, it is a plain proposition, everywhere that which knows is infinitely greater than which is only capable of being known. And yet it too often happens that men of absorbingly analytic habit of mind, dwelling so long and sympathetically on objects of thought in which personality makes no figure, come at last with amazing uniformity to believe that it does not exist, and even turn theoretically to cancel it in themselves.

DUMB ORACLES—PESSIMISTIC SHADOWS.

The important lesson we must gather from this is that nature outside of man is not a fitting vehicle for this massive idea. The stars will not carry it. The mountains and the seas are but limping messengers of it,—although it will not do to deny nature any office whatever in making out a stammering prophecy of what is to be fully realized only in man. Love and wisdom *are* everywhere found in nature, and these are personal traits; only they are not found there in unison, and often in such Sibylline combinations as are difficult to arrange.

There are those seemingly malign demonstrations intermingling so largely with unquestioned beneficence, over areas and times when to all human calculation the destruction and suffering that ensued might have been spared; and when the pitiless havoc of unfeeling forces could suggest only the indiscriminate trampling of Fate. Instead of a free-flowing order of unmingled beneficence, such as we should naturally expect to be the perennial issue of all-wise, all-loving, all-pervading Providence, the whole creation seems by times to be given over to rampant devastation by hostile fiends. The very air which it is a happi-

ness to breathe will grow heavy and infectious with disease, and vast populations of strong men and fair women and innocent little children will lie down and be consumed in its malarial heats. And so there are storms and floods and hurricanes of fire, and the falling of the bolt in random fatality on man and beast, parent and child, the incendiary spark as well for the sanctuary and its solemnities as for the gilded dens where thieves and harlots congregate to defy the God who is thought to have the bolt in his hand.

From the earliest appearance of sentient life in the geologic ages the strong have been subsisting on the weak, and both weak and strong have been overpowered by their conditions, so that one form after another after gaining a foothold on the planet has been crushed untimely out, and a record of widespread slaughter has been engraven on the everlasting hills. Nay, more, this goes on daily under our own eyes, among all ranks of animal life, the lower forms becoming food for the higher, or in some way of apparent cruelty subjected to their caprice, the vindictive order pushing far into human life, in wars and bloodshed drenching the earth—a state of things reversed, it would seem, only by the introduction here and there of an agency above nature, tempering savage instincts and instilling peace.

So broadly do these pessimistic shadows lie over nature, that there are not wanting those in our own day who have built up enormous systems of philosophy, with a vast array of learning and subtlety, on the hypothesis that misery is the law of animated being, and that the highest wisdom of man is to escape out of its toils. And even the most generous philosophy in certain moods will be balked in its effort to find the way along a continuous line of light and love in a labyrinth so complicated with what seems to be malevolent windings. The sage, even, will have his misgivings, for—

——“Nature, red in tooth and claw
With ravin, shrieks against his creed.”

We are carried irresistibly to the conclusion that nature is no adequate theatre for religion. For although the great Mystery lying behind it is constantly thrusting itself upon our view,

no one can see far enough into it to be able to say whether somewhere goodness and truth may yet meet each other and be one, or whether its ongoing is not invariably to be in darkness and in storm.

It is true modern science is deeply impressed with the general notion of an upward movement of nature; and the theory of evolution, as it rests in the minds of its advocates, tacitly carries with it the idea of progress as something more than the blind tumbling of the forces from the simple to the complex, from the homogeneous to the heterogeneous, even the attainment, through long æons, of successive stages of perfection under the guidance of an ideal law. But when brought face to face with this foundling of their creed they invariably turn away from it in revolt, for if there is one thing to which they think the universe has no discoverable right, it is design. With amazing unanimity our leading *savans* agree that there is no evidence of design in the natural world, and how can there be progress, in the sense of advance from worse to better, if there be no standard of foregone purpose to which the evolution of things may be referred. And as for the logical necessity of ideas we know how the whole sensational school have set their seal against this, and how often, as in the case of Mr. Mill, the revulsion amounts to an intellectual disgust.*

Into this slough of materialism how many of the leading scientists of our age have fallen. And the fact is significant as emphasizing forever the inadequacy of nature to meet fully the moral and spiritual wants of the race. Man can rest contented in nature only when the antithesis between his soul and it has been broken down, and we are confident that this can never be done, except by such an intellectual catastrophe as must involve both science and religion in an indiscriminate crash.

*"One marks almost an impatience of manner in his (Mill's) writings whenever the word 'necessary' comes across him. 'Never name to me,' he seems to say, 'that brute of a word.'"—*Masson's Recent British Philosophy*, p. 96.

NATURE CONSUMMATED IN THE INCARNATION.

We must make of nature only what it is, a becoming, a *conatus*, a prophecy, a hint here and there on an ascending scale of what is to be realized only in man, and not in man as the known end of expectation except as some ideal type of man shall be dropped into human history, round which all the currents of the world's civilizations shall successively converge.

Exactly this we have in the religion of Jesus. The Incarnation was creation consummated. It was not an irruption, although from the clumsiness of language we are often compelled to speak of it in that way. It was the gathering up of all the faint types of nature, its rude hints, its struggling endeavors, its brute heavings toward the human, and condensing them into a finite personality which the Infinite gradually absorbs. This man Jesus never apologizes for his coming—as well might the continents apologize for their intrusion as they rise dripping from the deep. He was here, and ever since the feeling is ineradicable that the Perfect Man has left His unsullied image on the memory of the race. In all that He says and does we see that His relation to nature is just as vital and comprehensive as His relation to God; and that, being God in nature, He will articulate for nature what her thousand stammering tongues were not able to utter. Goodness and truth were one in Him, just as the divine and human in Him ineffably coalesced.

And this is not so difficult to understand as would at first appear. The Power above us is imminent, evidently, in all things we see and know; and in general we may say that the first principles, the roots, the far off primordial germs of things are in the limitless depths of that Life in which the universe floats. On any hypothesis of the Unknowable this must be so. And now the matter of personality as a valid something in the experience of all men must also have its prototype in this same infinite source. I feel this as logically bound up in my conception of such a source, only I cannot be certified of it, because the visible universe upon which I first open my eyes, and which is my earliest and most familiar preceptress, will not come promptly and spontaneously to my aid. Nature will not heartily abet my logical craving to find unmingled wisdom and love

in the awful Mystery that letters itself too frequently in the earthquake and the storm.

Humanity, however, in its ideal perfection will let in the needed light upon my aching vision, because any such matchless symmetry wherever it may be found could consist of nothing other than love and wisdom in such consummate unison as their very existence implies. Indeed personality and humanity are very nearly identical terms. And if finally in the far off complex results of evolution personality has appeared on the stage, the germs of it must have been in a divine humanity, a human prototype existing eternally in God.* Will it be anything impossible that the divine-human should become the human-human in some climacteric epoch of the history of the world He has made, when the ineffable prototype of this phase of evolution is inhering forever in his bosom? Shall the *Man in God* refuse to come out in the *man in man* in some way of ideal embodiment, when the populations of our planet are wanting nothing more unappeasably than the stimulus of an ideal human life, and the assurance, not otherwise attainable, that the God of nature is also a God of wisdom and love?

A Being of this kind, of God-rank and speaking for God, standing for God, saying daily that He was from the bosom of the Father and was going back to that bosom again; that those who had seen Him had seen the Father, and that no one could know the Father except as he should find Him bodied forth in the supreme marvel of His own figure and character; that there was no full, free, soul-satisfying access to the Father, (taking that for the Infinite) except in some such concrete presentation of Him as His incarnate person afforded; a Being displaying everywhere an unlimited control over the forces of nature, calming the sea, and raising the dead; deliberately taking on Himself the two-fold title of Son of Man and Son of God, as if by

*See "Christ and Humanity," by Rev. H. M. Goodwin—a book in which the *a priori* divine Humanity as the basis of the Incarnation is exhaustively wrought out in the quiet and reverential temper befitting so lofty a theme—by far the most important contribution to Christological study recently made.

these two tremendous appellations to fix forever in the tongues of men the infinite sweep of His relations—verily in such a Being we have the ideal Man, the incarnate God, the historical Divine-Human our religious instincts crave, the Logos by whom all things were made, and without whom was not anything made that hath been made, who in due time became flesh thus crowning in the centre of the ages the work of His own hand. We must reverently ponder each element in the sublime analysis made of Him by His most congenial and profoundly seeing disciples,—as God—becoming flesh—standing in the midst of the world He had made—only-begotten—shining with the glory of none other than the infinite God Himself—full of *grace* and *truth*, the two elements which so dimly and coyly hint themselves in the natural world, and which the scientists find not there at all. If the religion of evolution will make aught else of Him, it must be by another sad adventure involving the tragedy of a fresh crucifixion, and the consignment to devouring flames of the miraculous Book in which His story is told.

ARTICLE II.

BAPTISMAL BOOK OF THE ETHIOPIC CHURCH.

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INTRODUCTORY NOTE.—In these days when the ancient liturgies of the Church are receiving such close attention, the claims of the venerable church literature of Ethiopia should also receive some attention. Rodwell's translation of some Ethiopic liturgies in the "Journal of Sacred Literature," 1864, threw some light on this subject. The baptismal formulas that are here translated are a welcome addition to his researches. The text from which we translate has only recently been brought from Ethiopia, and has been published by Prof. Trumpp, of Munich, in the "Abhandlungender Kön. bayer. Akademie der Wissenschaften, 1878, I cl., vol. XIV. Sec. 3, pp. 155-167. To our knowledge this work has never before been translated into English.

BAPTISMAL BOOK.*

In the name of the Father and of the Son and of the Holy Ghost, one God!

Book of holy Christianity and of holy baptism.

*The original reads "Book of Christianity ;" but as Baptism is the introduction or entrance to Christianity, the word "Chrestena" gradually assumed the secondary meaning of baptism and is thus employed in this title. This is historically justified by the prominence and importance given by the ancient Church to the sacrament which was, in strict harmony with Scriptures, regarded as effecting regeneration and as the principle of the new life. It is further justified by the long preparation of two, or even three, years deemed necessary in the candidate. On this and relative matters, cf Guerike, *Archæologie*, Berlin, 1859, Sec. 36, p. 259ff. In the liturgy of the Ethiopic Church, as in that of the whole ancient Oriental Church, Baptism, Confirmation, and the reception of the Lord's Supper were dogmatically and practically closely allied, even in the case of infants. The formula before us, as do those of the other eastern churches, covers the ground of all three, and regards them as one act, the only difference consisting in this that in the case of infants, the sponsors spoke the confession and made the promises. The practice of infant communion was generally in vogue among the early oriental Christians, cf. Heinneccius, *Abbildung der Griechischen Kirche*, 1711, III., p. 287ff. and Basilius, lib. 1, de baptismo, c. 3.

And you* shall speak the fiftieth Psalm and the prayer of thanks.†

And incense shall be used, and the names‡ of those who are being baptized shall be asked, and the deacon shall say: "Pray!"§ And the priest shall pronounce this prayer: "O our Lord Jesus Christ, who hast inclined the heavens and hast descended to the earth, whose voice splits the rocks|| and is sharper than a sword, before which is moved * * .¶ Heal these thy servants who have entered thy doctrine, and show them thy path on which it behooves them to walk, and teach them in the knowledge of the Holy Spirit, and grant them pardon for their mortal sins, and let them be worthy of holy baptism, which is a second birth, and let them find the Holy Spirit, and let them see with a clear eye the strength of thy knowledge, and they will praise thee, our God. To thee is due praise and to thy merciful Father and to the Holy Ghost, the vivifier, now and forever and to all eternity, Amen!"

*Addressed to the officiating priest.

†A well known short prayer belonging to the Canon Missæ. It reads as follows: *Gratias agamus bonorum auctori misericordie, Deo patri domini, Dei et salvatoris nostri Iesu Christi, quia ipse protexit nos, adjuvit et servavit nos, suscepitque nos ad se, misertus est nostri, perduxitque nos ad hanc horam. Ipsum nunc precemur, ut custodiet nos hoc sancto die et omnibus diebus vitæ nostræ, in omni pace, omnipotens Dominus Deus noster.* As the Ethiopic Bible has been translated from the Septuagint, the fifty-first Psalm is here meant.

‡The custom of giving names to those being baptized was early introduced. This had a symbolical and a practical purpose. It symbolized the new life and new man, and negatively the drowning of the Old Adam; and also purposed the abolition of the former heathen and hence frequently unsuitable names of the candidate, as, *e. g.*, the change from Athenais to Eudocia in the case of the wife of the Emperor Theodosius, recorded, Socrates, *Hist. Eccles.* 7 : 21.

§This was one of the deacon's official duties. His work during service consisted in announcing the different acts, such as prayer, singing, communion, and the like.

||Both expressions are to be understood physically; on the first, cf. Ps. 144, 5, and in the second, "voice" is to be understood in the sense of "thunder," as frequently in Job and the Psalms; cf. also Jer. 23, 29.

¶Here the text has omissions. The Latin reads: *Cujus præsentia commotæ sunt aquæ et retroconversæ sunt.*

And the deacon shall say: "Pray!" And the priest shall say for those who are being baptized: "O Lord God, our God, Almighty, the Father of our Lord and Saviour Jesus Christ, we ask and petition of thy goodness, O Lover of men,* for all thy servants who have been instructed: have mercy on them and remove from them and out of them all the remnants of idolatry. Establish in their hearts thy law and thy ordinance and thy fear and thy commandments, and make them worthy to understand the power of thy word in which they have been instructed and at the proper time let them obtain the washing of regeneration for the forgiveness of sin, and make them a dwelling place of the Holy Spirit, through the grace of thine only begotten Son, our Lord and Saviour, Jesus Christ, to whom be glory and power now and forever, to all eternity, Amen!"

The prayer which is spoken over the oil,† with which are anointed those who are being baptized; and you take the vessel with oil in your hand, and pray over it, and say: "Lord, our God, the Father of our Lord and Saviour Jesus Christ, thine only begotten Son, who was crucified for us in the days of Pontius Pilate, in a good confession,‡ we entreat and petition thee, O Lover of men, and thy goodness, send the power of thine holy Spirit over this oil, that it become pure and withstand all pollution, and all sorcery, and all idolatry and all evil deeds that these may turn aside by the power of thine only begotten Son, our Lord and Saviour Jesus Christ, to whom,§ with thee and

*In the prayer of the ancient Church God is frequently called *ὁ φιλάνθρωπος θεός*. Cf. Apost. Constit. VIII., 6 and 7.

†The *ἔλαιον ἅγιον*, oleum, were used in all baptismal ceremonies. The anointing here, however, is only a preparatory act and is not to be confounded with the anointing proper, which takes place after baptism. It is called a *προκατασκευὴ τοῦ βαπτίσματος*, and was symbolical of the fullness of spiritual power for the Christian's warfare received in baptism.

‡Cf. 1 Tim. 6 : 13.

§Literally "in whom to thee and to the Holy Ghost," &c., the equivalent of the well known Greek formula: *καὶ διὰ σοῦ τῷ ᾧ πατρὶ, ἐν Ἁγίῳ πνεύματι κ τ λ*. The belief in sorcery and witchcraft here presupposed was quite common in the early Church and was to a great ex-

the Holy Spirit be praise and power now and forever and to all eternity, Amen!"

[Another] prayer over this oil. And the deacon shall say: "Pray!" And the priest shall say: "O Lord God, our God, Almighty, the Father of our Lord and Saviour Jesus Christ, we entreat and beseech thy goodness, O Lover of men, for thou alone art the true God, with thine only begotten Son, our Lord and Saviour Jesus Christ and the Holy Spirit: Look down (in mercy) on this oil and cause it to destroy all the demons, and all sorcery, and all witchcraft, and all idolatry, and make it an oil pure for the soul and the body and a confession in our Lord and Saviour Jesus Christ, to whom be glory and honor to all eternity, Amen!"

And then you shall anoint his forehead and his breast and his heart and his shoulders and the palm of his hand, within and without, and his back,* and shall say: "I, the priest, N. N., anoint thee in the name of the holy Christian Church of God, Amen! This oil shall destroy the work of Satan and of the enemy that opposes it, Amen!" And he who is being baptized shall say: "Amen!" And the priest shall pronounce the prayer of thanks, and shall cause those who are being baptized

tent introduced by the high authority which the apocryphal books of Jewish and Christian origin enjoyed. In these the subject of demonology was very fantastically developed.

*The anointing of the different parts of the body before the administration of baptism proper is a proof that this litany is very ancient. It was the custom of the later Church, which regarded this ceremony as symbolical of the dedication of the various members to the service of the Lord, to perform this so-called chrismatical anointing after baptism. Cf. Guerike, l. c. p. 269. It was regarded as a sign of the spiritual priesthood of all Christians. To this was added the *χειροθεσία*, or laying on of hands, which afterwards developed into the "Confirmatio." When, in later times, it was dogmatically settled that the bestowal of the Holy Spirit connected with this laying on of hands was the exclusive privilege of the Bishops, the confirmation was temporally separated from baptism. This was, however, not done until the third century, and even then the two acts were performed together in case the Bishop himself baptized. Cf. Herzog-Plitt, *Real-Encyklopædié*, VIII., p. 143ff. The parts here mentioned are not exactly the same as those mentioned in other oriental liturgies, nor were the ancient's agreed as to the exact meaning of each act.

to bend the knees. And the priest shall pray over them and say :

“Blessed be the Lord our God, Almighty, and blessed be the holy name of His glory, and blessed be the only begotten Son, our Lord and Saviour Jesus, on whose account He has called the nations from the darkness to the light of a glorious faith, from the vain error of idolatry to the knowledge of righteousness.”

And the deacon shall say : “Pray !” And the priest shall say :

“These are thy servants whom thou hast called to thy holy name ; write their names into the book of life, and number them with the sheep of thy pasture, and with thy people, and with those who fear thy name. Be gracious unto them, O Lord, and in their riper years* let them come to faith and to the forgiveness of sin, and make their dwelling in the Holy Spirit, through thine only begotten Son, our Lord and Saviour Jesus, to whom be glory and honor to all eternity, Amen !”

Prayer for those who have given their names for the baptism.†

And the priest shall say :

“We entreat and petition the Almighty God, the Father of our Lord and Saviour Jesus Christ, concerning those who have given their names and who through faith have entered thy grace : may they be worthy to attain thy grace, who have come to thee ; for this is the regeneration unto the forgiveness of sin, for which they have come to thee, that they may become cleansed of their mortal sins and may be freed from the service of destruction ; the power is in thy hand, O Almighty Lord, our God !”

And the deacon shall say : “Pray for those who have given

*This refers to infants. This liturgy is so arranged as to embrace both the young and the old. In the second prayer above it is clear that reference is had to adults ; here the natural inference is that infants are meant.

†Cf. above note, p. 28. But as in the Semitic languages “name” often signifies the person, it may be used in the sense of “given themselves to the Lord.”

their names, that He make them worthy of the baptism for the forgiveness of their sins."

And then the priest shall cause them to bend the knees and shall speak over them this prayer: "O Lord God Almighty, the Father of our Lord and Saviour Jesus, we beseech and petition thee, O Lover of men, for thy servants who have given their names: Be merciful unto them and make them worthy of grace, for they have come to thee, and let them obtain the Holy Spirit and be clothed before thee with thy divine power, and let them become like unto thy Son, our Lord and God, Jesus Christ, and let them be one with Him; graciously make their hearts pure and their thoughts right, and for this do we entreat thee, asking and petitioning before thee, our Lord, that thou wouldst support them. And awaken our hearts and our thoughts to thy knowledge, and fill our hearts with grace and knowledge, and make them worthy to be thy servants, and preserve us in the grace of the Holy Spirit, and have mercy on us in the hope of thy glorious goodness to eternity, through thy only begotten Son, our Lord and Saviour Jesus Christ, to all eternity, Amen!"

And then the priest shall cause those who are being baptized to bend their feet and the knees. And the priest shall speak with much petitioning unto the Lord:

"O our God, Almighty, the Father of our Lord and Saviour Jesus Christ, [we petition and beseech thee] concerning those who have given their names, open their ears and let the light of thy grace and knowledge shine over them, that they may learn the power of thy word which is given to them, for in thee is the power of knowledge, Almighty Lord, our God!"

And the deacon shall say: "Pray!" And the priest shall say:

"Lord, our God, Almighty, Father of our Lord and Saviour Jesus Christ, we pray and beseech thee, O Lover of men, that through the mystery of the Holy Spirit thou wouldst destroy the power of the demons who oppose us, wouldst oppress them and expel them: for thou hast called thy servants who have entered [the Church] and have come from the darkness into the light and from death into life, from ignorance into knowl-

edge, from idolatry into thy service. O our God, search the innermost parts of their heart as thou hast searched Jerusalem with the lamp of thy wisdom. Let not the evil spirit enter into them, but in grace grant them purity and salvation, and give them eternal life, and regenerate them by the washing of regeneration to the forgiveness of sin, and make them the habitation of the Holy Spirit, through thine only begotten Son, our Lord and Saviour Jesus Christ, to all eternity, Amen!"

And then he causes them to bend their knees and he speaks this prayer :

"O Lover of men, merciful Producer of light, Giver of life, Fountain of purity, and everything that has been made from the beginning thou hast created, and thou hast in time past given a sign atoning for any sins, for thou art able to change all the unclean spirits: Grant them graciously the heavenly regeneration, that they may in truth be children of the Holy Spirit, through thine only begotten Son, our Lord and Saviour Jesus Christ, to whom with thee and the Holy Spirit be honor and power, now and forever, and to all eternity, Amen!"

And then he causes them to bend the knees and speaks this prayer :

"O 'God with us' (Immanuel), our God, Father of our Lord and Saviour Jesus Christ, Giver of life for our souls: guide, O Lord, those that seek thee. We entreat and beseech thee, O Lover of men, look down from thy sanctuary and from thy exalted throne of royalty on thy servants who have given their names to the holy Christian Church, that they may submit to thy holy name, govern their souls and their hearts that they may be to thee chosen and useful vessels, O gracious Lord, and make them worthy for every good work, and pour out thy spiritual grace richly over them, and remove all their former unbelief from them, that they may receive thy holy word and seize the power of faith in thee, that they may do thy command; deliver them from the old and renew them in the new hope of thy eternal life, and cut off from them all power of the enemy and search the innermost parts of their hearts, as thou hast searched Jerusalem with the lamp of thy wisdom through the prophet Jeremiah, and let not the wicked and unclean spirit enter therein,

and let them not become persons of the flesh and of evil thoughts, but mercifully grant them blessings through this pure and holy water, and give them the word of eternal life and regenerate them by the washing of regeneration to the forgiveness of sin, and make them a habitation of the Holy Spirit, through Jesus Christ to all eternity, Amen!"

And then you shall lay your hand on them and shall speak this prayer:

"In the name of thy only begotten Son, our Lord Jesus Christ, purify and prepare these souls that they may be free from all impurity, and let all darkness flee from these souls and all thoughts that diminish faith, and let *[* *] flee from these souls, in the name of Jesus Christ."

And then you shall turn their faces toward the east, and shall remove the clothing of those who are being baptized, and shall raise up their right hand, and they shall look toward the west. And the following shall be spoken: "I renounce Satan"†—an older person shall say it himself, and if they are children, the sponsors shall say it for them, and from now on they shall not leave on their clothing any ornament nor anything that decorates—in the following manner: "I renounce you, Satan, and all your works and your demons and all your power, and all your angels, and all your folds and all your chiefs, and all your deception." Then you shall turn their faces toward the east, and shall raise up their hands and shall say: "I believe in thee, O Christ, my God, and all thy law that saves us, and all thy angels, and all thy vivifying works which give eternal life."

And after that [the priest] shall speak the prayer of faith, and you shall speak Psalm 69‡ of David: "Save me, O God; for the waters are come in unto my soul;" Psalm 114,§ "When (Israel) went out of Egypt (to the 20th verse [?]); Paul to Titus,

*Here there is an omission in the text. The Latin adds: *Omnis cogitatio mala.*

† Tertullian, *de cor. mil.* c. 3: *Aquam ordituri ibidem, sed et aliquanto prius in ecclesia, sub antistitis manu contestamur, nos renunciare diabolo et pompae et angelis ejus.* Out of this act the later custom of exorcism developed, as the corresponding act of the officiating priests.

‡ 68 in the Ethiopic Bible. § 113 in Ethiopic.

2 : 11—3 : 8 ; 1 John 5 : 5—13 ; Acts 8 : 26—39. And before the Gospel you shall speak the 32d* Psalm of David : “Blessed are they whose transgression is forgiven, and those to whom He does not count any transgression. Blessed is the man, to whom God does not account his sin, John’s gospel, 3 : 1—21. And then you shall speak the following order :† “For peace ;” “for the Bishop ;” “for those who have given their names.” And the priest shall lay his hands upon them and shall say :

“Thy servants who are praying before thee to thy holy name and have bowed their heads before thee, upon them let dwell the grace of thy Holy Spirit, thou, O God, be with them, and help them in every good deed, and awaken their hearts away from every wicked deed, and let them be crowned with thy glory, through thy only begotten Son, to whom with thee and with the Holy Spirit be praise and power, now and forever and to all eternity, Amen !”

And after that you shall say :

“O God of the prophets and Lord of the apostles, who hast announced the coming of thy Messiah by the mouth of thy prophets [and apostles,]† who hast sent John the prophet that he should go before thee, we pray and beseech thee, O Lover of men, concerning all those who have come to thee, send down thy holy power, that it may dwell over this water and baptisterium, and strengthen these thy servants and make them worthy to receive the security of baptism, which is the regeneration to the forgiveness of mortal sin and to the hope of life, through thy only-begotten Son, to whom with thee and with the Holy Spirit be praise and power, now and forever and to all eternity, Amen !”

And then the priest shall pray in the following order : “For peace ;” “the Bishop and the congregation ;” “the prayer of faith ;” “the prayer of the gospel ;” and the laying on of hands, and he shall lay his hands upon them, and mark the water with the sign of the cross, and shall cry out three times, saying : “One

*31 in Ethiopic.

†i. e. order of prayer in the Church.

†Undoubtedly a *lapsus calami* of a later copyist, The Latin appropriately omits “and apostles.”

Holy Father, one Holy Son, one Holy Ghost!" And the priest shall enter the baptisterium, and shall pour the oil and the chrisma three times into the water in the shape of a cross, saying :

"Blessed be God, the Father, the Almighty over all the earth, and blessed be the only-begotten Son, our Lord Jesus Christ, and blessed be the Holy Spirit, the Paraklet!" And then he shall speak the 150th Psalm, and "Honor be, &c." And the priest shall say: "Blessed be God who enlightens all men that come into the world."*

And then the priest shall take him who is being baptized from the West and shall lead him toward the East, and the priest shall take water and baptize and say: "I baptize thee in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost. Again I baptize thee in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost. A third time I baptize thee in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost."†

And then he shall breathe three times on him who is being baptized, and shall say three times: "Receive the grace of the Holy Spirit, the Paraklet." And having finished this prayer, he shall speak the following prayer for the deliverance of the water:‡ "O Lord God, our God, Almighty, who hast created all things from eternity by thy true wisdom, thou art He who hast gathered the waters in the beginning into one place, and hast established all things from the beginning of the world by the greatness of thy power and of thy knowledge; O God, who hast prepared this water for the purification of the spirit and for the renewing from error, that it may emit the light of thy Godship, we pray and beseech thee, for thou art good and a lover of men, that thou wouldst change this water into its former

*In other liturgies the 29th Psalm is appointed to be read in connection with this ceremony.

†It was the general custom in the old Church to immerse or sprinkle three times.

‡As the water had been sanctified for special use by prayer, this sacred character is now again removed by prayer.

condition, and let it again return to the earth as before, but to us be a helper and a deliverer, and we will praise the Father and the Son and the Holy Ghost to all eternity, Amen! So may it be, so may it be!"

The prayer of blessing* at the laying on of hands on those who have been baptized, before the anointing with the chrisma: "We thank thee, O Lord, who hast made these thy servants worthy of the washing of regeneration and of the imperishable garment; send down upon them the richness of thy mercy and thy Holy Spirit, whom thou hast given to thy holy apostles, saying unto them: Receive the Holy Spirit who is the Paraklet; graciously grant this thy servants, O Lord!" And the deacon shall speak as follows:

"Arise, and bow your heads before the Lord!" And again he shall say: "Pray!" And the priest shall pray over them, saying; "O Lord God, in whom is power, and who alone is the worker of miracles, there is nothing which thou canst not do, and by thy power are all things; graciously grant through the Holy Spirit the seal of life and the strengthening of the salvation of thy servants, through thy only begotten Son, to whom with thee and with the Holy Spirit be praise and power, now and forever and to all eternity, Amen!"

And then he shall anoint his forehead and his eyes with the sign of the cross, saying:

"The anointing of the Holy Spirit, Amen."

And then you shall anoint his ears and his nose, saying:

"Holy oil to the communion of eternal life, Amen!"

And you shall anoint the palm of his hands, within and without, saying:

"The holy oil of our Lord the Messiah, and the seal which is not opened, Amen!"

And you shall anoint his breast and his head, saying:

"The completion of the Holy Spirit in faith and righteousness, Amen!"

And you shall anoint his knee and his arms and all his limbs and the middle of his back, saying:

"I anoint thee with holy oil."

*Here the liturgy of the "Confirmatio" begins.

And he shall lay his hands upon them, saying :

“Be blessed with the blessing of the heavenly angels! God bless you in the name of our Lord Jesus Christ! Receive the Holy Ghost by the power of the Lord, and through Jesus Christ, to whom with him and with the Holy Spirit be praise and power, now and forever and to all eternity, Amen!”

And then those who have been baptized shall clothe themselves in garments of white and with a crown of myrtle and palms upon their heads, and with a red woolen garment and with a twisted palm-branch, and he (the priest) shall say :

“O Lord God, Almighty, Father of our Lord and Saviour Jesus Christ, who hast crowned thy holy ones and thy pure apostles and faithful prophets, who have pleased thee, with an imperishable crown; and now, O Lord, send thy light, which thou hast prepared for thy servants, that we may place this crown on their heads according to the hope of holy baptism. Let these be to them honor and praise, a pure crown of blessing and salvation, a crown of greatness and righteousness, a crown of wisdom and of gentleness, Amen! Help them, O Lord, that they may complete thy command and thy ordinance, and let them attain thy blessing through thy good will and the good will of thy Son and the Holy Spirit, to whom be praise to all eternity, Amen!”

And then you shall [put this crown on their heads] with your hands and shall cry aloud as follows :

“O Holy God, who hast crowned thy holy ones* and hast reconciled the heavenly ones and the earthly ones, thou, O Lord, bless these crowns which thou hast prepared, that we may place them on the heads of thy servants, and these be to them honor and praise, Amen! As a crown of blessing and of salvation, a crown of joy and of rejoicing and a crown of faith, Amen! A crown of wisdom and of gentleness, Amen! A crown of righteousness and of grace, Amen! Graciously grant these who have thus clothed themselves the angel of peace and of love and of the harvest, deliver them of every vain thought and from the desire of wicked thoughts, and from destruction, save them from all wicked burdens and from all the attacks of the

*A custom seemingly peculiar to the Ethiopic Church.

enemy; and let grace be over them, and hear the voice of their crying and their petitions, and place thy fear into their thoughts. Establish them thus that they be no more oppressed in their lives by care, and let them rejoice in the sight of their children's children; and also those who are born make useful members of thy most holy Christian Church, the congregation of the apostles, and strong in faith forever, and teach them the path of righteousness of the kingdom of thy Son, good and blessed with the Holy Ghost, the vivifier, now and forever and to all eternity, Amen!"

And then you shall lay your hand on their heads [and shall say:]

* * to your servants a crown of honor, Amen! The crown of faith, Amen! The crown of righteousness, Amen! The crown of strength which is not overcome by the enemy, and fill thy servants with grace, and the Holy Spirit, through the pity and mercy of our God, the Lover of men, and thy Son, our Lord Jesus Christ, to whom with thee and the Holy Spirit be praise, now and forever and to all eternity, Amen!" And then they shall receive the holy and vivifying mystery [Lord's Supper], the priest believing that concerning them; they shall eat the body and drink the honored blood of our Lord and Saviour Jesus Christ.

And after that you shall give those who are regenerated in Jesus Christ milk and pure [honey],* and again he shall place your hands upon them, saying :

"Blessed be God, the Father of our Lord and Saviour Jesus Christ, who has made you worthy of the forgiveness of sin and of everlasting garments, of the security of the Holy Spirit; we

*Also mentioned by different Church fathers. Cf. Tertullian, *de cor. mil.* c. 3, and *contra Marcion* 1, 14. This act seems to be preparatory to the reception of the Lord's Supper which now follows. The strangest thing in this whole liturgy is the absence of a definite and clear confession of faith, which was regarded in other churches as an absolute prerequisite of admittance to baptism. In fact this was the earliest confession of Christianity, and out of it was, in the course of time, developed our apostolic creed. Cf. Guerike, *l. c.* p. 262 sqq,

pray and beseech thee, O Lover of men, that thou wouldst make them worthy to receive thy holy body and thy honored blood, and graciously grant them forever that they may fight to the completion of thy command and thy ordinance, and let them come unto thy holy ones who are in heaven, in thy kingdom, through thy mercy and compassion, O Lover of men, and through thy only-begotten Son, our Lord Jesus Christ, to whom with thee and with the Holy Spirit, be praise and power, now and forever, and to all eternity, Amen!"

And he shall lay his hand upon them saying :

"May thy servants increase in thy wisdom and may they take to heart thy fear, and bring thou them to a ripe age and graciously grant them the knowledge of righteousness, and preserve them in a stainless faith by prayer and petition to our mistress Mary, the mother of God, the holy virgin, and by the prayer of John the Baptist, and by the prayers of Michael and Gabriel, and of all the holy angels, and by the prayer and petition of the holy Quircus, and the holy Georgius and by the prayer of the holy Theodorus and Claudius, and by the prayer of the holy Marmehnam and Victor and all the martyrs, and by the prayer and petition of the prophets and apostles, and by the prayer of all the righteous and martyrs who have pleased the Lord, to all eternity, Amen!"

ARTICLE III.

THE REVISED ENGLISH NEW TESTAMENT.

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It is a notable fact that these late years, in which skepticism has been claiming that the Bible has lost, or is fast losing, its hold on the confidence of men, have been marked by an unprecedented amount of reverent and devout Biblical study and research. Probably as never before, scholarship in Germany, England, and in measure in other countries, has been, through the most laborious and pains-taking endeavor, seeking to settle the exact text or true reading of the original Hebrew and Greek Scriptures. Old and far-distant libraries have been diligently searched for ancient manuscripts and versions. Large sums of money have been expended in the effort. Bible lands have been keenly explored for illustrative information. This varied labor has been rewarded by greatly enlarged means for explaining as well as defending the divine word. The interest in that word has been widely quickened and deepened. And now in the progress of maturing and presenting the fruits of all the increased knowledge obtained of the Scriptures, our day is marked by the publication of a revised English translation. This revision has been waited for by the English-speaking world with an interest such as no other expected publication ever awakened, and the book has been bought and read more widely than any work ever published in our language, in equal time. All this reveals the place which the Scriptures hold in the mind of our age. For although we make due allowance for the influence of merely literary curiosity, and for the presence of skepticism in many minds, still the most of this interest is a genuine religious interest. The most of this immense industry expended on the text and explanation of the Bible has been by Christian scholarship, and based on the fact of an undiminished faith in it as the true and everlasting word of God. Over against the asserted dying out of faith in the Bible and

respect for its teachings, we have this unquestionable fact of an enlarged and unprecedented devotion to the work of understanding and setting it forth. We may well rejoice in the enhanced interest the Scriptures have thus drawn to themselves, as a plain evidence that the sense of their value is not at all diminishing. There is no sign that they are about to pass out of the eye and the heart of men.

This revised English translation of the New Testament has been out now long enough to have received a general and pretty thorough examination. From the manifold criticism, ranging from the extreme of indiscriminating approval to that of unreasoning and wholesale rejection—criticism by both profound scholarship and unlettered piety—we are prepared, it seems to us, to begin to estimate with some degree of confidence the merit of the work done by the revisers. It is, of course, as yet impossible to say what place the revision will ultimately take in the practical and actual use of the Church. Time alone can settle that. But enough has been developed to show that, while the high value of the service done is conceded, and the great excellence of much of the revised form is acknowledged, there are features in it that give too much ground for dissatisfaction to allow the hope that it will at once or very quickly supersede the old revision in general use, and make it very doubtful whether, after all, it is going to prove an acceptable finality. The object of this paper is to call attention to some of the chief features of the revised version, and, in the light of the facts as now developed, to indicate the estimate we think must be put upon it.

To judge of it intelligently and fairly we must keep distinctly in mind both the *general purpose* which prompted the revision, and the *principles* or *rules* under which it was to be conducted. The great general purpose, of course, was that upon the basis of the best authorized and most exact text or reading of the original Greek Testament, the English-speaking Church might have the best and most accurate translation possible. It assumed that these writings, in their original text, are the inspired word of God, the infallible rule of Christian faith and life, and that we should have them as free as possible from

errors made by ancient transcribers, or in any way whatever introduced into the reading. The materials for determining the true Greek text have been immensely accumulated by the labors of Biblical criticism in the more than two centuries and a half since King James' translation in 1611. It was plain that advantage should be taken of this rich material. The purpose assumed, moreover, that the Christian study of these two centuries and a half had helped Christian scholarship to a more accurate understanding of the meaning of many passages, and prepared the way for such a revision of the *translation* as would express more precisely and fully than, in some cases, the common version does, the sense of the Spirit in the original. To accomplish, if possible, all this, was the general purpose. The leading *rules* adopted by the Committee of revision, were these three :

1. *"To introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness."*

2. *To limit as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions."*

3. *That the text [Greek] to be adopted be that for which the evidence is decidedly preponderating."*

These rules were adopted in accordance with the fundamental principles and spirit of the original action in the Convocation of Canterbury which, May, 1870, originated the movement, viz.: *"That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary ;"* and, *"that in such necessary changes, the style of the language employed in the existing version be closely followed."* The design was thus eminently moderate, and was put under the direction of rules as wise and sound as they were conservative. As far as the revisers followed these rules, they have done good work, making the translation more accurate, reliable, and acceptable. If in any respect their work is marked by doubtful or objectionable features, as we believe it is, they will be found mainly as the result of deviating from the principles that were settled upon to control them.

Probably the best way for us to form a correct estimate of the revision, is to look at it under the two general heads under which the work necessarily fell: *First, the changes which have come from a change adopted in the Greek Text; and secondly, changes of translation merely.*

1. Changes from alterations in the Greek Text. As a rule, these have been undoubtedly required by the immense and decisive documentary evidence for settling the text, found since the version of 1611 was made. In the minds of scholars, a large number of these corrections have long since been seen to be required. The evidence to establish a reading, in many cases, depends on researches and studies so peculiar and special that we are compelled very much to trust to the judgment and conclusions of specialists. And in this case, the revisers had the advantage of having among themselves, or of access to the labors of, a large number of the foremost scholars of the age. They had the full use of the industry and judgments of Wetsstein, Griesback, Lachmann, Tischendorf, Tragelless and Alford. They had in the Committee itself the Biblical learning of Drs. Westcott, Hort, Scrivener, and Palmer, whose editions of the Greek Testament, the ripe fruit of long-continued critical labor, have been since given to the public. The Committee therefore possessed great advantages; and under the rule to adopt no reading for which the evidence is not "decidedly preponderating," though in some cases they may have misjudged the evidence, they have followed a text which may unquestionably, as a whole, be accepted as the purest and most trustworthy yet reached.

In this way there disappear sixteen entire verses—ten from the four Gospels, and six from the other twenty-three books of the New Testament, viz.: Matt. 17 : 21 ; 18 : 11 ; 23 : 14 ; Mark 7 : 16 ; 9 : 44 ; 11 : 26 ; 15 : 28 ; Luke 17 : 36 ; 23 : 17 ; John 5 : 4 ; Acts 8 : 37 ; 15 : 34 ; 24 : 7 ; 28 : 29 ; Rom. 16 : 24 ; 1 John 5 : 7. The greater part of these omissions are omissions of passages repeated, by having been accidentally or mistakenly transcribed from some other place in the New Testament. They are not lost out of it. Others were *explanations* that had by some means gotten into the text, probably from the margin,

such as the passage in John 5 : 4, about the angel's descent into the pool of Bethesda; Luke 23 : 17 : "Of necessity he must release one unto them, at the feast;" and the well known passage in 1 John 5 : 7, of the three 'bearing record in heaven.' The evidence against these passages is decisive, and probably no defender of their right of place will hereafter ever arise.

Besides these omissions of whole verses, or equivalents of verses, an immense number of *smaller* changes appear from this correcting of the Greek text. The great number of these need not surprise us. No book has been so frequently copied and translated as the New Testament. About "seventeen hundred and fifty manuscripts, in whole or in parts, are known to scholars of our day." A comparison of the whole of them is said to exhibit not less than a hundred and fifty thousand variations of all sorts. They are usually very slight, as in the spelling or position of a word, in the tense or mood of a verb, the presence or absence of some particle or connective. Most of them are simply what in our day would be called 'printers' mistakes.' It is worthy of note that not one of the differences affects or alters a single Christian doctrine or touches the credit of any Gospel truth.* Many of the manuscripts, however, especially such as are of late date, are of comparatively small value for critical purposes. The true reading must be determined by comparison of only a small number of them, and the various earlier versions and patristic quotations. In deciding between

*Dr. Schaff, in Introduction to Wescott and Hort's Greek Testament (Harper & Bros., 1881,) says: "This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament, it does not affect, but rather insures, the integrity of the text; and it is a useful stimulus to study. Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these again, not more than about fifty are really important for some reason or other; and even of these fifty, not one affects an article of faith or precept of duty which is not abundantly sustained by other undoubted passages, or by the whole tenor of Scripture teaching. The *Textus Receptus* of Stephens, Beza, and Elzevir, and of our English version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican MSS., the oldest versions and the Anglo-American revision."

different readings the Committee has evidently pursued, in the main, a course at once brave and cautious—brave enough to be faithful to the evidence, and cautious enough not to go beyond it. The correctness of its critical judgment is, prevailingly, conspicuous. Taken as a whole, the text adopted by the Committee as the basis of the revision, we believe, comes nearer than any before reached by Christian scholarship to the text as it came from the hands of the apostles and evangelists.

But now we wish we could say that there are no drawbacks to our satisfaction in all this gain. We cannot but regret some of the changes of this first class—from change of Greek text. As to a few of them there is wide-spread dissent among scholars whose ability to weigh evidence is equal to that of many of those who decided the alterations. It is doubtful whether they have been called for or are justifiable under the wise and cautious principles that were to guide the revisers. We mention two cases. First, the omission of the doxology from the Lord's Prayer, Matt. 6 : 13. It has long been a question whether the words : "For thine is the kingdom, &c.," were part of the original form. But it was still a question. The revisers have concluded that the reasons for excluding them are decisive, viz.: that they are not found in the three great uncial manuscripts, the *Sinaitic*, the *Vatican*, and *Beza* or *Cantabrigiensis*, nor in the expositions of the Lord's Prayer by the most ancient Fathers. They admit, however, that it has "weighty argument" in its favor. It seems to us, from the evidence which critical learning is recalling against this decision of the Committee, that the clause has too many "weighty" arguments in its favor, to have been omitted. It is found in Chrysostom, of the fourth century; and what is of more account, it is found in the *Peschito* or Syriac translation made in the second century, in the *Gothic* translation made by Ulphilas about the middle of the fourth century; in the *Armenian* version about the same time; and in the *Æthiopic* also probably of the fourth century.* As most of these versions are as old as the uncial manuscripts, and the Syriac much older, the testimony for it is very great—so

*Dr. Schaff's Int. to Am. ed. of Wescott and Hort's Greek Test.

great it seems to us, that its absence from these three manuscripts, none of them earlier than the middle of the fourth century, should not have excluded it. 2 Timothy 4 : 18, affords support to its genuineness. Its omission can hardly be regarded as required under the rule of 'necessity.' Until its right of place was more unmistakably disproved, it was a mistake, it seems to us, to put it out. It is hardly enough to say in the margin—though this is *some* compensation—that "many authorities, some ancient, but with variations, add 'For thine is the kingdom, &c.'"

Another passage we think unadvisedly altered is Rom. 5 : 1, where "Being justified by faith, we have peace with God," is made to read: "Being justified by faith, *let us have peace* with God." This is based on a reading, supported by the *Sinaitic Vatican*, *Regius* or *Ephraem*, and *Beza* manuscripts, the most important versions and many of the Fathers, giving the Greek subjunctive *ἔχωμεν* instead of the indicative *ἵχομεν*. But the common reading is sustained by five uncial manuscripts, most cursives, the later Syriac, and some Fathers. It is also preferable on internal grounds, and adopted as the true reading by a large number of the ablest Biblical critics of our day. Without at all undertaking to decide between the two readings, we are warranted in saying at least that, in view of the doubt in the case, it would have been wiser and better to allow what *was standing* to stand. We are confirmed in this opinion when we see the old text still retained in the last volume of the Speaker's Commentary (published since the revision), with a note of explanation concluding with the statement: "In a case where scholars of the greatest authority differ so widely, we think it better to retain the reading of the received Text." In view of all the facts, this change by our revisers can hardly be claimed to be required by the rule to "make as few alterations as possible consistently with faithfulness." The explanation of these and some other questionable alterations is to be found, probably, in the critical principle adopted by the revisers, of making the settlement of the text mainly, if not wholly, on the basis of the three or four oldest manuscripts, the Alexandrian, Vatican, Sinaitic, and Regius or Ephraem. We are to remem-

ber, however, that these *manuscripts* are not as ancient as the Syriac version, or as quotations found in some of the Fathers. The Committee appears to have allowed these few manuscripts an almost tyrannous rule in deciding. It may seem absurd that the judgment of specialists should be at all questioned. But eminent Bible critics themselves differ on this point of the relative authority to be allowed to these few codices, and it is altogether possible that the pendulum of critical judgment has swung to an extreme from which it will in a measure return.*

2. The second class of changes are in the way of amending the *translation* only. These are very numerous—said by Bishop Wordsworth to be two to every three verses in the New Testament. They are meant as corrections of faulty or imperfect translations of both whole sentences and single words, in order to bring out in exactest form of English expression the precise statement or sense of the original. The reader who is acquainted with the original cannot fail to perceive how happily most of this has been accomplished, and what numerous passages have a clearer and more accurately expressed English meaning. Of course, such well-known errors as “Simon the *Canaanite*” for “the Cananæan,” Matt. 10 : 4 ; “straining *at* a gnat,” instead of “straining *out* a gnat,” Matt. 23 : 24 ; “Easter” for “*passover*,” Acts 12 : 4 ; “beast” and “beasts” for “living

*An indication of this possibility comes unexpectedly. As this article is passing through the press, the *London Quarterly* for July comes to hand with an able, but somewhat intemperate criticism by a writer of manifest learning in this department, who severely arraigns the revisers for a blind and excessive submission to the old uncials **Ⲁ** A B C D. He utterly discredits their right to the tyrannous authority allowed them in determining the Greek Text of the revision, and believes that it has resulted in depraving rather than correcting the text. On the edition of the Greek Testament by Drs. Westcott and Hort, with whom the authority of these uncials was most absolute, the writer is specially severe, and he declares: “With regret we record our conviction, that these accomplished scholars have succeeded in producing a Text vastly more remote from the inspired autographs of the Evangelists than any which has appeared since the invention of printing.” The heat of the critic has evidently carried him to an extreme, against the contrary judgment of so many learned and reverent Biblical scholars, but he has given enough to make probable an early lessening of the relative weight of these few old manuscripts.

creature" and "creatures" (ζῷον and ζῷα) Rev. 4 : 6-9, disappear forever from our English New Testament. Better renderings, especially of difficult passages, appear on almost every page. In many of them the true sense comes out in the happiest clearness. It is almost impossible to estimate the aggregate gain in the numerous passages thus appearing in better rendering.

It is to be deeply regretted, however, that this gain is offset by so much ill-advised alteration in other places and damage of the general quality of the English. A very great number of changes are found which add nothing whatever to the correctness, strength or beauty of the rendering. As illustrations of some that are certainly not improvements, the following will suffice: "Place of toll" for "receipt of custom," Matt. 9 : 9, Mark 2 : 14, Luke 5 : 2; the almost unmeaning "After me cometh a man which *is become* before me" for "a man which is preferred before me," Jno. 1 : 30; "in diligence not slothful," Rom. 12 : 11; "the spiritual milk which is without guile" for "the sincere milk of the word," Pet. 2 : 4; "Every good gift and every perfect *boon* is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning," for "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning," Jas. 1 : 17; "We put the *horses' bridles* into their mouths," for the truer and stronger "We put bits in the horses' mouths," Jas. 3 : 3; "Seven golden *bowls* full of the wrath of God"—"poured out his bowl into the earth"—"poured out his bowl into the sea," &c., for "seven golden vials," &c., Rev., chap. xvi., xvii; and "That they may recover themselves out of the snare of the devil, *having been taken captive by the Lord's servant unto the will of God*," for "and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will"—a rendering which gratuitously supplies the words "the Lord's servant," and "God" without giving any hint of their insertion, and which is not sustained by the best authorities. The substitution of "fear" for "reverence" in Thess. 6 : 33, making the apostle say: "Let the wife see that she fear her husband," looks as if the

revisers, in their excessive tendency toward a literalism of mere word for word, had lost sight of the true law of translation, thought for thought, meaning for meaning. St. Paul's idea was undoubtedly "reverence" rather than what the English word "fear" expresses in the relation of one person to another. They give: "Knowing that tribulation worketh patience; and patience, *probation*," instead of "experience," Rom. 5 : 4; "Now faith is the assurance of things hoped for, *the proving* of things not seen," in place of "now faith is the substance of things hoped for, the evidence of things not seen," Heb. 11 : 1. While we admit that "experience" ought to have been displaced, it seems to us that both "probation" and "the proving" are most unhappily chosen words to supersede the old ones. One of the most marvellous of all their feats of translation is exhibited in rendering ἡ ὁδός, Acts 9 : 2, 19 : 9, 23, as a personal name or designation for Christ, and so printing it with capital: "But when some were hardened and disobedient, speaking evil of the Way before the multitude," and: "About that time there arose no small stir concerning the Way." An interpretation giving this personal import to the simple and natural designation of the Gospel as "the way," might indeed be tolerated as a curious exegetical conceit, but as a translation it becomes really ludicrous. The credit of the suggestion seems to be given to Dr. Lightfoot. A comparison of Matt. 10 : 28, where the revisers retain, "Be not afraid of them which kill the body, but are not able to kill the *soul*," with 16 : 26, makes it doubtful whether the word "soul," for ψυχή, should, after all, have been superseded by "life" in the familiar passage: What is a man profited, &c. For it is undeniably evident that the great loss against which our Saviour here warns, is not a loss of the "life" in the lower sense of bodily life, but in the higher sense of immortal blessedness for which we may well sacrifice our lives.

Probably no change in the translation calls for and is receiving more criticism, than that which substitutes "the evil one" for "evil," as the rendering of τοῦ πονηροῦ, in the Lord's Prayer. There have always been interpreters who gave the Greek this sense. But the judgment of scholarship has by no

means decided it as the true one. Rather the other way. The making of the change in the face of all the facts seems to us to be an almost inexcusable wrong—especially as the passage occurs in the midst of the form of prayer which has gone into the mind and heart of millions and millions of the English-speaking world, repeated in worship and devotion from the mother's knee to the last hours of earthly life. If indeed the change were, beyond all doubt, required to make the rendering correct, then whatever we might feel about it, we ought to say, 'Let it be made.' For, in this whole matter of judging of the revision, it is not what we would like, or what we think the reading ought to be, that is to decide, but simply and solely what *is actually God's word*. But in this case we believe the new version has been made to say what Christ did not mean. As this is a matter of considerable interest, it may not be amiss to give here, in brief, some reasons for dissent from the revision: 1. The words, *τὸν πονηρὸν*, may just as well be neuter or 'evil' in general, as masculine or a specific term for the devil. That the Jews were familiar with the use of *τὸ πονηρὸν* in its broadest sense is evident from the Septuagint translation of Ps. 51 : 4, *τὸ πονηρὸν ἐνώπιόν σου ἐποίησα* ('I did evil before thee'), and the oft recurring phrase: "The children of Israel did evil (*τὸ πονηρὸν*) in the sight of the Lord," Judges 2 : 11, &c. The use of *ἀπο* instead of *ἐκ* with the term, which some have alleged as establishing a masculine, personal reference, is without force, as may be seen by comparing with 2 Tim. 4 : 18. 2. There is *only one* absolutely clear case in the whole of the gospels, of our Saviour's using this word, in the masculine, as a specific designation of the devil. Though He uses the word eight times in the sermon on the mount, in only one place, besides this passage, may it *possibly* refer to satan. This, Matt. 5 : 37, is too doubtful to serve that interpretation—the old version treating it as a neuter. It may therefore be fairly claimed that our Saviour's manner of use of this word is not favorable to the idea of the revisers. 3. The old translation, "deliver us from evil," is most in harmony with the tenor and import of the whole prayer. The different petitions are for good, for

blessings, in the broadest and most universal forms—against ‘temptation’ and sin in most unlimited conception. If this should mean satan personally, the prayer would here descend from a universal form to a single particular, from the broadness of term that covers *all* evil, to one that means only a particular evil or danger. If the prayer was meant to cover and look to the full victory and completeness of the divine ‘kingdom’ in our hearts, against all *sin* as well as against all ‘temptation,’ it would here fall short. For see how it is. The object of the prayer, as to the fulness of the blessing sought, is evidently the same as the object of Christ’s own coming—complete salvation from sin. But the ‘evil’ from which we thus need to seek deliverance, though it *did start* through our nature and the world from satan, is now no longer all in satan. It is multiform and manifold. It embraces all the forces and forms of sin, all the blights and fruits of sin. Sin has now gotten into thousands and millions of personal beings, other than the prince of it, who are in a true and fearful sense tempters and satans. Were the devil himself now shut up in absolute prison, or annihilated to-day, evil would still exist, in living power, lodged and working in millions of fallen undying natures. The terrible and dread fruits and consequences of sin would still be within, upon and around us—from all of which we are to be saved by the grace of Christ. And as this prayer seems to have been framed to cover and sum up the whole matter of salvation, we believe the revisers have badly erred in substituting the limited for the universal form. Collateral evidence, moreover, favors the old rendering. The Hebraistic character of most of the petitions of the Lord’s Prayer has often been observed. In the ritual of the Karaite Jews the petition is found: “Bring us not into temptation, but deliver us from all evil events.” The *Syriac* and the *Coptic* translation have “from evil;” the *Æthiopic*, “from all evil.” The Cureton fragment has the indefinite “from evil.” We add the conclusion of Cremer: “Against the rendering which would take *τοῦ πονηροῦ* as the genitive of the masculine, it is enough to say that there is no reason or pretext in the context for making this possible rendering necessary.

The thought which suggests this rendering is foreign to the character of the prayer.”*

A great many of the minor changes which unquestionably mar the revision are the result of three canons or rules of translation adopted by the Committee, and evidently far too slavishly followed. The *first* rule has been to maintain the distinctive idea of the Greek aorist as expressing “momentary past active forever finished,” over against the perfect tense as representing “continuous past action just completed, but which may still be carried on.”† The revisers seem reluctant to admit that the aorist ever stands for a perfect, or that a perfect is ever used with an aoristic force. They seem to hold the distinction as presenting an almost inflexible rule. And all through their work are evident marks of the persistent endeavor to revise the tenses on this theory, and to discriminate between the aorist and both the perfect and the imperfect. While their conception of the aorist is in the main undoubtedly correct, they have carried the principle of distinction to an unnatural extreme and failed to allow for the difference of Greek and English idiom. They seem to have forgotten that no writer writes with mechanical and unbending conformity to absolute canons, and, particularly, that the Hellenistic Greek of the New Testament has certainly not been constructed by this ‘inch rule.’ They seem to have forgotten especially that there is, and can be, no such exact correspondence between the Greek aorist and any English tense as to allow a transfer of it with absolute uniformity. It has been generally conceded that the translators of 1611 were not very careful, and were somewhat inaccurate in their rendering of the tenses. It was certainly to be commended when the revisers set their hearts on reforming these tenses. But under the rigid principles they adopted, the tenses proved too hard for their successful management. Many great improvements do occur, and we recognize them gratefully. The excessive pressure of the rule, however, though it has exactly reproduced the Greek, has put some passages into most extraordinary English. Illus-

*Quoted in *Edinburgh Review*, for July, 1881. p. 91.

†Dr. Roberts’ *Companion to the Revised Version*.

trations may be found in Rom. 11 : 17: "We give thee thanks, O Lord God, the Almighty, which art and which wast, because thou *hast taken* thy great power, and *didst* reign." Rev. 5 : 7: "He *came* and He *taketh* out of the hand of Him that sat on the throne;" Rev. 8 : 5: "And the angel *taketh* the censer; and he *filled* it with fire." As an example of the absurdity of simply copying over a Greek tense into its corresponding one in our very different language, we have: "If I go and prepare a place for you, I *come* again, and will receive you unto myself," John 14 : 3; "Behold I *do cast* her into a bed," Rev. 2 : 22.

Another rule whose rigid following has wrought unhappily, was to translate the *Greek article*, "wherever this seemed idiomatically possible." The old translators certainly too often overlooked or missed its force. Our revisers have overdone their rule, and reproduced the article in excess of its requirement for the sense and in strange disregard of idiomatic English. The difference in the idioms of the Greek and English is so decided, that literalism of translation is often extremely awkward and misleading. The genius of our language is such as often to require the definite article where the Greek omits it, and its omission where the Greek requires it. They seem to apologize for omitting it even when English idiom clearly required its exclusion: "Sometimes we have felt it enough to prefix the article to the first or a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence."* While an immense number of passages have thus had their meaning greatly cleared, some have been obscured or rendered into something else than good English. For example: "There shall be *the* weeping and gnashing of teeth," Matt. 8 : 12; "For he looked for the city which hath the foundations," Heb. 11 : 10; "Fables and endless genealogies, *the* which minister questions," 1 Tim. 1 : 4.

The third rule—to render with all possible uniformity, the *same Greek word into the same English word*—has produced a very great number of changes. The old translators seem to

*Preface to Revised Edition, p. xvi.

have studied variety, for the sake of euphony. There was certainly occasion for the revisers to restrict this diversity somewhat, in order to give the sense with the truest accuracy. But we cannot but feel that they have overdone it. We all know that every Greek word has a variety of meanings or shades of meaning, determined by the subject and the connection, meanings not everywhere absolutely the same at different places even in the same writer. Uniformity of rendering may therefore violate the sense. We all know that for a Greek word our copious English tongue has many equivalents. Rigid uniformity may therefore also cramp and contract and stiffen the translation. Instead of a true translation of the whole idea into good, strong idiomatic English, we may have only a mechanical transfer, by dictionary and grammar, into interlinear exactness and interlinear grace. The effects of the rule sometimes appear in this result. It has led to overstepping the other rule which prescribed no changes but such as were demanded by 'faithfulness.' It has hampered freedom in fitting in the very best word, to express the exact sense of the original word in its own connection. The too rigid application of it, says a critic, must be "the reduction of our rich English speech to the limitations of any and every foreign language, quick or dead, from which translations may be made. Such a rule would render translation a purely mechanical performance, in which the dictionary would play the main part. * * It would utterly exclude the law of proportion, and the law of perspective from the process of ascertaining and representing the author's meaning."* It would be absurd to deny that the rendering in the revision has not, in general, greatly gained in clearness and force under this rule. But it is equally evident that in not a few passages it has displaced well-fitting words by some which do not fit at all, and given us an inferior English. The words of criticism seem to be justified: "We cannot help regarding this attempt at uniform rendering as one of the chief sources of the literary faults of the revision. The revisers, by depriving them-

*Quarterly Review of M. E. Church South,*July, 1881.

selves of the liberty which their predecessors enjoyed, have done something to mar the literary beauties of the work."

The effect of these three principles, carried, it seems to us, to excess, has taken away to some degree the freedom, naturalness and grace of the translation in many places. Though literally correct, it is sometimes literally mechanical. The multitudes of minute alterations meeting us on every page have been made mainly for the sake of exact correspondence with the original—not often in the interest of our English. Indeed, we are surprised at the easy toleration of archaisms, or obsolete forms, such as 'whiles,' 'throughly,' 'holpen,' 'wot not,' and 'which' for who, as in the Lord's Prayer. It is, perhaps, somewhat unfortunate that the revisers were such fine Greek scholars. In keeping their eyes so intently and absorbingly on the original, measuring its grammar and analyzing its minutest 'particles,' they seem to have been almost oblivious to the demands of idiomatic English. They needed some faithful, strong champion for their own tongue. Their translation is occasionally hardly *out* of the Greek, or if out, not quite *over into* good English. How are we to account for such renderings as the following? "But he that looketh into the perfect law, the law of liberty, and so continueth being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing," Jas. 1 : 25; "Behold how much wood is kindled by how small a fire," Jas. 3 : 5; "Father, that which thou hast given me, I will that, where I am, they also may be with me," John 17 : 24; "For you therefore which believe is the preciousness," 1 Pet. 2 : 7; "Till I make thine enemies the footstool of thy feet," Heb. 1 : 13; "Behold, I give of the synagogue of satan, of them which say they are Jews, and they are not, but do lie; behold I will make them to come and worship before thy feet," Rev. 3 : 9. We may well ask why "vesture" is changed into "mantle," in Heb. 1 : 12; and why the revisers, with all their anxiety for precise rendering, have failed to amend the "God forbid," of Luke 20 : 16, Rom. 3 : 4, and elsewhere, so foreign to the simple *μὴ γένοιτο* of the original.

As a very striking, and perhaps not unjust putting of these faults in the work of the revision, we may quote the words of

Dr. Krauth: "Its new elements have not the inspiration of genius, which is such a marked and confessed feature of Luther's and of the English Revision of 1611. It bears traces of the Committee room, and of the conjunction of very unequal powers, and of imperfect affinities, whose divergencies were adjusted by the votes of majorities. Many beauties of the old vanish into the accuracies of the new—and if we cannot have both it is better to have accuracy without beauty, than beauty without accuracy. But is it not possible to have both? May not a beautiful accuracy be substituted for a beautiful inaccuracy? Painstaking and scholarship are manifest in the new, but with them goes, at times, a mechanical hardness, suggestive rather of an interlinear than of a translation in the highest sense—thought for thought and power for power. You rarely meet in it what strikes you as a felicity. The delicacies and niceties by which the best English has the power of mirroring the beauties and subtleties of a great original, do not always seem to be in the mastery of the revisers. Their training seems to be too purely theological, and their style too narrowly that of their books. They have taken up the ocean too much by the spoonful. They have brought us by their analyses to a nearer understanding of the properties of salt water, but the roar and swell and ripple of the sea are hushed. The work often seems done word for word, at the expense of sentence for sentence. Each part is right, and the whole is wrong."*

This may seem unduly severe, but it is but the severity that is kindled by sight of needless and unlooked-for blemishes marring a work of very great excellences.

We have yet only to reiterate our sense of the high value of the service done by the revisors. We have dealt largely with the things we regret. But the revision of 1881 must be regarded as a great advance on that of 1611. It is based, generally, on a more accurate Greek text. This rendering is prevailingly a more exact expression of the original. It is the general excellence of the revision that makes the faults so much to be regretted. Its destiny of course, no one can foretell. The use of it may be its advance into favor. The light its re-

*Lutheran and Missionary.

vised rendering will be continually shedding on difficult passages may win for it a growing love. It will, probably, be long before the new will take the place of the old in our pulpits—if it ever does. But no minister or student of the Bible can afford to do without it; nor, indeed without the Greek text it represents. Its changes and notes will be to him an indispensable critical commentary, and he will have reason for great gratitude to the eminent scholars who have given it to the Church.

ARTICLE IV.

TEN YEARS OF THE CIVIL SERVICE.

By PROF. JOHN A. HIMES, A. M., Pennsylvania College, Gettysburg, Pa.

Having been invited to give to the readers of this REVIEW some account of the aims and principles of Civil Service Reform, and being willing to show my sympathy with a deeply necessary and patriotic movement in our politics, I have consented to take up a subject discussed by everybody, but by no means always intelligently or with substantial agreement as to the method to be pursued in attaining the object proposed. The earliest, most earnest and most practical friends of reform, I find, are cautious and moderate in their demand for legislation, while the new recruits are naturally more clamorous and radical. Though legislation is greatly needed both for the instruction and the protection of the executive department, that which is called for is not of a revolutionary character; and it will be evident to any one who studies the history of the subject for the past ten years that very much will always depend upon the wisdom, the firmness and the patriotism of the President. It will also be seen that because of progress made within the decade we have now a civil service reasonably efficient, and, notwithstanding thefts and gross carelessness in some quarters, not unreasonably expensive. What remains to do is to fix by law and extend the improvements already in part accomplished, and to prevent the use of the agencies of the civil service for ulterior purposes detrimental to the public honor and welfare.

It seems best, in pursuance of my task, instead of enlarging

upon some part of this subject, to take a general view of the recent condition of our Civil Service ; the costliness and tyranny of the so-called "Spoils System," with which all that is worst in our politics is allied ; and the plans proposed and tried for the remedy of existing evils.

Since the mischiefs of our present system have their development in the appointing power conferred by the United States Constitution upon the President and other officers, we notice first the nature of that power and the manner in which it is exercised. The clause conferring the power is as follows: "He [the President] shall nominate, and by and with the advice and consent of the Senate, shall appoint ambassadors, other public ministers, and consuls, judges of the Supreme Court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law ; but the Congress may by law vest the appointment of such inferior officers as they think proper, in the President alone, in the courts of law, or in the heads of departments." The number of persons regularly holding office under the United States in virtue of such appointments is perhaps not far from 100,000, of whom more than half are connected with the Post Office and about 15,000 with the Treasury Department. Besides these, there is an indefinite number of persons employed temporarily and in subordinate places—contractors, messengers, store-keepers and laborers of all kinds.

The President himself appoints very few of these officers. Of the 44,835 postmasters in November, 1881, only 1886 were appointed by him, and the whole number of "presidential offices" in the various departments is something over four thousand. The Courts appoint their own officers. The Heads of Departments appoint the greater number of inferior officers. In the New York Custom House there are over 1000 appointed by the Secretary of the Treasury on the nomination of the Collector. The Post Office in the same city employs about 1200 clerks, carriers, engineers, watchmen, &c. From this there is every grade of office down to that in the wilderness where the annual compensation to the postmaster is four cents. Nasby's well-known solicitude about the office at the Cross Roads has led

many unconsciously to form a very exaggerated idea of the emoluments belonging to offices of the lower grade; and it will, therefore, be a real surprise to learn that more than one-half of the postmasters in the United States receive less than fifty dollars per annum, and from twenty to fifty in each of several southern states less than one dollar. Many hold their offices as a convenience to the public and not as a personal advantage.

Some of the superior offices are in their very nature political and the incumbents must be so dependent upon the President as to enable the party in power to carry out its principles. Such are the cabinet offices, the foreign missions and perhaps the governorships of the territories and a few others. The President may in such cases exercise the power of requiring the resignation of the appointees, with less regard to their general capability or faithfulness, whenever they fail to work heartily in cooperation with his plans.

But by far the greater portion of the offices are merely of a business nature, subordinate to the great departments of the government. Receiving and distributing the mail, collecting and disbursing the revenue, performing clerical work, can be done as well by the opponents as by the supporters of the administration. The advocates of Civil Service Reform demand that such offices shall be filled on business principles and without regard to party affiliations. This would result, as has been proved in this country and elsewhere, not only in a cheaper and more efficient service, but in greater loyalty to the government and a loftier patriotism.

In fact, however, the federal offices have for the last fifty years, ever since Jackson's administration, been regarded as the "spoils" of the party that wins the presidency. They have been held out during election campaigns as the reward of success to those who worked hardest under the direction of party leaders. Office-holders belonging to the party in power knew that their continuance in office depended upon the success of their organization, or even upon the success of their faction. Adherents of the party out of power knew that their own attainment of office was impossible without a change in the political complexion of the government. This is the meaning of the desperate

clamor for a "change," when no good reason for it appears. Thus a new element of bitterness is added to our election campaigns, and no method likely to ensure success is too dishonorable to use. Falsehood, personal abuse of candidates, forgery and bribery have been freely resorted to in the campaign, and on election day illegal voting, intimidation of voters, false counting and every species of crime against the ballot-box, have been committed, commonly by those who had personal interests at stake.

But what has been the effect upon the service itself of inducting into office men whose only qualification is slavish obedience to party mandates? One natural result has been the burden of supporting at government expense a large proportion of drunken, idle, stupid and utterly unprincipled men. The nation has never been without faithful and efficient servants, and the prevalence of the "spoils" theory has never made the service as bad as it could be, or tended to be, or even has been in Great Britain; but various congressional investigations have disclosed facts sufficiently humiliating in New York, Washington, and other cities where there are many offices. A second result has been a great multiplication of offices beyond what the public service required, in order to reward as many as possible of the clamorous party workers. Still another has been the frequent removal of office-holders, to make room for others waiting for their turn. It is not hard to understand how these things have detracted from the efficiency and added to the expensiveness of the public service.

In 1877 a committee of experts decided that the Bureau of Engraving and Printing at Washington could discharge 439 of the 958 employees and save \$390,000 of the expenditure. In some cases office-buildings have been so full of employés that they have hindered efficient work by being in each others' way. We have heard of sinecures the holders of which are said in certain cases to have lived hundreds of miles away from Washington, while their light duties were easily performed and their salaries drawn for them by their friends. Wages were sometimes reduced, not for the sake of economy, but to give employment to others who were not needed. The Jay Commis-

sion in 1879 reported that they found in the New York Custom House weighers receiving \$2500 per annum and rendering "but little, if any, personal service to the government," clerks receiving \$1200 per annum, in some instances performing no duty, men employed under different pretences as a reward for political service, sixty or eighty persons in some districts doing the work of thirty-five. The Commission advised that one-fifth of the whole force be dismissed; it was done, and the diminished force collected an increased revenue.

In the five years preceding the appointment of Collector Arthur in 1871, under three scheming partisans, Smythe, Grinnell and Murphy, there were 1,678 removals in an average of less than 900 officials in the New York Custom House. "*The aggregate was very nearly equal to the removal of every official twice in that time,*" says one in exposing the iniquity. The "spoils system" is a native of New York and seems to have been tried there more extensively than anywhere else. Similar phenomena were exhibited in the Post Office and wherever there was a collection of federal office-holders. Of course, such a system is fatal to economy, for under it the utilization of acquired skill and experience is well-nigh impossible, and the nation is always exposed to losses on account of the unskillfulness of new hands or the blunders of the utterly ignorant, to say nothing of the dishonesty of those who are willing to regard their offices as legitimate spoils to be used for personal advantage.

The offices are not only regarded as a lawful reward for party service but are treated as a means for perpetuating a party or clique of politicians in power. Herein lies the abominable tyranny of the system—tyranny exercised by the party leaders first over the office-holders themselves, and secondly, and no less gallingly, over the whole body of the people. The office-holders are obliged to bear the expenses, legitimate or illegitimate, of the political campaigns, and to become a machine for grinding out nominations, at the will of the "bosses," to the various elective offices. The "bosses" always select an obscure or a weak candidate, one whom they can control, and never willingly

permit the will of the people to take effect in the choice of a candidate who is prominent or self-reliant.

Under the "spoils system" the power of removal without cause enables party managers to extort from office-holders yearly from one to five per cent. of their salaries for party purposes. Facts have come under our notice to show that even the obscurest village postmaster, with his two or three hundred a year, does not escape this extortion. No one must rebel who is unwilling to lose his place. The terror of the system remains even where the principle is professedly abandoned, as very recent events in the New York Custom House seem to prove. In favored cases the incumbent cheerfully pays his tax for the privilege of holding his sinecure, but the extortion is often a real hardship. In cases when the salary is high enough easily to suffer the subtraction, the nation is paying more for the service than it is worth, and thus as truly bearing the campaign expenses of the party in power as if the sums were appropriated directly from the national treasury.

This brings us to the most serious consideration of all, the tyranny exercised through the "spoils system" over the whole body of citizens. The Opposition party is put at a disadvantage from having to pay part of the campaign expenses of its opponent as well as the whole of its own. The Administration party, when the machine has full sway, is powerless for independent action, can do nothing but ratify the will of the bosses, and the right of suffrage is scarcely worth possessing. Where the machine exists its working is substantially as follows: A man sufficiently shrewd and unscrupulous rises, we will say, from the dignity of a county or ward politician to that of United States Senator. The part of the Constitution which directs the President to advise with the Senate in making his appointments is interpreted by the Senator to mean that he himself is to have virtual control of all the appointments in his own state. Through what is called the "courtesy of the Senate," which will not confirm an appointment distasteful to him, he clearly has a very considerable power over the executive department of the nation to compel the appointment of his own friends and help-

ers. On the other hand, he has a like influence over the appointees, all of whom hold their places in virtue of the Senator's favor and good will. He may find it to his advantage to give to the representatives of his state in the House partial control of the appointments in their own districts. As the price of enjoying these privileges all the officials in the state are bound to do the Senator's bidding. And not only the actual appointees, but all who expect to apply for office in the future see the importance of doing the work required by the party managers. In every county and township these senatorial "bosses" have their friends who serve on county committees, manage the primary elections, and send to the state conventions men who will vote as the machine requires. The nominees of the state conventions must always be the friends of the "bosses," and thus the latter come to control elections as well as appointments, state as well as federal offices. This is the ideal condition of the machine, but its actual working in the great states of New York and Pennsylvania does not differ much, at times, from what we have described. Occasionally the "courtesy of the Senate" may fail and the Executive may refuse to be coerced. At home there will be constant rebellion against dictation, but usually it can avail little against the perfect organization, compacted by self-interest, of the machine forces. Its agents are found all over the state, and even if revolt be successful here and there, it is probable that the organized forces led by the "boss," in person or by deputy, still will be in the majority. This is a brief account of the state machine or ring, though I am well aware that many features have been omitted; there are also county rings and city rings, sometimes in one party sometimes in the other, but all worked by the same motive force, the power of patronage, of assigning contracts, of disbursing public money. Without this power of patronage the tyranny of "bossism" will vanish; take away from it the control over offices and the people are emancipated.

That we have now a tolerable Civil Service, and that things are not so bad as the logic of the situation would lead us to infer, is due to the protests and efforts of reformers. Scarcely had the more urgent questions of the war subsided before it be-

gan to be perceived that the obedience to leaders which the war rendered necessary and patriotic might become an intolerable bondage. The abuses which had crept in while the attention of the people was directed to more vital interests began to be felt as a burden and a shame. The scandalous administration of Murphy in the New York Custom House drew thither a congressional committee of investigation, and was the occasion of that statement in President Grant's message of December, 1870, that "the present system does not secure the best men and often not even fit men for public places," and of that appeal to Congress for aid in reforming the Civil Service.

The appeal secured the law of March 3, 1871, under which was appointed the Civil Service Commission with Mr. Dorman B. Eaton as chairman. Rules providing for *open competitive examinations* of those applying for positions in the public service were framed and went into effect January 1, 1872. The experiment was tried in Washington and New York, and gave satisfaction to all but the managing politicians. Men and women of merit were gradually winning their way into the public service; the removals under Collector Arthur in the New York Custom House in five years and four months were 144 as against 1678 in the five preceding years. But these new public servants would not submit so tamely to the extortion of percentages, or perform the tasks formerly demanded of the henchmen. The party managers were dissatisfied, and after two years of trial Congress refused to vote the amount needed (\$25,000 a year) to carry on the reform. The urgent messages of President Grant asking appropriations for this purpose were unheeded, and his Executive Order requiring the extension of the rules to the custom house district of Boston likewise failed of being carried into effect.

The administration of Collector Arthur, much as it was an improvement on the previous scandalous administrations, was still suspected of harboring gross abuses, and a committee of investigation, of which the Hon. John Jay was chairman, was appointed by President Hayes soon after his inauguration. Political assessments were the rule, and it was charged that officials, having complied with the demands, sometimes undertook

to "repair their diminished salaries by exacting or accepting from the merchants unlawful gratuities." The number of officials, as we have seen, was found to be excessive, many were incompetent, the salaries and wages were too high, and fraud and smuggling were estimated to have robbed the government of revenue to the amount of many millions yearly. The commission advised the dismissal of one-fifth of the whole force and it was done. The amount paid to weighers and gaugers was reduced from \$346,524.80 to \$211,900. Notwithstanding these damaging facts, Mr. Eaton, who gives them, says that "under such a system the men are few indeed who would have done as well as Collector Arthur, thus hampered with so many party ties and obligations." The resistless pressure brought by managing politicians to bear upon the Collector must be taken into account, if we would understand this favorable judgment of Mr. Arthur. The state of affairs was like that described in a speech of General Garfield in the House of Representatives in 1870: "We press such appointments upon the departments; we crowd the doors; we fill the corridors; senators and representatives throng the offices and bureaus until the public business is obstructed; the patience of officers is worn out, and sometimes, for fear of losing their places by our influence, they at last give way and appoint men not because they are fit for the position but because we ask it." The suspension of the Civil Service Rules in the latter part of Gen. Grant's administration was followed by a tremendous rush for place, and the Collector himself complained to the Jay Commission of the "ten thousand applications for office from all over the country."

President Hayes, firmly committed to Civil Service Reform in his letter accepting the nomination to the presidency and perhaps still more by the circumstances of his inauguration, determined to attempt what could be done without the help of Congress. His famous Civil Service Order No. 1 was leveled at the interference of government officials with popular elections. It directed that "no officer shall be required or permitted to take part in the management of political organizations, caucuses, conventions or election campaigns." It was for disregard of this order that in July, 1878, Collector Arthur, Naval Officer

Cornell and Surveyor Laflin were suspended from office and Messrs. Merritt, Burt and Graham appointed in their places.

Early in 1879 a new enforcement of Civil Service Rules and competitive examinations began in the various offices of which these new men had become the heads. In response to a call of the Senate for the Rules of admission to the customs service at New York, those rules were transmitted to that body by Collector Merritt, through the Secretary of the Treasury, in February, 1881. An inspection of these rules will convince any reasonable man of the weakness of the objection that competitive examination will not secure civil officers with practical business capacity. The rules properly provide for giving a certain preference to those who have served honorably in the Federal army or navy. Certificates of character from responsible persons, and of health and physical capacity from physicians, are required. There can be no inquiries about political or religious views or affiliations. No recommendations or influence can avail, and each man must stand or fall solely on his own record. The questions asked are to be such as will best test the applicant's fitness for the position to be filled. To test practical business capacity, the first appointment is only for the probationary period of six months, and a full appointment will then be made only on condition that practical capacity has been shown. The appointing power can make an appointment or promotion from the three names standing highest on the list of applicants, a provision which prevents too great restriction of choice.

The excellence of these rules has been proved by nearly three years of trial. The Custom House has ceased to be a partisan fortress, and the cost of collecting customs has fallen from .6186 of one per cent. under Collector Arthur to .4128 of one per cent. under Collector Merritt, a reduction of nearly one-third. Something must in justice be attributed to the fact that Merritt found the office in a better condition than did Arthur; something more to the fact that the whole amount of revenue during the period of financial depression was less, and it is always relatively more costly to collect small than large sums. Much was gained by the reduction of the force, and the last few months of Arthur's administration show a decided improvement on the

rest. But aside from this there remains some gain in economy attributable to the superiority of the new system of appointment and general management.

With some show of reason the Civil Service Order of President Hayes was complained of by officials, because it curtailed their privileges as citizens. With a proper system governing appointment to office and removal therefrom I cannot think that this order would have been necessary, and perhaps the remissness of the President in enforcing the order in some cases may be accounted for on the supposition that he saw its faults. The end was laudable, but the means of reaching it was unfortunate. Under the plan of appointing to office only for merit and of removing from office only for cause, the Civil Service is unlikely to contain a dangerous proportion of managing politicians, particularly as their interests will no longer lie along the path of tricks and corruption, but along that of fidelity and improvement in their work.

The first step taken by President Garfield was in the direction of making the tenure of office secure to the office-holders during the period of appointment. This manifestly falls short of what is needed, and had he lived, more would doubtless have been attempted; for his cabinet, even those before indifferent to the reform, have with one voice declared their conviction of the evil and mischievousness of the "spoils system" still too much in vogue. The death of General Garfield at the hands of a villainous champion of the "spoils system" will certainly impress the people still more with the necessity of working this great evil out of our politics.

The recent utterances of President Arthur on this subject in his message to Congress do not indicate to my mind that he intends to take the lead in the proposed reform. He gives expression to some very just and important considerations, but they look in the direction of criticism and caution rather than encouragement and progress. It must be admitted that he has had exceptional opportunities for observing the working of various methods, and he freely gives the result of his observations, but in a manner that treats the whole movement for reform as something which others have originated and become respon-

sible for, and which he will look upon without personal satisfaction, if it succeeds, and without regret, if it fails. He still clings to the notion that competitive examinations are likely to "result in the practical exclusion of the older applicants, even though they might possess qualifications far superior to their younger and more brilliant competitors." The report made by Collector Merritt less than a year ago should have laid this objection to rest. He says: "It was also predicted that only young men, fresh from school, would compete, but the records give the average age of all the 731 competitors as 39 years, and the average standing of the first 375 was, by age, as follows:

From 18 to 29 years, inclusive, 64.30
From 30 to 45 years, inclusive, 67.74
Above 45 years, 57.93

The average age of 123 appointed to permanent positions was thirty-five years."

But the President's power to make rules for the service extends only to the limit of his own term and cannot prevent one of the greatest of the evils connected with our present practice—the rush for office and the complete revolution at the beginning of every new administration. Congress must make the regulations for appointment and removal a part of the supreme law of the land which is not abrogated by the accession of a new Executive. The first duty of the Executive is to keep in his own hands the power conferred by the Constitution, to resent any attempt of Congress at dictation of appointments, and to make the power of patronage not worth possessing. Then Congress will be the readier to abandon it altogether, and to make the tenure of office independent of individual or party preference. Bills looking to the improvement of the service have at various times been brought into Congress, and of these the most noteworthy have been those of Senator Pendleton, of Ohio, presented in the Senate December 15, 1880. That the Opposition should make the most vigorous movement in this direction was perhaps to be expected, but this should not prejudice the cause in the eyes of the Administration party; and the chance for securing proper legislation seems now more favorable than ever before.

The first of Mr. Pendleton's bills (there are two) provides for entrance into public service through competitive examination, and specifies the exceptions that may be made; provides for a Civil Service Examination Board and defines its duties; prescribes the way (somewhat narrower than that of the New York Custom House rules) in which appointments and promotions shall be made; does not allow preference for army or navy service; permits the taking of a fee from applicants for examination; gives to the Board power to determine what misconduct and inefficiency shall be sufficient for the removal or suspension of officers; how charges may be preferred, &c.

The second bill is intended to prohibit, under severe penalties, Federal officers, claimants and contractors from making or receiving assessments for contributions for political purposes.

The weak points in these bills have already been partly brought out in newspaper discussions, and will doubtless be still further exposed in congressional debate, but they have the merit of indicating clearly the evils to be met. The general tendency to extravagance in legislation must not be forgotten, and the danger that, if we go too far, there will be a revulsion which may leave us worse off than now. The foes of Civil Service Reform will ask nothing better than impracticable and injudicious laws to make the present movement odious. I cannot believe, therefore, that the second bill of Senator Pendleton is necessary or well-timed. Let it be seen whether the tenure of office made secure and permanent by the first bill would not correct the evils at which the second is aimed, or at least reduce them so much that they would be insignificant. It is a general conviction that when a man has honestly earned his money, whether in the public service or elsewhere, he should be permitted to spend it for any legitimate object that he will. With a secure tenure of his place, the office-holder will no longer be at the mercy of the managing politician or have a stronger personal interest in party success than the average private citizen. Admitted to the service by his own merits, and not by the recommendation of some party chief, the official will probably feel that he owes no more than any other citizen to partisan politics. Not unless the safety of the body politic clearly re-

quires it, should the 40,000 or 50,000 office-holders affected by Mr. Pendleton's bill be deprived of their full rights as citizens. Even Mr. Eaton says: "Public officers, like other citizens, should of course be allowed to freely make contributions in aid of their own views of politics or religion" (*Civ. Ser. in Great Britain*, p. 411).

But on February 16, 1881, Mr. Pendleton reported from the Select Committee, to which the matter had been referred, a bill differing in many respects from his own and containing substantially the points that have already been tested and approved in the Civil Service. It provides for competitive examinations for admission to the customs, postal and other kinds of service in offices "where the whole number of clerks and persons employed shall be altogether as many as fifty." Since there are very few of these large offices and since competitive examinations would confessedly be superfluous and even absurd as applied to the offices scattered through the smaller cities and towns of the country, it will be seen that something more than competitive examination at the entrance is needed to make the public service efficient and free from scandal. The power of removal needs to be guarded more than the power of appointment. The law should absolutely forbid removals except for cause. To guard against fraud the tenure of some offices with supervisory power should perhaps be for a term of years, but in other cases the tenure should be during good behavior and ability to perform the duties of the place.

Such a tenure is objected to on the ground that it would create an aristocracy of office-holders. The objection originates with that oligarchy which has despotically controlled the party organizations and defied with the aid of the "spoils system" the popular will in nominations, elections and appointments. It is echoed by petty office-seekers, who, despairing of getting office on their merits, expect to secure the prize through servile allegiance to some party chief. A sufficient answer is that the plan proposed would only take us back to the practice of the early days of the Republic, when, until the Burrian doc-

trine of spoils came into acceptance it was thought scandalous to remove an officer without cause.

On the other hand, a permanent tenure (not tenure for a fixed time only) would do away with that rush of office-seekers after every inauguration of a new Executive ; it would give time for proper acquaintance with applicants and for intelligently filling the less frequently occurring vacancies ; it would diminish office-seeking itself, the bane of private prosperity, if but few offices were open at one time ; it would limit the influence of party "bosses" and allow the people to choose their own rulers under the natural leadership of intellect rather than cunning ; it would moderate the bitterness of partisan politics, if the struggle in our campaigns were no longer a general scramble for office, but were raised to the higher plane of principles of government.

But it must not be imagined that any laws can be invented which by their automatic action will give us good government without constant attention on the part of the governed. Laws can assist in bringing villains to justice only when the people are public-spirited, and all statutes are valueless without that "eternal vigilance" which "is the price of liberty." The record and the spirit of every candidate for office must be challenged, and all those who manifest any feeling of tenderness for the corrupt and corrupting "spoils system" must be refused our suffrages. The primary elections must be guarded so that the best men may be nominated. The work of a delegate is soon over, but its proper performance is indispensable to a good and pure government. Let us seek for such as not only sympathize with the old Roman spirit which would "have one man but a man," but also the correlative of this which would have a man to be a whole man and not a mere puppet to dance as the "boss" waves his wand. Then shall we escape such exhibitions as that of the "306" at Chicago, and the scores and hundreds of annual illustrations on a smaller scale of the same depraved principles. Until then let us not boast of our freedom.

ARTICLE V.

THE YOUNG AND THE GERMAN LUTHER.

By JOHN G. MORRIS, D. D., LL. D., Baltimore, Md.

It would not be hard to show that most of the great events in Church and State, in literature, art and science—in war, discovery and invention—in almost everything that advances human knowledge and ennobles mankind, have been conceived or accomplished by young men. The whole range of history demonstrates this fact, from the time of Joseph in Egypt, and earlier, down to the present time. It is not meant that aged men have not contributed a large share to the improvement of their race in the various departments of knowledge, but he has not read history with the greatest attention, who has not observed that young men, for the most part, have taken the lead in the great events which history records. Through all the ages down to Luther and for four hundred years since, every epoch of the world, has borne striking evidence of this fact.

Let us look at the young Luther in the history of the Reformation and consider the wonderful Providence of God in employing him at the early age of 34, in producing such a revolution in the thinking and acting of men, in liberating the human mind from bondage—in exhibiting the Gospel in its purity to a benighted and priest-enslaved generation and in elevating man to his proper dignity and position.

That an obscure young monk, in the full vigor of advancing manhood, should be the first of all the learned men of Europe to strike the heaviest blow at popery and thus begin the stupendous work of reclaiming the Church from idolatrous superstition, doctrinal error, papal despotism, moral corruption and sacerdotal insolence, was, in itself, an extraordinary fact. An adventurous young man was he verily, to rise up of himself against the whole world in the face of the learned and the powerful, and to declare the uncorrupted gospel, and challenge all

the universities to the combat! What lion-like resolution—what iron nerve—what unflinching boldness—what confidence in God!

“O that the soul of Luther
Were on the earth again.
The mighty soul whose mightier faith
Broke ancient error's chain
And flashed the rays of God's own word
Through superstition's night,
Till the Church of God that sleeping lay,
Awoke in God's own light.”

This act of youthful daring was not a mere accident or blind chance, it was not the inconsiderate outburst of a presumptuous or ambitious young man, who aimed at notoriety at the expense of comfort or position, but it was a decree of the Almighty—a predestinated fact, conceived in the divine mind and controlled by the divine hand. It was designed in order to glorify God in bringing unnumbered blessings upon men, and this is easy of demonstration.

1. *The vigorous energy* and we may say, *the audacity of a young man*, were much better adapted to the commencement and successful prosecution of one of the most difficult and dangerous works ever undertaken by uninspired man, than the timid caution, the wavering hesitation and the pusillanimous delays of old, though in their proper sphere judicious and useful men. Young men, it is true, have less experience in the ways of the world, and hence a more indistinct foresight of the results of an enterprise. They sometimes, from lack of judgment, commit monstrous blunders in executing momentous measures, and it is because they have undertaken enterprises based upon ambition or hope of gain; relying upon their own strength and presumptuously attempting schemes which they have neither talent nor grace to accomplish, they ingloriously fail. But the young man who has consecrated himself to the service of God, and who constantly seeks divine direction—whose soul is animated with a burning desire to glorify his Maker, and is willing to suffer martyrdom, if necessary, for his Lord's sake—the young man of cultivated intellect, generous impulses and of a sanctified heart, is the instrument whom

Heaven selects for mighty events in His kingdom. He disregards real or apparent difficulties—he is ready to face danger and meet the most formidable foe—he is undaunted by occasional defeat—patiently endures toil and laughs at calumny. Older men are sensitive to reproach and persecution—often irresolute in action and shun exposure to peril. Hence throughout all history, you will find more young than aged heroes.

“Youth, with swift feet, walks onward in the way ;
The land of joy lies all before his eyes ;
Age, stumbling, lingers slower, day by day,
Still looking back, for it behind him lies.”

Though undoubtedly stimulated by divine Providence to commence this work, and not rushing into it from inconsiderate youthful impulse, yet he could have had no very clear conception of the difficulties, hindrances and perils of the work. His youthful ardor blinded him to the opposition he would encounter, and he presumptuously thought that all around him would cheerfully coöperate with him in his work. Eager hope gilded the future with a roseate hue, and all before him was brilliant sunshine. It was only some time after, that clouds began to darken that glowing horizon and his jubilant spirit was saddened. He soon found himself entangled in unforeseen troubles and vexations. He was not only fiercely opposed by embittered foes, but even what was still harder to bear, very few friends dared openly to sustain him. Had he been an older man he might have hesitated and great advantages might have been lost, but he could not do it without violating his conscience, and besides, “his young blood run riot in his veins” and urged him to action. Had he known before what he soon learned, that he could not prosecute this work without incurring dreadful risks and estranging the kindly feelings of many monastic brethren and colleagues, human sagacity might have suggested the inexpediency of the Theses and the Sermon on Indulgences. The hammer with which he nailed the Theses to the gate of the castle church might have lain in the tool chest unused and the paper on which the propositions were written might have been torn to shreds or thrown into the fire. But remonstrances came too late. The fire had already been kindled—the tocsin had

been sounded. Youthful energy prompted an advance movement; deliberative age would have advised an armistice. He says himself: "When I first attacked the Indulgence and the whole world tore open their eyes and thought that I was going much too far, my Prior and Sub-prior came to me very much alarmed, begging me not to bring the Order into disgrace, for the other Orders were already dancing with joy, and especially the preachers, that the Augustinians are not only disgraced but would also have to burn."

It was too late to recede, and although he expresses his own disinclination to a further prosecution of the business, on account of the desperate opposition of friends as well as foes, (*suorum fratrum et collegium odia acerbissima*) he courageously adds, "Many poor souls are not willing I should give it up and then there is another Person, called Jesus Christ, who says, No! and Him will I follow."

No doubt, owing to his inexperience and want of world-wisdom, he was at first alarmed at the terrible excitement which the publication of the Theses created and was surprised as well as mortified when an old monk said to him after reading the Theses, "O brother retire to your cell and pray, God have mercy upon me?" Even Staupitz although convinced that Luther was right yet was afraid, at first, to come out openly. He was no longer young and was very circumspect. Many older men secretly sanctioned the enterprise but they were too timid to express their approbation. Some of them also believed that the Church was too corrupt to be reformed and that it was madness in a man to expose his life in a cause which never would succeed.

Luther himself was willing to acknowledge that his "youthful fire" may have urged him to engage in this Indulgence Controversy and even in his letter to the pope, he said, "*pro juvenali calore serebar*," or as his own German translation more forcibly may be rendered, "the young fresh blood boiled in me," but still he did not ingloriously withdraw from the field. It is likely that if he had been twenty or more years older, the cunning Miltitz might have persuaded him to recant or at least not continue the fight. At his first interview with Luther, he dis-

covered that it would be hard to induce such a fiery, stalwart young man to lay down his pen and hold his tongue, having the courage to attack the strongly fortified citadel of Rome. And the sly Italian said, "O Martin, I thought you were an old theologian, who disputed with yourself seated by your comfortable stove, but I see that you are still young and vigorous." We must do Miltitz the justice to say that among all the papists who tried to clog the wheels of the Reformation chariot he managed the affair most adroitly, for he did not pour oil on the youthful fire of Luther, but rather tried to extinguish it by copious tears, flatteries and caresses.

He would take a wrong view of the Reformation work, who would hold that after all it was a natural outbreak of Luther's inexperience and want of deliberation. True, He even employed his youthful ardor for this purpose, but heaven also first sanctified and moderated it into a burning zeal for God's glory and the salvation of souls. In his letter to the pope he says, *ego sane, (ut fateor) pro zelo Christi urebar (and adds) sècute mihi videbar.* His vigor and zeal harmonize very well. The sanctifying grace of God does not change the natural temperament of those men selected for mighty deeds; it only improves and moderates them by the infusion of holy sentiments and by directing them to perform their work in the right way. The parents of Sampson thought that his affection for Delilah, the Philistine woman, was unholy, and the phrenzy of youthful passion, but the Scriptures say, they knew not that it was of the Lord, Judges xiv., as the result taught them. Thus God endowed this young monk with a fiery temperament and a courageous heart, but mellowed it by divine grace. These ennobling qualities sparkled out of his dark black eyes at an early age, and men who looked upon his face cast down their own eyes as if unable to endure the glittering light that flashed from his own. But he was not so proud of his brilliant eyes as the Emperor Augustus was of his, who according to Suetonius, was pleased to observe his courtiers abashed before him because the *divine* light from his eyes dazzled their own.

The divinity of the Reformation is apparent from the instrument which Heaven employed to produce it. A young man,

wonderfully gifted, fervently pious, unflinchingly bold, and in every way mentally and spiritually qualified for the work, was the only one employed.

2. Heaven designed to show that the *Reformation was not a work of human wisdom or power.*

A wise man knows full well that any difficult work must be commenced deliberately and cautiously, by carefully considering all possible contingencies; their various relations and probable influences must be compared—the plan of action studiously matured—wise and experienced men called into counsel—the times, places, persons, means, all judiciously selected and systematically arranged. These are the dictates of prudent policy.

If Luther had been an old man and of long experience as a man of business or as a statesman,—if he had been the aged confessor of a mighty prince or the chaplain of an influential Elector, it would have seemed that he had previously deliberated the subject with these powerful men and had secured their coöperation, or, at least, their sanction. It would have been reasonable for them also to draw in the help of neighboring rulers before the first blow was struck at the tyranny of the Pope, or at the unscriptural theology of the Church or the more corrupt morality of the clergy. If these plans had been previously laid and this purely human influence secured, the world would have attributed the Reformation to human power or political wisdom. But Luther was a young man—an obscure monk—a professor and a preacher, who spent his days in study and devotion,—he had never been trained to worldly business or the world's ways in anything,—he did not mingle with the people and much less was he a visitor at the courts of great lords,—his own Elector had never seen him before the Theses day nor for some months after. He was a simple-minded, honest, unsuspecting young man; just the kind of man to be beguiled by an ecclesiastical schemer or a political juggler. But no motives of worldly policy actuated him. The heat of his young blood was moderated by divine grace,—he was bold and unalarmed, and Divine Providence alone preserved him from committing greater blunders than are imputed to him. His

headlong audacity would have plunged him into fearful straits which would have retarded the work, if a higher controlling agency had not held the helm. Was it not too much a venture, humanly speaking, to take the long journey to Heidelberg in 1518 against the remonstrance of his friends, and from which he might have excused himself on the ground of not having a safe conduct, or of his feeble health? Was it not a bold undertaking to engage in the dispute on that occasion on the forty theses, without any reason or necessity? Was it not still more hazardous for him to return to Leipzig without an escort, where he was in peril of being arrested by his bitter enemy Duke George, or handed over to the emissaries of the pope? Was it not an instance of untimely audacity to oppose the papal primate publicly in Leipzig? He ran the risk of incurring the displeasure of his Elector by the asperity of his language and his uncompromising intrepidity, but all these and a hundred other perils did he fearlessly encounter in the furtherance of his cause.

Yet with all the human weaknesses, mistakes and seeming incongruities accompanying the prosecution of the work, it still advanced. God overruled them for good and did not allow them to hinder its progress.

The difficulties of the enterprise show that the aid of the divine hand was essential to its perfection. Erasmus himself acknowledges that Luther had a harder work to reform the Church than the apostles to reform the heathen world in their day, and numerous other witnesses testify to the formidable difficulties which our reformer encountered on every side and at every step he took. All this shows that the hand which did the work was divine.

3. Another reason why this work under Providence was to be begun and carried on by a young man, was that *the old learned and influential doctors of the papal church might be put to shame.*

There are several strong Scripture texts which may be appropriately quoted here. "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those

which are not a people." Thus spake God to the Israelites in Deut. 32 : 21.

God foresaw that an old man, however eminently endowed, would not have years enough to complete the stupendous work; that his strength would soon have failed or that he would become inefficient from discouragement or alarm, but He "moved His enemies to jealousy" by a young man unsupported by influence, unknown to the theological world, without rank, title or wealth. It was doubly mortifying to their learned theologians, professors and universities that an obscure monk should presumptuously dare to teach them. "They make a great outcry about it," he writes, "that I alone should dare to rise up and teach others." Pope Adrian was terribly excited to "jealousy" when he contemptuously threw it into the Elector's face, that he had more regard for Luther than for the whole Roman Church. This same pope severely reproved the whole German nation for allowing themselves to be misled by an apostate monk. George, Duke of Saxony, in a letter to a high official, expressed his mortification in severe terms that a low born, unworthy monk should of himself rise up against the Roman hierarchy. The Imperial Secretary when passing through Wittenberg, abused Luther outrageously, and among other things said it was disgraceful to the learned men of Wittenberg, that they should allow themselves to be hoodwinked by a monk of poor parentage and of no titled kin.

The prophet Isaiah 29 : 14, has expressed it well: "Therefore I will do a marvellous work among this people, * * for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid," and to execute this purpose, the apostle, 1 Cor. 1 : 27, tells us "that God hath chosen the foolish things of the world to confound the wise * * and the weak things * * to confound the mighty."

The official standing of the Reformer roused their "jealousy" and inflicted most painful mortification. He was nothing but a monk who had to fall on his knees when a cardinal approached him—nothing more than a preacher in a small, ill-built, poor town, but yet this "weak" man "confounded the wise" and put the haughty to shame. "I know well," writes Luther, "that

there are some fools among the bishops and priests who acknowledge there are many errors in the papacy, but they grumble and say that it is not becoming in Luther to change them. Why, the bishop of Salzburg has said that he could sanction our doctrine but that it was intolerable that he should be reformed out of a corner by an obscure person. And he moreover said, that if they had not condemned Luther beforehand, they would proceed to do what he has undertaken, that they might have the credit and honor of carrying on the great work of Reformation." A bishop of Constantinople openly declared: "We must hold a Council, for it is true that there are many disorders and abuses in the Church, but yet the Emperor should first put down the Lutherans, so that it might not be said that we were reformed by a wretched monk of no rank or name." They confess that what Luther writes is true, "but because we have not taught thus, the emperor must suppress his work by the sword. We will not consent to be told the truth by an ecclesiastic of no exalted standing." Job 12 : 5 puts it forcibly: "Though the upright man is laughed to scorn, yet as a lamp despised in the thought of him that is at ease, he still stands and throws his enlightening rays all around." Luther again says: "When I was a young preacher, I was very earnest and sincere and wanted to make everybody pious, but some said to me, 'you have too yellow a bill (you are too young) to pretend to make these old sinners pious.'" It must have mortified such men as old Prierias, Hochstrat and other antiquated papists, when the young Luther led them to school and taught them, that in theology in comparison with him they were very moderate men. The old Duke George derisively called Melanchthon Luther's coadjutor, *the young little man*.

4. Finally, it must have been mortifying and vexatious to the papal court *that the Reformer should be a native German*, who led it into such straits that all its Italian resources of learning, wealth and power could not extricate it. In the eyes of the Italians the Germans were stupid, besotted, uncultured barbarians. Varillas said: "It seemed that nature had imparted Italian genius into Luther's German head," as though a German mind was incapable of conceiving any great thing.

Their contempt for Luther's nation was expressed in many unbecoming ways, in actions, pictures, pasquils, distichs. Some are not fit for "eyes or ears polite" and I will content myself by giving a few of their calumnious verses. One of the many runs thus:

Illius (Mahumeti) illecebris Arabum gens barbara capta est,
Ceres Germanorum barbara capta tuis.

Another is

Die, Martine, precor (sed vera fatere precanti)
Me stupidum, ut pinguem Saxona, nolo putes.

But, for this reason God selected out of the many nations enslaved by popery, a German, a Saxon, that he might confound the wisdom of the proud and self-conceited great men at Rome and thus overwhelm them in shame and confusion. For if it had pleased God, He might have brought about the same happy results through the English Wickliffe or the Italian Savonarola. The superintendent of the cloister at Weimar, either from sympathy, or more probably, timidity, was very much concerned about Luther, because he would have keen-witted, astute and learned Italians to contend with, and said to him: "Dear brother, in Augsburg you will have Italians, the sharpest and the subtlest theologians as your most violent opponents, who will give you enough to do and put your wits to a stretch. I am very much afraid that you cannot successfully withstand them and that the end will be that you will be cast into the fire and be burned." And we must admit that it would have been a sad day for Luther if all had depended upon mere human wit and artifice. But the truth of what is written was shown, "He disappointed the devices of the crafty, so that their hands cannot perform their enterprise, * * the counsel of the froward is carried headlong. They meet with darkness in the day-time and grope in the noon-day as in the night. But he saveth the poor from the sword, from their mouth and from the hand of the mighty," Job 5 : 12-15.

It is not an unwarranted stretch of fancy to presume that we may herein discern a secret retributive act of the Most High; that the pride of the popes and of the magnates at Rome should be humbled by a man of that people, whom they had most cruelly oppressed and insulted. They indeed flattered the

Germans with fulsome praises for their piety and loyalty to the Church and this species of piety was for many years very patient and longsuffering; for a long time they uncomplainingly endured the Indulgence traffic and other modes of robbing them of their money. But the oppressed Germans began to see that their good nature was imposed upon. When the popes aimed at overshadowing the splendor of regal or imperial crowns by the superior brilliancy of their own and loaded their nephews and other relatives with wealth untold to be expended in debauchery, the poor, kind-hearted Germans contributed the largest share, and it is said that tons of gold were transported over the Alps that had been wrung from the Germans. And yet they were compelled to hear the reproach, that they gave less than other nations to the papal treasury. It became a proverb in Rome, "Pick money from those German fools in any way you can." They were laughed at in Rome for stupidly allowing themselves to be thus fleeced by papal minions.

It was not only the people who were thus shamefully oppressed, but the German emperors also were outrageously insulted. Luther once writing to his wife, says in deep humiliation: "It fills me with indignation and shame, yea, even pity, whenever I think of the contempt and mockery which the pope shows toward the emperor and princes, together with the whole German nation. Good Heavens! with what audacity and insolent boldness he makes sport of them. He has led them about like irrational beasts and dragged them where he chose and has employed them as instruments of murder, war and robbery, and in all manner of rascality and wickedness in which the papists indulge and with which the devil inspires them."

Instead of moderating their tyrannical oppressions, when their throne was shaken by the advancing Reformation, and showing the least disposition to conciliate the Germans by reasonable concessions which might easily have been done to their great advantage, their demands became more exacting and their claims more exorbitant. They threatened the electors with the direst vengeance of the Church and addressed them in language which would even ill become a master when reproving a menial. The patriotic heart of Luther was fired—he could not stand this

proud attempt to humble his Sovereign,—in words, perhaps somewhat too violent, he hurled back the insolent charge and vindicated the character of his beloved people. His language is keen, incisive, cutting to the very marrow. He exclaims, “Who hereafter under the whole heavens will respect or fear us Germans, when they hear that we allow ourselves to be hoodwinked by the accursed pope—to be made to play the fool and to act like monkeys—to be treated like children, yea, like blocks and stones. They want us to act against right and truth even in the Diet, by adopting their blasphemous, sodomitical, disgraceful doctrine and life. Every German should regret that he was born a German, or is called by that national name.” He implored the elector to ask the legate (Cajetan) for a list of the alleged errors which he taught, promising to renounce them all if they were refuted by Scriptures. “If I do not follow that which they may show me to be true contrary to what I have taught, may God withdraw His mercy from me and may no man ever do me a favor.” The elector acceded to his request and in a remarkable letter to the legate, begged him to present in writing, the errors imputed to Luther, and the grounds on which he was denounced as a heretic. Was it done? Not in the least, but it was only more vigorously demanded that the elector should put Luther to death or deliver him up to Rome, that he might there be executed as a heretic. Did this mean anything else than that the elector himself should close his eyes against all right and justice and take the life of a man who had committed no other crime than opposing the false doctrines and loose morals of the Church—who had not been tried upon any charge and whose life was irreproachable? Did it not amount to requiring him then to stain his hands with the Reformer’s blood merely to gratify the insatiable vengeance of his enemies? Yes, he was in fact, asked to deprive his newly established University of its chief ornament, by putting him to an inglorious death, to violate his own conscience, to disgrace himself in the eyes of all Europe and of after generations, to bring upon his own soul the horrible crime of signing the death warrant of one of God’s chosen servants and all and only because the pope in his insolence desired it.

But the time of retribution came when the court of Rome should suffer for its atrocities against the German people. The young David was raised up from the German Israel, who would do battle against the proud Goliath of Rome—who would preach and write against her abominations—and open the eyes of a large portion of the Germans to see the light of the pure gospel. They were taught to feel the crushing weight of the yoke which they had patiently worn so long. The vindicator of German liberty—the emancipator of the people from their oppressive thralldom demonstrated to them that they had been degraded, impoverished, demoralized by the intrigue, deceit, “damnable doctrines” and human inventions of Rome. His potent voice and incisive writings convinced them that they as Germans had long enough submitted to this ecclesiastical bondage, and that the day of deliverance had come. Pope, cardinals and all the magnates of Rome were made to feel by the hand of a German that the German nation would secede from the errors and denounce the enemies of the Roman hierarchy and would withdraw from the rule of Roman sovereignty. Rome was also to suffer the mortification of seeing other European countries abandon their allegiance to her government and declare their independence of her political and spiritual thralldom, and the vexation was the more galling because a despised Saxon was the author of this mighty reformation. The stream of German gold flowing to Rome was stopped, the sale of indulgences in the market places was no longer advertised by the town crier, the princes no longer held the stirrups of cardinals when they mounted their royally caparisoned horses, and the people no longer groaned under spiritual oppressions which human nature could not endure.

Heaven avenged itself of Roman cruelty practiced against the German nation, and selected as its instrument one of her own people, that the proud oppressor might be the more deeply degraded. The GERMAN Luther was the heaven-appointed emancipator of the GERMAN people.

ARTICLE VI.

EVOLUTION AND THE SCRIPTURES.

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The question which it is proposed to discuss in this paper, is the following: *What is Evolution? Is it in conflict with the Scriptures? and, if so, wherein?*

The man who reads, though his reading be but the periodical literature of the day, knows that there is a something called Evolution upon which much of the intensest thought of the times is being exercised. And such is the confusion of uttered and printed thought with regard to it, that the term has become a very troublesome one in the most learned as well as in the most popular literature of the day. We find it in every department: in books, reviews, magazines and in the newspapers; in the oration, the sermon and in the college essay; and in the social life of reading people the term comes glibly from the tongue of nearly everybody. But notwithstanding this apparent familiarity with the term, it is nevertheless a fact, that to the majority of even the reading classes, it is in literature what Barnum's "What is it" was in the showman's department; it is a "What is it;"—and about for the same reason, namely, because it was simply looked at from a distance, not carefully examined with the scalpel.

Our first inquiry, accordingly, is, *What is Evolution?* We go to the "Unabridged" and find the following to be the definition of the term: "The act of unfolding or unrolling; hence in the process of growth, a development; as the evolution of a flower from a bud, or of an animal from the egg." Let it be noted here, that this definition implies the envelopment or involution of given possibilities; of a something definite and capable of being evolved from its simplest beginning to maturity; as, for example, the acorn encloses within itself all that is requisite to the gradual evolution of an oak. And let it be noted,

too, that this definition has been framed upon what we know by observation and experience, and what the race seems to have known—as far as we are able to learn from history what it did know—namely, that these enfolded possibilities, which lie concealed in the germ-forms of life, are not indefinite and uncertain as to what will be the issue of their unfolding or evolution; but that they are definite and permanent, so that if there be given a rose-bud, we know that the issue of its evolution will be a rose and not a cabbage; or if there be given the egg of an eagle, we know that the issue of its evolution by incubation will be an eaglet and not an owl.

Evolution thus defined is neither a new term in the vocabulary of reading people, nor a new theme among the current topics of human thought. On the contrary, evolution from the lower to the higher, from the simpler to the more complex, from protoplasmic beginnings to matured development, meets us everywhere in both the animal and vegetable economies. And in whatever form life manifests itself, it does so under the formative force of the great law of “first the blade, then the ear, and then the full corn in the ear.” And, indeed, it needs but a little thought to perceive that the domain over which this law rules is larger than the sphere of physical organisms; that it applies to mind and morals; to history, science, literature and art; to civilization and government; and even to that life which is begotten of the Holy Ghost, and is therefore spiritual; that life which is hid with Christ in God, and which in its inception is but as a grain of mustard seed, or as the unseen leaven in the measure of meal, but which, under the provisions of grace, is unfolded and evolved until the whole man is brought into subjection to the law of Christ.

But we give ourselves to a careful study of the philosophical discussion of the times, and we very soon discover, that the above is not the sense in which this term occurs in those discussions. Among evolutionists Mr. Herbert Spencer is accredited as being the Philosopher of Evolution. His philosophy, therefore, will be the proper source and authority to which to apply for a definition of Evolution. To any one who has access to his

"First Principles," and will take the trouble carefully to look over the seven chapters on "The Law of Evolution," the following will be found accurately to formulate what he has written, viz.: "Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations." Now, from this definition we learn.

First, That Evolution is change; and not only change, but continuous change. But if it be change, it must be change in or upon *something*. For with nothing we cannot deal. By the terms of the definition, therefore, we perceive, that whatever else Evolution proposes to be or to do, it does not propose to produce nor to account for the something upon which or in which the evolving process is exercised. The existence of this something is to Mr. Spencer simply a necessary fact. As to its origin, he says, that nothing is to be affirmed, except that it is not self-existent, nor self-created, nor has been created by external agency. Neither of these suppositions can account for its origin—because they are severally "unthinkable"—and "cannot be realized in thought." The difficulty with all three, is not the question of "probability, or credibility," but of "conceivability." It must, however, have had a beginning and a cause. Regarding its cause, Mr. Spencer affirms that it is "infinite, independent and absolute." But that all we know beyond this is, that it is "unthinkable and inscrutable." Sometimes he refers to this cause as the "Unknown Reality;" sometimes as "Persistent Force;" but concerning its nature he is always very careful and very particular to affirm, that we have no right to conceive of it as an intelligent personality; no right to affirm anything whatever in the form of attribute to the "Inconceivable and the Imperceptible," which the Absolute and the Infinite both are; because psychologically, it is an absolute impossibility. See more concerning this in his chapter on "The Relativity of Knowledge." But again, we learn

Second, That this something upon and in which this change is effected, is homogeneous, but indefinite and incoherent;—*i. e.* as to its nature it is simple and uniform; and *en masse* is structureless, having neither organization nor individuality. In other

words, it is the protoplasm, in which the physicist finds the physical basis of life—animal and vegetable; and which chemical analysis declares to be constituted of Carbon, Hydrogen, Oxygen and Nitrogen.

And we learn

Third, That from this homogeneous something, this protoplasm, this physical basis of life, or the matter in which Prof. Tyndall, as he prolongs “the vision backward across the boundary of the experimental evidence,” discerns “the promise and potency of every form and quality of life,”—from this lowest and simplest form, there is evolved a mode of existence that is higher in form and in nature, being an advance from the simple and uniform to the complex and multiform, from the indefinite and structureless to the definite and organic, and by consequence to the distinct and individual. This advance or upward movement is the result of a process of continuous changes, which are severally differentiated, the one from the other, and as they occur, are integrated or made permanent; so that each integrated differentiation becomes the basis or unit for the evolution of the next higher form. If we ask how the first change in this homogeneous but structureless something is originated, Mr. Spencer answers by telling us that “it is due to the instability of the homogeneous.” If we ask why these changes take the direction they do—he admits that “this principle supplies no key to the detailed phenomena of organic development. It fails entirely to explain generic and specific peculiarities.” “Why two ova, similarly exposed in the same pool, should become the one a fish, and the other a reptile, it cannot tell us. That from two different eggs placed under the same hen, should respectively come forth a duckling and a chicken, is a fact not to be accounted for on the hypothesis above developed. We have no alternative but to fall back upon the unexplained principle of hereditary transmission. The capacity possessed by an unorganized germ of unfolding into a complex adult—is a capacity we cannot at present understand.” “That a microscopic portion of seemingly structureless matter should embody an influence of such kind, that the resulting man will in fifty years after become gouty or insane, is a truth which would be incredible were it

not daily illustrated." All of which amounts to an admission that Evolution, as thus held, is but an hypothesis, and not an ascertained law.

According to the hypothesis, then, through the "instability of the homogeneous" which originates the change from homogeneity to heterogeneity; and by the continued "differentiation and integration of Matter and Motion," the evolving movement goes on repeating itself, until "the Cosmos, in general and in detail," shall have reached a condition that will admit of "no further modification," because the state of "the greatest perfection and the most complete happiness" will then have been attained.

If, now, we have correctly apprehended and rightly interpreted Mr. Spencer's definition, then we have learned, that the hypothesis of Evolution does not propose to account for, nor to throw light upon the origin of existence; but, for its progression as exhibited in its diversified forms, from the lowest to that which is highest, both in organization and endowment; and that the completed Cosmos, when it shall have been attained, will be the evolved product of one initial form or germ, of which nothing is to be affirmed except that it is homogeneous, indefinite and incoherent. And we have further learned, that the hypothesis is not materialistic atheism, which assumes the "*self-existence* of Space, Matter and Motion," and then affirms these as "the adequate causes of everything that appears."

Now, let us see what the naturalist has to offer on this subject: and as Mr. Charles Darwin is high in repute as a patient, industrious and accurate observer of facts in natural history, as also reputable as a churchman, we will first and chiefly hear him.

In his *Origin of Species*, published twenty years ago, he expressed himself thus: "Although much remains obscure, and will long continue obscure, I can entertain no doubt, after the most deliberate study and dispassionate judgment of which I am capable, that the view which most naturalists entertain, and which I formerly entertained, namely, that each species has been independently created, is erroneous." "I believe that animals have descended from at most only four or five progenitors, and

plants from an equal or lesser number." "Analogy would lead me one step further, namely, to the belief that all animals and plants have descended from *some one prototype*; * * that probably *all the organic* beings which have ever lived on this earth have descended from SOME ONE PRIMORDIAL FORM."

Mr. Darwin bases his conclusion upon several observed facts, namely,

1. "That all living things have much in common, in their chemical composition, their germinal vesicles, their cellular structure and their laws of growth and reproduction."

2. Heredity—the great law by which like begets like.

3. The observed law of variation in individuals born of the same parentage. That some of these variations are indifferent, some really deteriorations, while others are improvements; but all by the law of heredity, are transmitted and made permanent.

4. Another observed fact determinative of progressive improvement is the struggle for existence by reason of over-production, and the consequent survival of the fittest. And then,

5. That by which these variations are fixed, distinctive and permanent, he denominates *natural selection*. And Prof. Gray, in his effort to fix a meaning to this term, says it "stands for the influence of inorganic nature upon living things, along with the influence of these upon each other, and that what it purports to account for is the picking out, from the multitude of incipient variations, of the few which are to survive, and which thereby acquire distinctness." He adds "there is a further assumption in the hypothesis which must not be overlooked, namely, that the variation of plants and animals, out of which so much comes, is *indefinite* or *all-directioned and accidental*." This he insists, however, is no part of the principle of natural selection, but admits "that it is an assumption which Mr. Darwin judges to be warranted by the facts;" and himself admits that "in some of its elements," "is unavoidable." This then is Darwinian Evolution, the product of which is not simply the organic structure of the lower animals, with their instincts and such measure of intelligence as they manifest; but man himself, in the totality of his being is the product of the same law. For in his "Origin

of Species," 1860, he says: "In the distant future I see open fields for far more important researches. Psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation. Light will be thrown on the origin of man and his history." Instead of being in the distant, it was in the near future. For in 1871 he published his "Descent of Man," in which he derives man's *body* by the law of "descent through modification," and says his proximate progenitor is the ape; his *intellect* "he derives by slight variations, long continued, from the measure of intellect possessed by lower animals;" his *moral* and *religious* nature he evolves from the social instincts of many animals. He says: "Lower animals, especially the dog, manifest reverence, fidelity and obedience; and it is from these elements that the religious sentiment in man has been slowly evolved by a process of natural selection." And thus after years of observation and experiment, of comparison and induction, he publishes it to the world as his deliberate conclusion and belief that "man (body, soul and spirit,) is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World."

In order to a just, correct and accurate statement of Darwinism, it is necessary to add here, that its characteristic feature, that which contra-distinguishes it from the theory of the author of the "Vestiges of Creation," from Lamarckianism and from the various other evolution and development theories of the past, is *natural selection*, by which he means the undirected, fortuitous and accidental occurrence and picking out of those variations, from and out of which Prof. Gray says "so much comes." For he says: "no shadow of reason can be assigned for the belief that variations, alike in nature and the results of the same general laws, which have been the groundwork through natural selection of the most perfectly adapted animals in the world, man included, were intentionally and specially guided." However much we may wish it, we can hardly follow Prof. Gray, in his belief 'that variations have been led along certain beneficial lines, as a stream is led along useful lines of irrigation.' " He says expressly that if it could be shown, that

any variation was *intended*, as *e. g.* that the eye was *intended* to see, and the ear to hear, it would "annihilate his theory." This then is what Mr. Darwin means by *natural selection*; this is what it is and does; and it is this, that Mr. Darwin claims as his specific contribution to the general theory of evolution. And let it be particularly noted, that that which makes it so popular with atheistic materialism, is the fact, that it is *the* principle by which "the diversification of life into the forms and kinds which we now behold, can be accounted for without the necessity of calling in the aid of the supernatural in the form of miracle." Dr. Louis Büchner, a man of science and an avowed atheist, says: "Darwin's theory is the most thoroughly naturalistic that can be imagined, and far more atheistic than that of his decried predecessor, Lamarck, who admitted at least, a general law of progress and development; whereas, according to Darwin, the whole development is due to the *gradual summation of innumerable, minute and accidental operations.*"

Carl Vogt, an eminent German physiologist, in a review of Darwin's "Descent of Man," says: "It cannot be doubted, that Darwin's theory, without any hesitation, turns the Creator out of doors, inasmuch as it does not leave the slightest room for the agency of such a being. The first living germ being granted, out of it the creation develops itself progressively by *natural selection.*"

The renowned Strauss, in his last great work, says: "We philosophers and critical theologians, had well spoken when we decreed the abolition of miracles; but our decree remained without effect, because we could not show them to be unnecessary, inasmuch as we were unable to indicate any natural force to take their place. Darwin has provided this natural force; he has opened the door through which the happier world that is to follow us will throw out all miracle never to return."

Helmholtz says: "We learn from Darwin's theory, that adaptation in the formation of organisms may arise without the intervention of intelligence, by the blind operation of natural law."

Prof. Ernst Haeckel, of the University of Jena, a naturalist of the highest distinction, in a course of lectures before the

professors and students, says: "There have ever been two conflicting theories of the universe; a monistic; and a dualistic; the former admitting of but one substance, matter; the latter of two, matter and mind." The former he calls "mechanical," because it supposes that all the phenomena of the universe, organic and inorganic, vegetable and animal, vital and mental are due to necessarily operating causes; the latter he calls "teleological or vitalistic," because it "refers natural organisms to causes working for the accomplishment of a given end." The great difficulty which the monistic theory (which he advocated) had to encounter, was the occurrence of innumerable organisms, apparently at least, indicative of design. This difficulty, he says, was entirely overcome by Darwin's theory of evolution by natural selection, because it is thereby shown how "that organs for a definite end should be produced by undesigning or mechanical causes."

Professor Huxley, the distinguished English naturalist expresses himself in much the same strain. He says "that when he first read Mr. Darwin's book ('Origin of Species') that which struck him most forcibly was the conviction that teleology, as commonly understood, had received its death-blow at Mr. Darwin's hands." For the teleological argument runs thus: An organ is precisely fitted to perform a function or purpose; therefore it was specially constructed to perform that function. This, Mr. Huxley says, is just what Darwin denies, with reference to the organs of plants and animals. The teleology, which Mr. Huxley says has undoubtedly received its death-blow at the hands of Mr. Darwin, is that "which supposes that the eye, such as we see it in man or in the higher vertebrata, was made with the precise structure which it exhibits, to make the animal which possesses it, to see."

Now, what has thus far been presented may, not improperly, be designated as Darwin-Spencerian Evolution. Charles Darwin, I believe, is a churchman and not an atheist; and Mr. Spencer in the preface to his "Data of Ethics," likewise spurns the imputation and indignantly repudiates the name.

Just here it is proper to say, that somewhat of an acquaintance with the literature of this whole topic of the mechanical

evolution of the universe, discovers the fact, that there are other phases of this evolution hypothesis; and that of these some are modified by the term "theistic." But the very modification does of itself excite, at least, the suspicion, that in this literature somewhere there is to be found an hypothesis that is atheistic. The adjective seems to have been added to save the particular phase from this imputation. But, does it do so? Does the admission of a First Cause do so? Does the adding of the defining and qualifying term "theistic," even though it is thereby meant to affirm that the First Cause is the intelligent, all-wise and all-powerful author "of all appearance"—which, however, be it noted, is neither Darwinian nor Spencerian—do so? To such questions as these, Sir Wm. Hamilton, in his "Metaphysics," p. 19, makes the following reply: "The notion of a God is not contained in the notion of a mere First Cause; for in the admission of a first cause, Atheist and Theist are at one. Neither is this notion completed by adding to a first cause the attribute of omnipotence, for the Atheist who holds matter or necessity to be the original principle of all that is, does not convert his blind force into a God, by merely affirming it to be all-powerful. It is not until the two great attributes of intelligence and virtue (and be it observed that virtue involves liberty) I say, it is not until the two attributes of intelligence and virtue or holiness, are brought in, that the belief in a primary and omnipotent cause becomes the belief in a veritable Divinity. But these latter attributes are not more essential to the divine nature than are the former. * * Now is this highest principle (*ex hypothesi* all-powerful) also intelligent and moral, then it is itself alone the veritable Deity; on the other hand is it, though the author of intelligence and goodness in another, itself unintelligent—then is a blind Fate constituted the first and universal cause, and atheism is asserted."

Hugh Miller, in his "Foot-Prints," p. 42, when speaking of the influence of the development hypothesis, expresses himself as follows: "It is not its incompatibility with belief in the existence of a First Great Cause that has to be established, in order to prove it harmless; but its compatibility with certain

other all-important beliefs, without which simple Theism is of no moral value whatever—a belief in the immortality and responsibility of man, and in the scheme of salvation by a Mediator and Redeemer. Dissociated from these beliefs, a belief in the existence of a God is of as little *ethical* value as a belief in the existence of the great sea-serpent.”

And when we make these *theistic* forms the subject of inquiry, we find them to amount to about this, viz.: that the evolution of one species from another, and of all from an initial form of life, is accepted as explanatory of the divine method in the production of all organic life, both of plants and of animals all below man in the scale of being. This is maintained by such men as Wallace and Mivart of England; also by Prof. Gray of this country, who told the theological students at Yale Seminary, that he claims not merely allowance, but the right to hold evolutionary views along with the doctrines of natural religion and the verities of the Christian faith. And the Rev. Dr. Peabody, on the occasion of the funeral of the illustrious Agassiz, and referring to the latter’s “repugnance to Darwinism,” said, that “it grew in great part from his apprehension of its atheistical tendency—an impression which I confess I cannot share; for I forget not that these theories, now in the ascendant, (this was in Dec. 1873), are maintained by not a few devout Christian men, and while they appear to me unproved and *incapable* of demonstration, I could admit them without parting with one iota of my faith in God and Christ.”

Of all such go-betweens Principal Dawson, high authority upon cosmical questions, says in “Earth and Man,” 321: “It is true that many evolutionists, either unwilling to offend, or not perceiving the logical consequences of their own hypothesis, endeavor to steer a middle course, and to maintain that the Creator has proceeded by way of evolution. But the bare, hard logic of Spencer, the greatest English authority on evolution, leaves no place for this compromise, and shows that the theory, carried out to its legitimate consequences, excludes the *knowledge* of a Creator and the *possibility* of his work. We have to choose between Evolution and Creation.”

And now, briefly to summarize what has been presented, I

would repeat, that Evolution, as learned from its most eminent authors and advocates, is,

1. An hypothesis by which to account, not for the *origin* of things, but for their diversified forms as they appear throughout the whole realm of nature.

2. Its postulates are matter and force; these given, and the world with all that is in it, from the pulpy polyp, with scarce an organism, up to the most highly developed physical, mental and moral organization, is all the result of the potencies enfolded in matter, and developed under this all embracing law of evolution; the efficient cause of which is the accidental and fortuitous concurrence of unintelligent forces.

And now in view of the fact, that men of no mean distinction in the scientific world tell us with much assurance, that SCIENCE *demand*s our belief in evolution; and in view of the additional fact, that not a few wise and good men in the pulpit, have at sundry times felt themselves called upon kindly to caution their brethren to have a care how they antagonize this theory, lest that which by a kindly reception they may make "theistic," and so serve the cause of morality and religion, they may, by their violent opposition, make atheistic and hostile to religion; (as if this were a matter of personal feeling instead of logical result)—in view of these two facts, there is another question to be asked, viz.: *Is Evolution, in any form, accepted as science*, as demonstrated, ascertained and completed objective truth? Let us see. Dr. Wigand: "It does not represent a definite and consistent scientific effect or result, but merely an indefinite and confused movement of the age."

Virchow, a German physiologist of much renown, having made the descent of man from ape-like ancestors a test question, shows "in the most conclusive manner, that it cannot be held as the result of scientific investigation, but must be regarded as a problem yet unsolved."

Principal Dawson: "The man, who in a popular address or in a text-book, introduces the descent of species as a proved result of science, is leaving the firm ground of nature and taking up a position which exposes him to the suspicion of being a dupe or a charlatan." And now hear Mr. Huxley, who has

published several papers in exposition and defence of Darwinism. I quote from his "Lay Sermon," 1870: "There is no fault to be found with Mr. Darwin's method, but it is another thing whether he has fulfilled all the conditions imposed by that method. Is it satisfactorily proved that species may be originated by selection? that none of the phenomena exhibited by species are inconsistent with the origin of species in this way? If these questions can be answered in the affirmative, Mr. Darwin's view steps out of the rank of hypotheses into that of theories; but so long as the evidence at present adduced falls short of enforcing that affirmative, so long, to our mind, the new doctrine must be content to remain among the former,—an extremely valuable, and in the highest degree probable, doctrine; indeed, the only extant hypothesis which is worth anything in a scientific point of view; but still an hypothesis, and not yet a theory of species." And then adds: "After much consideration, and assuredly with no bias against Mr. Darwin's views, it is our clear conviction that as the evidence now stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural." Dr. Draper, of the University of New York, and author of "The Conflict between Religion and Science," is quoted in the QUARTERLY REVIEW as saying, "that the doctrine of Evolution, 'in so much more advanced position than that concerning Force' cannot be so well established as to entitle it to a scientific recognition." And Strauss, who so glorifies Darwin for his natural selection, says of it, that it is "extremely imperfect;" that "it leaves infinitely much unexplained, and in the unexplained are not merely subordinate matters, but what are really chief and cardinal points;" that "he rather hints at solutions which may be possible in the future, than gives them himself."

We see, therefore, that among the leaders of accepted science, as well as among those also, who have written in its favor, Evolution has not been and is not now accepted as science. And to be entirely accurate, it is to be noted specifically that it has not only not been accepted as science, but not even as a working *theory* in the pursuit of truth, but merely as an "unproved

hypothesis." It may be well for us to bear this in mind; so that we will be not overmuch scared, when charlatans in science and timid brethren in the pulpit tell us we are in conflict with science and are arraying ourselves on the side of those proscriptive and intolerant persecutors of Galileo, if perchance we have the courage to say that we prefer the cosmogony of Moses to that of Evolution.

We are now prepared to enter upon the second part of our general question, viz.: *Is this evolution hypothesis in conflict with the Scriptures? If so, wherein?*

To the question, "is it in conflict?" our answer is, Yes. To the question "wherein?" our answer is, *In ALL things* distinctive of the Scriptures.

1. As they are the revelation of the origin and upbuilding of the earth and her tenantry of plants and animals, and, above all, MAN.

2. As they are the revelation of a great remedy for sin and the disorder it has wrought in the earth.

3. As they teach and claim that creation or the things that appear do not only bear witness to the glory, wisdom and goodness of their Creator, but also, that they *reveal* Him.

And now as we search the Scriptures with regard to our first affirmation, we learn

1. That GOD, in the beginning, created the heaven and the earth; that this God is not an *unknowable, inscrutable, persistent* and *unintelligent* force, but an *intelligent, individual Personality*; the uncreated, self-existent, spiritual Being, who, by the word of His power, not only created but also upholds all things.

2. That the condition of the original creation was formless and void; that "darkness was upon the face of the deep;" and that "the spirit of God moved upon the face of the waters."

3. That the result of the Spirit's moving upon the chaotic mass, seems to have been the introduction of another beginning, viz.: that of reducing the formless mass to order. And the "first element of order" appears in the dissipation of the darkness that was upon the face of the deep. For God said, "Let there be light, and there was light."

4. Next in order and for the division of the waters a firmament appears, which God called heaven.

5. Then at command of God, the waters under the heaven are gathered into one place, which He called seas, and the dry land appeared, which He called earth.

6. And now God spake to the earth, and bade her bring forth grass and herb and tree, each after its kind, whose seed was in itself. Life's first form is plant-life, and it comes forth in the distinct orders or kinds of grass, herb and tree—and each endowed with the power of reproduction.

7. Next, light-bearers are made to appear in the heaven. These are to rule the day and the night, and are to be for signs and for seasons, and for days and years.

8. And, as the earth in response to the creative will brought forth plant-life, so now the waters, by the same will, swarm with life; and again, in distinct orders, each after its kind—and with the power of reproduction—come from the creative hand, as Bush renders it: 1. The *sheretzim* or swarmer; 2. *Taninim*, or huge reptiles; 3. Then *oph* the flying thing, or birds and other winged creatures.

9. A second time God commands the earth, and in obedience thereto she brings forth cattle, creeping things and the beasts of the field—or as Dawson and Bush render it, 1. Herbivorous mammalia; 2. A variety of terrestrial reptiles; 3. Carnivorous mammalia. Again three distinct species, having the power of reproduction, each after its kind.

10. And now we come to the crowning glory of the creative week; that for which all that preceded seems to have been preparatory: "And God said: *let us* make man in our image, after our likeness—male and female created he them—and gave them dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and *over all the earth*. And then God blessed them, and said: Be fruitful and multiply and replenish the earth and subdue it." This then, is the Mosaic genesis, the cosmogony of the Bible. If this be received, Darwinian Evolution cannot be; for the two systems have not only nothing in common, but are so absolutely antagonistic to, and destruc-

tive of, each other, that they cannot occupy one mind at the same time.

And now our second affirmation is, that Evolution is in conflict with the Scriptures, as they are the revelation of a great remedy for sin, and the disorder it has wrought in the earth. Again, then, we search the Scriptures, and find that they refer to the existence of evil; a fact as sorrowfully and troublesomely patent to the evolutionist as it is to the theologian; that they reveal its origin, its wherefore, its effect upon the earth and man by reason of the fall which involved the first man and his posterity in sin; that they reveal, also, its remedy by atonement, which is preceded by incarnation and followed by a resurrection from the dead, which three are the basal facts in the religion of Christianity.

But, of sin, as the transgression of a divinely promulgated moral law; by a free personality; of moral and spiritual alienation from the source of intelligent and immortal life, and hence of moral and spiritual degradation; and of forgiveness and reconciliation, Evolution knows nothing at all. This is not its conception either of the earth or of man. According to its conception, this world is just as it should be, because it is just what of necessity it must be; and for some reason man is in a state of progressive development from a semi-beastial savage condition. And as we have learned, that man in his totality, body, soul and spirit, is the product of this law, then it follows also, that his moral character, the right and the wrong, and the good and the bad, in his conduct, must be the product of the same law. Is then the moral character also the product of the interaction of the unintelligent forces, which have produced the physical and intellectual organization? Let us see. We turn to Mr. Spencer's "Data of Ethics," 1879, p. 8, and read the following: "We have become quite familiar with the idea of an evolution of *structures* throughout the ascending types of animals. To a considerable degree we have become familiar with the thought that an evolution of *functions* has gone on *pari passu* with the evolution of structures. Now advancing a step, we have to frame a conception of the evolution of *conduct*, as correlated with this evolution of structures and functions."

If now we ask Mr. Spencer, What is there to recognize and enforce moral obligation? and, When is conduct right or wrong, good or bad? he answers in this wise, "Data of Ethics," p. 123: "There are certain fundamental moral intuitions; these moral intuitions are the results of accumulated experiences of utility, gradually organized and inherited." "Just in the same way that I believe the intuitions of space, possessed by any living individual, to have arisen from organized and consolidated experience of all antecedent individuals who bequeathed to him their slowly developed nervous organizations—so do I believe, that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding nervous modifications, which by continued transmission and accumulation have become in us certain faculties of moral intuition." "Conduct," he says, p. 23, "is right or wrong according as its special acts, well or ill adjusted to special ends, do or do not further the general end of self-preservation." Of acts he says, on same page: "Always then, acts are called good or bad, according as they are well or ill adjusted to ends." Where is there room in all this for the affirmations of conscience?

Dr. Fisher, of Yale, asks: "What is truth and falsehood on this hypothesis? What are reasonable and irrational judgments? What are normal and abnormal action of the mind? What are sanity and insanity? All these acts of perception and states of mind are, one as much as another, natural phenomena, occurring in the course of the regular action of natural laws."

That evolution is not in harmony with the Scriptures as they reveal a great redemption through a divine Mediator, is unmistakable, from the fact, that in its conception, man does not stand in need of any such deliverance.

And finally our third affirmation is, that Evolution is in conflict with the Scriptures as they teach and claim, that the "things that do appear," do not only bear witness to the glory, wisdom and goodness of their Author; but they claim also that these works *reveal* Him. Hence again we search the Scriptures and find them affirming: "The heavens declare the

glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." St. Paul says: "That which may be known of God is manifest to them: for God hath shewed it unto them. For the invisible things of him from the creation are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Is it not apparent, that the Psalmist and St. Paul, as the representatives of the Scriptures are at utter and irreconcilable disagreement with Herbert Spencer and Mr. Huxley as the representatives of Evolution? The latter are by no means backward in so declaring. Mr. Spencer says, all we know of the First Cause is, that it is "unknowable and inscrutable." Mr. Huxley says: "Nothing can be more entirely and absolutely opposed to teleology—than the Darwinian theory." And we repeat Mr. Darwin's declaration, that if any variation of structure can be shown to be intended; *i. e.* to be the result of a designing mind, instead of the accidental and fortuitous product of the interaction of blind and unintelligent forces, such showing would "annihilate the theory" of evolution by natural selection.

What is truer, then, than that, by their own showing, respectively, Evolution and the Scriptures, as cosmogonies, have nothing whatever in common; but are radically and irreconcilably antagonistic, and really destructive, the one of the other.

ARTICLE VII.

THE IRREPRESSIBLE POWER OF CHRISTIANITY.

By S. SPRECHER, D. D., LL. D., Springfield, Ill.

Christianity possesses irrepressible power, because it is *the highest and the most complete revelation of God*. All other divine manifestations are but preparations for its advent and diffusion. All operations of the creative hand; all movements of divine providence among men and nations; and even all the steps of divine revelation recorded in sacred history, had this great end in view. Beginning with the fall of man, we have clearer and clearer disclosures, more and more impressive testimonies of the wisdom, power and greatness of God, more and more striking signs of his presence, in word and symbol, prophecy and miracle. But, at last, the eternal Word himself becomes flesh, and dwells among men, exhibiting His glory, as the glory of the only begotten of the Father, full of grace and truth. Christianity is the revelation of him who could say: "*He that seeth me hath seen the Father.*" Christ takes up into himself all other revelations; but *he is more than they are*. He is not merely a symbol of eternal truth, not merely a sign of the presence of God, not merely an organ of divine manifestation, but *God himself*.

In Him is the real union of divinity and humanity, the true principle of all communion between God and man and the great source of all the power exercised in the universe of being and life. As the incarnation is the absolutely perfect revelation of God, Christ, the God-man, is also the ultimate end of the creation of the world. He is the first and the last. Only He, who is responsible for the existence of the universe, can be its reconciler, and especially could only He be the Saviour of sinful creatures. Only in view of this, was man created and permitted to fall. The unity of divinity and humanity consequently, though not a necessity of God, was from eternity a moral cer-

tainty. The eternal Logos who was to be the Creator of all things in heaven and earth, was also to be the reconciler of all.

Humanity though finite is made for the infinite and has capacity for God. Made in the image of God, there is a point of possible union between man and his Maker. The spirit of inspiration insists upon both the distinction and the union. It solemnly enforces the distinction between the Creator and the creature, and especially the difference between "the High and Holy One who inhabiteth eternity and the praises thereof," and the low, degraded, sinful creature suffering the pollution and misery of a fallen world. But it declares also that "He who dwelleth in the high and holy place" condescendeth to those who have "a broken spirit and a contrite heart." So that all along there is contemplated a *power* which reconciles to God and unites him to man. Perpetually does it prophesy of the coming of God to man, until at last the point is reached when the divine revelation culminates in the divine incarnation, where the distinction and the union appear in perfect harmony; where the clearest distinction of the two natures is preserved in the deepest unity of the person of the one divine-human Saviour of men; where the lowest point to which love descends becomes the highest point to which it can ascend, the greatest humility the greatest glory, the most complete self-communication, the most perfect self-preservation. It is the incarnation of *the holy personal love which is God*. In the Logos incarnate is a divine-human life which through Him is communicated to others, is diffused from Him, as its center and source, "He is the head of the body, the Church, the beginning, the first born from the dead," "that in all things He might have the preëminence. For it hath pleased the Father that in Him should all fullness dwell"—the fullness of the divine-human life. True religion is thus made practicable, and its true end attainable; the religious life has its true ideal and its proper goal. In Christ is the realization of this union; and from Him we have received all good gifts—"all things pertaining unto life and godliness, and exceeding great and precious promises whereby we become partakers of the divine nature." "I in them and they in me," is His great intercessory prayer. The divine life and the human

life are so united in Christ that he who is united to Him by faith possesses a divine-human life; his life becomes a divine life, a life distinct from and yet one with, the life of God. The incarnate Son of God, in contact with men by His word and spirit, has begun, and will irrepressibly continue to propagate and diffuse this life. Eighteen hundred years ago He thus met one who had been His greatest enemy and caused him in due time to say: "I am crucified yet I live, nevertheless not I, but Christ liveth in me, and the life that I now live, I live by the faith of the Son of God, who loved me and gave himself for me." He has made innumerable conquests of the same kind in all ages, and His work still goes on, and will irrepressibly go on until it has come in contact with all men, until it has reached and touched and impressed humanity everywhere.

We say the power of Christianity is *irrepressible*, not that it is *irresistible*. It may be resisted. It is a moral power and deals with moral subjects. It is the manifestation of personal will to personal will. It must make the conquest of men by moral energy. It may be resisted in the communication of its holy blessedness, but it will go on irrepressibly for the salvation of all who yield to it, for the triumphant manifestation and communication of the highest good, for the subjection of all the powers of the universe to the dominion of ethical right, for the transformation of nature into the perfect expression and the pliant instrument of the restored and sanctified spirit of man. Whether Christ will ever overcome those who now resist Him, or whether they will continue to resist and be finally rejected, is not here the question, but if they are lost they will be beyond the limits of this power, not within but outside of the kingdom, banished "from the presence of the Lord, and from the glory of His power." Whether this power, which worketh in God's people as "the power of God whereby He is able to subdue all things unto himself," is irresistible, in the sense that it will, sooner or later, bring all creatures into willing and blessed obedience, is a question for Christians among themselves, and does not affect the question of its irrepressibility. It will irrepressibly determine the destiny of souls, will bring them to that crisis in their history when they will be forever saved or eter-

nally lost. It will be their Saviour or their Judge. How God will finally deal with those with whom the gospel does not come in contact during this life, is also a question for Christian theology. Whether Christ here comes in contact with them in some way unknown to us, or whether this will occur in the intermediate state between death and the judgment, we know not; but the final determination of their destiny will not take place without this. No soul will be lost simply because it is born in sin, simply because it is a sinner, but because it resists this provision for salvation from depravity and sin. The final crisis of its history, that which determines its character and fixes its destiny, for holiness or sin, for weal or woe, is never passed until the soul comes in contact with Christ operating for its salvation. Jesus says: "As the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute *judgment also, because he is the Son of Man*. The Father judgeth no man, but hath committed all judgment unto the Son. He that rejecteth me and receiveth not my word, hath one that judgeth him. The word that I have spoken the *same shall judge him in the last day*." Contact with Christ and his word is inseparable from the determination of human destiny. But whether all are saved or not, the power of Christianity will be irrepressible in the final establishment of God's kingdom and the everlasting salvation of its obedient subjects.

And this irrepressible power operates on men through instrumentalities of *its own production*. Through chosen men it established a church, and produced inspired scriptures. It has raised up a people proclaiming the word which Christ has given and administering the sacraments which he has instituted. Through these instrumentalities, he is evermore producing decided results among men. He is dealing with them through these means; operating in and upon them, irrepressibly affecting their being and consciousness, so that they *are not and never can be what they would have been intellectually or morally without this contact*. In the assemblies of believers and in their work, he is ever present operating upon the hearts and consciences of men. For the power of Christianity *is Christ*

himself operating on the human mind. The church, the congregation of his people, not only experience for themselves but proclaim to others the blessings of the divine salvation. And this testimony will never cease, for the risen and ever-living Christ is always present with his church even unto the end of the world. Wherever and as long as the gospel exists, there will be believers, and consequently witnesses for Christ; and this will always be. "All flesh is grass, and all the glory of man, as the flower of the grass. The grass withereth and the flower fadeth, but the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you." Christ accompanying his word and sacraments, operating through them, and, thus, coming into actual contact with men, produces saving faith wherever they do not resist or wherever they cease to resist.

As Christianity is thus a historico-spiritual life, as it is a living power, it is *not dependent upon any mere historical proof or upon any mere intellectual demonstration.* It has made its own history; it is not the result of historical influence. But on the other hand its idea has become historical, and, consequently it has passed beyond the reach of mere speculative exposition. It has an essentially historical element—the history of divine acts of communion with man, made practicable by the union of divinity and humanity in Christ. It is not the result of mere intellectual conceptions. It rests upon objective revelation and positive authority, upon real historical facts. But these facts are acts and communications of spiritual life. It is not mere idea, nor mere history, but the union of the ideal and the historical. It has Christ in us, and Christ out of us. It has a history in which the historical form is adequate to the ideal content, and is thus a new divine power, producing a new humanity and a new era in the history of man. It has experience in consciousness, and consequently not merely the faith resting on testimony, but the faith which has knowledge. It is more than mere historical faith, and has knowledge which is independent of science. It possesses a basis in history for a historical faith, and an element in experience for a spiritual faith. It has history and consciousness, faith and knowledge; and consequently it is inde-

pendent of the *results of historical criticism* on the one hand and of *the decisions of speculative thought and scientific research* on the other.

It is *self-evidencing* to the common sense, *self-authenticating* to the practical reason, carries its own evidence with it *to the mind and heart of the sincere and earnest man*. It is not a mere idea, but a spiritual reality—not a mere abstract conception, but a living power. It is not a mere result of deep philosophy or of penetrating thought. Nor is it merely an inference from the study of historical facts. It is a *new creation* in Christ, derived from life—relations between God and man, which have been realized in his incarnation and introduced into human life and history. As it is not merely doctrine concerning divine truth, but *that truth manifesting itself*, and becoming a historical power, it is independent of all *mere reasoning in the understanding, and of mere demonstration of science*. And as it is not a mere inference drawn from *past historical facts*, but an abiding historical power, having a living history—nay as it is the ever present Saviour himself operating on human nature *it has become a matter of experience in consciousness producing more than a mere historical faith*; it is above all mere historical proof. If Christianity, like other religions, were separable from its founder, it might rest entirely on other grounds—might have to be proved from history and established by reason, independently of his existence. But Christ is not the mere founder of his religion, He is *the religion itself*. Christianity is inseparable from his person. It *is*, only because *He is*. It *lives*, only because *He lives*. Other religions might exist even if their founders were unknown, or when they had been forgotten, but Christianity is nothing without Christ. And as it is Christ himself coming into contact with us; as we did not first discover him, but he first revealed himself to us; as we did not first choose him, but were chosen of him; as we did not first go to him, but he came to us; and as he is a living power, operating upon us; we may have a *conscious experience of his gracious presence, and thus the knowledge which is inseparable from experience in consciousness*. Like the common consciousness, the Christian consciousness possesses *a light of faith which is above*

all speculative thought—"knows the love of Christ, which passeth knowledge"—passes all mere speculative apprehension. As the former is produced by actual contact of natural forces with the mind, so is the latter by actual contact of the supernatural power of Christ with the soul. As the former cannot be demonstrated, because it is the light in which all demonstration must be conducted, so the latter has a ray of light in experience, independent of all mere processes of reasoning in the understanding. It is produced through the instrumentality of historical—not demonstrative—knowledge. It cannot be the subject of demonstration, because it is the centre of all religious truth, and the light by which all rational intelligence, all scientific thought in religion, is made practicable.

Just as there is a consciousness of the beauties of external nature, because there is an actual contact of its forces with the mind, so there is a consciousness of the blessedness of salvation, because there is an *actual contact of Christ, the power of it, with the soul*. A blind man may believe, on the testimony of others, in the reality of light, and a deaf one in that of sound, but they have only faith on testimony, they have not the faith of those who have the senses of sight and hearing, have not the faith which knows the reality of its objects, have not an experience with which there is inseparably connected an intuitive cognition of the reality. So a being of mere intellect without any religious susceptibility might believe the reality of supernatural help on the testimony of others, but he could not know it; but man having capacity for divine truth may have a faith which rests not merely on testimony, but which knows the reality. Let the eyes of the blind be opened and the ears of the deaf unstopped, and they will not only believe in the reality on the testimony of others, but they will have a faith which knows the reality of the beauty of color and that of the sweetness of sound. So the Christian consciousness has not only the faith which rests on testimony, but that which has an element of knowledge; it knows how beautiful are the feet and how sweet is the voice of Him, "who publisheth peace, who bringeth glad tidings of great joy." For Jesus says: "I am *known* of mine," and Paul could say, "I *know* whom I have believed."

As Christianity is a *real* as well as a spiritual power, it makes impressions on men, which if due attention be given, *will be accompanied by cognitions of its reality*. Attention is, indeed, as in all other experience, a necessary condition. Thus we may be so absorbed in thought or enjoyment, that a clock may strike every hour of the day in our presence without our being conscious of it; and in like manner we may have our attention so fixed upon other objects or pursuits that many impressions of Christianity may be made upon us, of which we are not conscious. In both cases the absence of conscious knowledge—of intuitions of realities, must be ascribed simply to the want of attention. And on account of the innate alienation of men from spiritual objects, this will be much more likely with Christian, than with natural impressions. But whenever proper attention is given to these operations, they produce faith, which has in it an element of knowledge; so that, while the Christian's faith does, indeed, presuppose historical testimony, and rest upon the basis of historical facts, it is not dependent upon mere historical research. It has, in addition to all historical fact, the knowledge which is in conscious experience, and consequently an *inner* certainty of truth.

Christianity thus makes men so sure of its truth and importance that they become willing *to die for it*. In this view of faith lay the irrepressible power of the great Reformation. Luther says: "Of this I must be as certain as I am that two and three are five, or that the whole of an ell is longer than any of its parts." He insists upon the contact of this new divine power with the soul, and upon the assurance of reality which is the result. "Of this," he says, "the soul must be so certain that it would suffer all kinds of death, yea, hell itself rather than be deprived of it." Christianity enables its subjects, by experimental knowledge, to realize that they stand upon the foundation of all truth. They realize not only in peace of conscience and in newness of heart and life, but in a real illumination of the mind, that they are brought into the certainty which characterizes consciousness in all our knowledge.

It need hardly be said that no physical force can effectually

repress this spiritual power. Fire cannot burn water, cannot drown it. It has long been seen that "the ashes of its martyrs are the seeds of the church." But this will in the end be found to be true also of all intellectual opposition. As it is not dependent for its irrepressible progress upon mere historical proof or mere intellectual demonstration, so it is not *effectually hindered by historical doubts or philosophical skepticism*. Ages of superstition may come, but though darkness have covered the earth and gross darkness the people, the advent of a Luther will show that Christianity had still lived in many hearts. Infidelity may come to reign extensively even in steady England, but the great Methodist revival also comes and makes the nation more Christian than ever. Brilliant France may pronounce the doom of Christianity, but then come also the great evangelical efforts to diffuse it, which take possession, for this purpose, of the very building from which a Voltaire was wont to send forth his predictions of its speedy downfall. In the century of rationalism in Germany a Schopenhauer was emboldened to say: "Christians are sending missionaries to India, but, while they accomplish nothing there, the literature of Asia is coming into Christendom, and will make Europe Asiatic in its thought and faith. Buddhism will soon supplant Christianity, and cause it, as a crude and low form of religious development, to pass away before the profounder speculations of India." But now multitudes of the heathen in India are annually converted to Christianity, while the illusive fascination, which Buddhism had for a time thrown over the religious thought of the philosophical world, is fast passing away.

So in our age many say that Christianity has lost its hold upon the thoughts and lives of men. But the rapid spread of the Gospel, the increase of church extension, of missionary effort, of practical benevolence, of Christian institutions and literature—of which Chautauqua, with its vast assemblies, and its great university of Christian students with its branches extending throughout the land is an example—the diffusion of the Revised New Testament and the avidity with which it is read; all are evidences of the vigorous life and the persistent power of Christianity, even amid much scientific skepticism. The na-

tional cry to God, for the endangered life of our Chief Magistrate, showed that the great heart of the nation is not swayed by infidelity, that it has not lost confidence in the reality of divine promises of protection and relief, that it still believes "in God the Father, Almighty Maker of Heaven and earth;" "that he is and that he is the rewarder of them that diligently seek him;" that he holds the destiny of men and nations in his hands; and that he has revealed in Christianity a power which is ever ready and present to help in time of need.

But, as we have seen, this power is not irresistible. As it is related not merely to the intellect but to the conscience and the will, its impressions will be likely to be resisted in this depraved world; and there will always be danger of intellectual skepticism. But notwithstanding *all historical doubts and philosophical objections*, the power of Christianity will irrepressibly assert its claim to the attention of every earnest man. It will never lose its hold upon the practical reason—the *ethical element* in human nature. Its historical evidence is so strong and its world-view so consistent with reason, that we can be fully confident that there will come at length, a true science of historical criticism, when men realizing more and more the important truth, that the Church did not produce Christ, but Christ the Church, that the Christian idea must have arisen from the facts of his life, will, in the great central fact of his person, see a light in which they can explain all the difficulties in the sacred history; and that, in their speculative apprehensions they will rise, from its foundation in life, to the cognition of its divine rationality through the reason.

This will be the result because the Christian idea of God and the world *is the highest possible to the human mind*. Once thrown upon the thinking world, it can never be displaced or superseded by another. Beyond this absolutely perfect idea of God there can be no room for an advance in thought, no more possibility of a new discovery. It cannot be transcended, but all true thoughts will be found to be elements or illustrations of it, and will finally be absorbed in it. From its control in the practical reason, this new power will rise to the moulding of the speculative thought of all mankind. By its contact with

conscience, Christianity has fixed its idea of God and the world in the human mind. Being a new power, it has originated a new world-view, which will be as durable as its source is imperishable—the idea of the personal God and of the God-man, the creator and reconciler of all things. This idea once here, has never lost its hold upon the thinking mind. The highest philosophical thought of the world has been mainly employed in the discussion and exposition of it, the resistance or the appropriation of its results. There is evidence enough in its nature and effects to warrant the belief, that the time will come, when it will be speculatively recognized as well as practically admitted, by all earnest thinking; when it will be intellectually received into the thought not only of the spiritual, but of the secular mind, and that even the attempts to dispense with it—the vain attempts made from time to time to explain the universe of being without it—will be found to have only been the occasions of laboring for a deeper apprehension of it.

Let the sincere inquirer look at some of its effects upon the human mind in the past. In the early ages this irrepressible power, by its influence upon the practical reason, led the thinking mind of the world to an entire change in its idea of the universe. The old notions of a blind fate and an eternal material of things, were abandoned by the nations to whom it came, and the Christian idea of God as a living person, and as the creator of the world, in the strict sense, was universally adopted. The old idea of man as the subject of a fixed fate and incapable of free action, was displaced by the Christian idea that he is a moral being, dependent, indeed, upon the divine will, but still free and responsible. And the old notion of evil as in the nature of things, either as inherent in the material of the world, or as reaching up into the very being of the deity itself, was superseded by the idea of it as sin, as transgression of moral law, as introduced by the moral creature, as guilt for which atonement could be made only by divine interposition, and cleansing from which could be effected only by God's gracious power.

Let the earnest man look at some of its practical results; at its early and rapid diffusion; at its glorious army of martyrs,

its conquest of the powers of the civilized world, its elevation of the rudest nations from barbarism to high mental and moral culture, at the improvements which it has effected in society generally—improvements which not only had never been accomplished anywhere or at any time, but the very practicability of which was inconceivable before. Let him look at the fact that it originated ideas of the fatherhood of God and the brotherhood of man, and produced a feeling for humanity not like the mere Buddhist sympathy in suffering, which is based upon the idea of the evil of existence itself, and the utter worthlessness of human life, but upon the spiritual excellence and paternal love of God, and upon the moral dignity and immortal destiny of man. Let him consider the fact that it effectually produced a recognition of the rights of man as man and of the sacredness of his life as in the image of God, a proper respect for the dignity of woman, for the rights of children against exposure, and of slaves against oppression and cruelty—claims of humanity which had *never before entered into the thought of the world*; that it created a warm sympathy for the poor and suffering, a ministering hand for the helpless and the weak, and untiring effort for the reformation of the depraved and the vicious, which were not only new in the world, which were not only never realized, but which were not even deemed proper and expedient, yea, which on account of the idea prevalent of an eternal, incorrigible material which even the formative hand of Deity could not fully overcome, and which still remains in the helpless and the weak, the low and the ignorant, were actually resisted even by the greatest philosophical systems of the ancient world. Let him contemplate the great temporal, as well as spiritual, benefits, which it has bestowed upon the life of man individually and socially, the mental and spiritual elevation to which it has raised the man, and the moral, yea even physical power to which it has raised the nations which have received it. Let him look at the results in the new peace and hope with which it has filled the hearts of multitudes among the high and the lowly, the learned and the unlearned in all ages and conditions of human suffering. Let him look at these results, and remembering that Christianity is a second creation, vastly wider

in its sweep and more comprehensive in its contents than the first, and he will feel that, compared with the slow development of natural forces it has, in its comparatively short history, given abundant evidence that it is a real and irrepressible power.

And then let him look at the *failure of all attempts to find a substitute for it*. The greatest development of speculative thought which the world has ever seen, the most vigorous intellectual effort of this kind ever made—the idealism of Germany—is losing its hold upon the human mind. It is now very widely conceded that the Egoistic Idealism of Fichte ended in absolute nihilism, that the Absolute in Schelling's system of the identity of subject and object, has proved in reality to be nothing; that the Idea in Hegel's Absolute Idealism is a mere abstraction; that all these systems are without a point in experience from which to start, and without a basis of truth upon which to proceed. The philosophy originated by Schopenhauer—who had in vain protested, for half a century, against the claims set up by these systems—has become the prevalent philosophy of Germany. Charging all these systems with departing from Kant, and claiming to be the only true successor of that philosopher, he yet differs, and rightly differs, from him in declaring that we have a metaphysical capacity—which Kant had denied—and in affirming that we have, in the consciousness of self, a knowledge not only of the phenomena but of the thing in itself, which he, however, erroneously conceives to be blind will, the mere will to live. While a careful study of the principal works of this writer and those of his successor, Von Hartmann, *Die Welt als Wille und Vorstellung* of the one, and *Die Philosophie des Unbewussten* of the other, will convince him of the groundlessness of the preceding philosophical speculations and of the great service of these works in giving the impulse to what is now the watchword of Germany, namely, "Back to Kant," "Back to Kant," yet we will see that they are even more unsatisfactory. They, indeed, end in the still greater absurdity of *deeming existence itself a contradiction*. And while they show the groundlessness of the thinking of their predecessors, their own system is really an ignoring of the possibility of thought, of all knowledge, inasmuch as it makes conscious being itself an insane dream. It

is really the mere development of the agnostic side of Kant's theory of knowledge, the primal fountain of the doctrine of the survival of the fittest, and the great source of the agnosticism as well as the naturalism of the day. It is the revival of the old heathen view of God and the world without the religious faith and piety of heathendom. It involves all thought in a final contradiction, and yet it asks us to think. It is universal skepticism, making the universe a bundle of contradictions, and yet it claims to be scientific thought. It rejects, indeed, the absurd idea, in the former systems, of an evolution without beginning or end; declaring that there must be an origination and a consummation of the process, and that the starting point must be a permanent source which is supernatural. But it declares that existence involves a contradiction to the being of the thing in itself, whether with Schopenhauer it be considered as the will to live, or with Von Hartmann, as unconscious being, with will giving the blind impulse to live, and intellect presenting the objects and directing the process of life. It makes existence a mere illusion and life a vain dream. And with this it asks us to stop thinking, and to rest our thought upon this contradictory conclusion. But if existence is a contradiction, if I have been thinking that which is involved in contradiction then I have been engaged, not in thought, but in frenzy. If the entire universe of individual existences is a Bedlam, how can I, one of the madmen, have been engaged in thinking? Madmen do not think; they only rave. If existence is an insane dream, how can I, who am a part of it, have had wakeful thought? Am I not necessarily dreaming still? But if I am really thinking, then certainly I do not rest upon contradiction as the result. I can apprehend a mystery and rest on the incomprehensible, but I cannot think a contradiction or rest in an absurdity. Besides, if life be an illusion, how have we been able to discover the illusion? If we really cognize it, we cannot be included in it. A part of our being, at least, must be above it. So if we have discovered the contradiction of existence, we must belong to a sphere of being which transcends that which is involved in the contradiction—must belong to a world of realities never dreamed of in this philosophy. In short there

must be not only *natural, animal* will with its antagonistic, contradictory action, but *moral, spiritual* will, in which distinctions are not antagonisms, differences not contradictions, but are capable of one united life of love, of one universal system of harmony. While, like Christianity it shows the absurdity of the previous systems, which talked of a good time to come on earth through mere human power, which said if men would only cease to strive for heaven they might make a happy abode of earth, if they would only cease to think of a future life, they might make a happy life of the present; it does not, like Christianity, point to a source of comfort, by which we have at least some promise for this life and a good hope of a better still to come. On the contrary it tells us that there is no personal deliverance from evil; that there is no responsible author or efficient ruler of the universe; that all existence springs from irrational will; that it is an irrational process, except so far as it is led by intellect into volitions against its will to live, and as it thus tends toward ceasing to be. And yet this philosophy claims to be a scientific system. Involving the entire universe in a contradiction, it yet asks the human part of it to think that they have a science of things!

Let the earnest inquirer look at these systems, and he will surely *recognize the superiority of the Christian idea* which gives a solution of the existence of the world, though it does not attempt to fathom the mystery of the divine existence—*over the explanations* which either give no solution of being, or else end in the notion of a *contradiction in the very existence of the universe*. He will feel that the former, while it ends in mystery, does not propose an absurdity, but asks us to believe in a reality transcending reason, indeed, but still consistent with it; requires faith in the incomprehensible, but at the same time enables us to rest with solid composure and profound satisfaction in its intelligent and holy nature, causing us in joyful admiration to respond, “Oh the depths of the riches both of the wisdom *and knowledge of God*.” He will feel that existence is, indeed, a mystery, but that the system which derives the conscious from the unconscious as its primal source, or which makes man and all his productions, in art and science, morality and

religion, the result of blind will, asks him to prefer a horrible absurdity which must be loathed, to a mystery so profound, indeed, that he must adore, but at the same time so full of love that he can rejoice in its existence. And he will feel like returning, with the later Schelling and the best philosophical thinkers of the day, to the Christian idea of God. He will be prepared indeed, to return to Kant, but with the common sense *belief in the valid being of the objects of consciousness*, with Schopenhauer to *say indeed* that Kant overlooked the difference between the consciousness of other objects and the consciousness of self—that we have in our self-consciousness a cognition of the thing in itself, but he will *not say*, with Schopenhauer, that the reality, thus cognized, is irrational or blind will, but *moral and intelligent, spiritual and conscious will as the primitive thing in itself the eternal reality, the creative power*. Von Hartmann does, indeed, recognize it as intelligent will, and thus he and his school have a teleology and recognize the evidences of design in the universe. But when men once admit rational ends in the mind which is the source of a world full of marks of designs, it is as absurd to regard that source as *unconscious mind* as it is to call it blind will; it must be *conscious* as well as intelligent.

Returning then to common sense and the common consciousness, the honest mind will realize that there is *an ethical element in knowledge*, an obligation to seek objects, a homogeneity as well as a heterogeneity, a likeness as well as a difference between subject and object, that the subject must have a tendency to receive the object and the object to impress the subject. There must be a real contact, an action and a reaction between them, and an intuition of reality. The morally infinite bears a relation to man, and the supernatural spirit reveals itself in his ethical nature. God invisages himself in the consciousness through the conscience. In this, as in all other cases of knowledge, there is a real object in contact with a subject. The consciousness does not produce its own object, and conscience is not a human production. Nor is it a mere subjective faculty. It involves a real object, more inseparable from it, than any nat-

ural object. And as certainly as there is in the consciousness of the world a reality corresponding to the inner state, and as in the self-consciousness there is a real self revealed to the mind, so in the consciousness of God there is present through the conscience a real being asserting an indisputable claim and exercising an imperative authority. The cognition of the moral law is a spiritual *perception of the divine nature and action*. "The categorical imperative" is not, as Kant left it, a mere postulate of the practical reason, but an *actual cognition*. And in this is the cognition of the supernatural, of an ethical reality, for *that only can be imperative*. It is the cognition of that which is infinite not extensively or protensively but intensively—not an infinity of space and time, but of spiritual being, of that which is self-existent, which exists of itself and for itself; which has in itself the cause of its own existence and of all other existences. It is the *cognition of the highest conceivable reality*. Other existences presuppose an end beyond themselves. In regard to physical force, organic life and even intellect, we may ask for a reason of its existence. The physical, the sentient, even the intelligent, what is it for? But we cannot ask, what is the ethical for? because to ask for the reason of its existence would be to deny that it is *imperative*, that is *to deny that it exists at all*. And that which is imperative must be eternally self-existent, must comprehend in itself all actual being and the cause of all possible existences. *It must be God*.

But might not God and the world be *identical, and all being one*, with the ethical as its highest element? The world *cannot* be God. Its on-going is in space and time, its evolution of forces, whether we call them matter or mind, involved time, and consequently cannot include the *essentially ethical, the categorically imperative*. That which is *ethical, imperative* cannot be first involved in time, but *must be realized from eternity*. If it exist at all, it must exist without beginning. It must be as *eternally necessary* as it is eternally free—must be transcendent to the world—must exist independently of the forms of space and time. It must be God—the being in whom *are united* the eternally necessary and the eternally free, as *the perfection of existence*.

Again, the world cannot be God for it is *full of evil*; and evil, to say the least, is a defect of being which cannot be predicated of the highest good—the eternally *ethical*—the supremely *imperative*. But evil, in the light of conscience, is not merely a defect of being; it is *sin*, it is *a contradiction to the ethical* and *is forbidden by the imperative*. To put this in the being of God, would be to bring the divine nature into conflict with itself. But this would be inconsistent with the idea of the ethical. To make the world the mere existence form of God would be to trace contradiction into the very being of God. We must therefore recognize a distinction between God and the world and thus shut out every theory of Emanation and all forms of Pantheism, whether they be pancosmistic or acosmistic.

But if the world be not ethical it is *dependent*—has not the cause of its existence in itself, and if it be not the imperative, it has not its end in itself, but *exists for an end beyond itself*. It must be a creature, and this shuts out all Atheism and Naturalism. If it be dependent, it must be *created*, and if it be created, God must be its creator; its cause must be in him. And as it is created for a moral end, it has its end in God, and must be *upheld and governed by him* for the attainment of that end. God must be *immanent* in the world, as well as *transcendent* to it. And thus, by the ethical, we are obliged to reject every species of Deism.

If God, from the possibilities of being, have brought into existence a world distinct from himself, it must have been from love. Constrained by nothing external to himself and impelled by no inner want, he must give existence to others only from *love*; and as he is an ethical being, from *free* love, creating only what is worthy of his own acceptance; and from *holy* love, not losing himself in the creature, not merely diffusing himself, but preserving himself in the highest communication of himself to others. And as creation is a revelation of himself in, through and to the creature, the end must be to make the creation as much as possible an expression of his moral excellence, an image of his own blessed existence, and consequently to bring the creature into union and communion with himself. And if the attainment of this end be disturbed by sin—which would

be a possibility among created free beings, but *only a possibility* and not a necessity in a world having an ethical source, a possibility which should never have become an actuality—if sin, which could be introduced *only by moral creatures*, have come in, restoration could not come from the fallen world. Redemption must be by the interposition of the Holy Creator, and this saving revelation, making atonement and renovation possible, would, in its highest degree, involve the incarnation. In this, at least, would be the revelation of God as *holy love* for the accomplishment of the end of creation, *in the highest conceivable form*. It would include all that is true in other world-views, and comprehend all the high ends of other religions. It would be the interpretation and the fulfilment of all the yearnings and strivings of the deep religious minds in every age of the world. All divine communications of the Good; all rays of divine light upon it, as well as all the thoughts and longings and premonitions of the human soul respecting it, everywhere and evermore, find their center and explanation in this, the true Christian idea of God. All find in it the truth which they sought, but could not fully find, the good for which they strove, but which they could never satisfactorily attain.

In the light of it, reason as well as conscience, will at length *discover and reject the errors of all other world-views*. Once possessed of it, reason will not fail to recognize its truth, nor conscience to realize its claims. The human mind in its sober thought, as well as in its earnest feeling, must reject the systems which leave it without a comprehensive world-view—without a spiritual solution of our existence and destiny. When once its *ethical interest is aroused*, it will feel the force of the idea, which affords, at least, some solid comfort amid the troubles of life and the terrors of death, and without which we are left in our earthly experience, with no loving hand to help and no blessed hope to cheer us in the infinite dissatisfactions of which life is so full. There is *no middle ground* between Christianity and Atheism. There can, on the last and most complete analysis of all thoughts about the universe of being, be recognized but *two fundamental ideas*, the one the Christian the other the heathen conception of God and the world; the one recog-

nizing the personal nature of God, and the personal immortality of man; the other declaring that, by the very constitution of their being, by the evil nature of existence itself, men are, and must be, without God and without hope in the world. And when it comes clearly to this issue, the sound intellect, under the impulse of conscience, will decide in favor of the Christian against every form of the merely naturalistic idea of the universe. It is only while the latter is still adorned with qualities, and attended by results which had their source in the former, that it can fascinate the feelings of some, and perplex the intellects of others. When Naturalism shall once have laid aside these Christian appendages and stood forth in its own naked character, the illusion will be dissipated and the spell broken. For the ethical facts lie beyond the sphere of any mere science of nature, and all attempts to explain them without the admission of the supernatural, are entirely unsatisfactory even to the earnest scientists themselves. Thus Herbert Spencer, in his late work on ethics, acknowledges that these facts are not the mere product of nature, or the mere outcome of human life and experience, but that they must be traced to an *ethical source above them*; that all right, law and justice, all good customs of society, must have a divine foundation. Indeed the mere sensationalism which denies the reality of all spiritual being, which makes the sensuous, the phenomenal, the only reality, which either denies the absolute or declares that it is unknowable; that there can be no knowledge of God or spirit; that men must arrest all thought and make it repose upon the things of sense—comes in conflict with the laws and requirements of the thinking mind; for all thought either begins with the conception of the absolute or it seeks it, either starts with eternal truth or is in pursuit of it, as that only upon which it can intelligently rest. And the acknowledgment of Spencer that the ethical facts rest upon the supernatural is a recognition, nay, a *cognition of God*. Mere physical science with its forces, is not the complete and satisfactory exposition of nature. It leaves, in its doctrine of persistent force, something that as much needs exposition as the phenomena which it so fully explains—an exposition, the interest in which, on account of the marks of intelligence re-

quiring a teleology, the earnest mind will not fail to cherish, until that force is referred to *infinite wisdom as its source*. To make this uniformity of nature the mere result of a struggle for existence, of a survival of the fittest, of a natural selection, is really no explanation—it is simply referring it to chance. And if a divine power or plan beyond it be acknowledged, it is the recognition of the supernatural as knowable, for it is the *cognition* of the *ethical*, the *wise*, as the *free source of the order of the universe*. And the persistent course of nature is not inconsistent with the idea of the divine transcendence to it, as well as immanence in it, with the idea of God's originating nature and continuing to act with it; in the one case acting unconditionally; in the other conditionally, that is, not destroying by one act what he has produced by another. The Christian idea includes both these kinds of action, both these modes of operation; both *creation and evolution*, in its doctrine of seed and growth, of organism and germination. Heathenism recognizes only evolution and denies creation; the Christian idea apprehends and connects both in the one plan of divine action, making the miracle consistent with the constitutional laws and normal existence of the creature, and regarding nature as receptive of, and completed by, the miracle.

And when the heathen idea, as in its most modern scientific form, comes at last to entertain a teleology; and to recognize rational ends in the mind, which is the source of the world, declaring it to be full of intelligence and design, of knowledge and wisdom, yea, even to be *omniscient*, though unconscious, it is only the more objectionable to the sober mind. Every man, who is in earnest about the truth, will feel that when men have once been led by the numerous and clear evidences of intelligence and design to the recognition of an intelligent author of the world, they will never after this admission be able to expound it by the *notion of an unconscious mind*; that when this acknowledgment is once made, it is utterly absurd to regard the author of the world as merely its unconscious soul; that the Christian idea of a creator, who is the free and independent, the *conscious* as well as the intelligent source of all, is the only true solution of the problem of existence; and that it is only

from the Christian standpoint that we get a comprehensive view of the moral world, a complete idea of the reason of its existence, and a satisfactory view of the end to which it is destined.

And so will the Christian idea eventually *upturn also all grounds of historical skepticism*. And, in the meantime, it will always sustain unshaken a historical basis, sufficient for all who are ready to yield to the force of the truth of the divine salvation; sufficient to arouse an impulse of conscience in sincere and honest souls, which will even in the midst of historical doubts, lead them to attend to the claims of the Gospel; sufficient to uphold them in the way of life; and strong enough to enable them with the firm composure of faith to await the day of the expulsion of all skeptical criticism respecting its history.

Historical skepticism has arisen mainly by the hindrances which naturalism has put into the mind *against the possibility of the miraculous contents* of Christianity and its Sacred Scriptures. It has not resulted from any important lack of historical evidence, but from the materialistic or pantheistic naturalism of modern times; and yet the Sacred Scriptures, with all this *a priori* presumption, springing from what is now seen to be a false world-view, against them, have passed an ordeal of criticism the most severe to which any books were ever subjected; and have come forth with a sufficient number of them unharmed to preserve the contents of Christianity; sufficient to be the instrument through which to produce spiritual faith, and to sustain the Christian idea, until it has upturned the foundation of the false presumption against them, and prepared the way for a fairness of criticism which will dispel all disturbing historical doubts from the thinking mind, as well as from the believing heart.

Thus will the power of Christianity be *irrepressible with sincere and earnest souls even amid historical doubts and philosophical skepticism*. Such men will postpone the solution of these difficulties to the ethical and practical question involved in the satisfying of their religious capacity and their religious wants—their *need of communion with God and of deliverance from the evils in human existence*. They have seen in the results of the

highest philosophy itself and even in the most advanced science that there can be no substitute for the saving power of Christianity, no good attainable for all men, for all faculties of mind, for all conditions of life; no good of any attainment or enjoyment in mere intellectual or corporeal pursuits—in science or art, in wealth or power, in honor or pleasure, in efforts for personal improvement, or in labors for the amelioration of the condition of others—which can save them from the *sadness of pessimistic views of life and being*. They have seen that no other religions propose any hope of personal salvation, that the deepest of them, while they agree with Christianity in teaching that we are depraved by nature, and can never by our own efforts change our character, yet they give no hope of any divine interposition; but believing that the evil is existence itself, propose *no escape from it, except in the annihilation of our individual life, the loss of our conscious being*. And they have seen too, in the light of conscience, that in a system of things so full of intelligence and design, this great end must be attainable; that as eyes imply a provision for light; lungs, for air; and stomachs, for food; so the religious susceptibility implies a provision for its supply; the religious want, a provision for its satisfaction; that there must be some true manifestation of the object of this great capacity, some real source of saving help in this deep want, and, that if this be not found in Christianity, it is to be *found nowhere*; and consequently that there is the highest probability that it is to be found there. Recognizing this they will feel the obligation both of interest and duty to commit themselves to its provisions. The man who has realized this condition of his being will feel, in the midst of all doubts, that he should at least act as did the lepers of Samaria, who said: "Why sit we here until we die? If we say we will enter the city, then the famine is in the city, and we shall die there; and if we sit here we die also. Now, therefore, come and let us fall unto the hosts of the Syrians; if they save us alive we shall live; if they kill us we shall but die." He will feel in the midst of his intellectual difficulties, that there is one thing which it is possible and practicable to do, and that is, to turn away from the place of certain death unto the hosts of Christ; that as it is

irrational and sinful to sit still in unavailing skepticism, so it is rational and right to commit himself to Christianity, to go to the Church where Christ has promised to be, and through which Christianity exercises its power. He will say :

“I can but perish if I go,
I am resolved to try.
For if I stay away, I know,
I must forever die.”

And in such dutiful conduct, in such ethical action, there will soon be a faith in which he will say :

This is the way I long have sought,
And mourned because I found it not ;”
“Till late I heard my Saviour say,
Come hither, soul ; I am the way !
Lo, glad I come, and thou, dear Lamb,
Shalt take me to thee as I am ;
Nothing but sin I thee can give,
Nothing but love do I receive.”

And the power of Christianity will prompt him to add :

“I’ll tell to all poor sinners round,
What a dear Savior I have found ;
I’ll point to his redeeming blood,
And say, behold the way to God.”

Thus does Christianity constantly make new conquests and acquire additional instruments for its diffusion ; and thus will its power go irrepressibly on, “from conquering to conquer,” till,

“Jesus shall reign where’er the sun
Doth his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.”

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

LEE & SHEPARD, BOSTON. CHARLES T. DILLINGHAM, NEW YORK.

Young Americans in Japan, or the Adventures of the Jewett Family and their Friend, Oto Nambo, by Edward Greey. One hundred and seventy-one Illustrations. pp. 372. 1882.

It is quite doubtful whether any holiday book will attract any more attention than this one, so full of all that is interesting in "The Land of the Rising Sun." Oto Nambo, a graduate of the Imperial College of Japan, comes to the United States and becomes a member of the family of Professor Jewett, an instructor in one of our colleges. After living with them for five years, a trip to Japan is proposed, and the Jewetts and Oto set out.

With a native guide, whose English was as good as their own, they saw things and places as only such circumstances would allow. All the prominent customs, habits, dress, superstitions, amusements and religious ceremonies are accurately described. Just how rice is grown, gathered and eaten is also told. Very many of the various and interesting Japanese industries are described. An insight is given of one of their drug stores, and their methods of treating cases of sickness are also given. "How the Japanese Hunt Monkeys" is the title of a chapter calculated to interest the young. Very many places of interest and note are visited and described, as Nagasaki, Yokohama, Tokio, Kanasawa, and others. A pleasant feature of the work is that, unlike many others written upon foreign countries, it has but few foreign words, and those are accompanied by their English synonyms. The book will give its young readers a better knowledge of Japan than any book for their special use that we have ever seen, and they will find no difficulty in giving it their attention.

Not the least of its charms is its numerous and excellent illustrations. Almost every subject spoken of is so clearly illustrated as to make it very plain, and, too, there are many good pictures of places. The covers are beautifully illuminated in gilt and colors, and some of the Japanese figures on them, when interpreted, are found to read, "Lee & Shepard, Boston, 1881," while others make up the name of the author.

"He Giveth His Beloved Sleep." By Elizabeth Barrett Browning. With designs by Miss L. B. Humphrey. Engraved by Andrew. 1882.

Mrs. Browning's beautiful poem, so full of comfort for the troubled and rest for the weary, is brought out by Lee & Shepard in a style uniform with "Nearer My God to Thee," "Rock of Ages," "Abide with Me," "Home, Sweet Home," "The Breaking Waves Dashed High," and "Oh, Why Should the Spirit of Mortal be Proud." It is profusely illustrated by

Miss L. B. Humphrey, and the illustrations possess such artistic merit and are so marked by a sympathy of expression that they might well belong to a more pretentious volume. The binding of the book is very beautiful and the paper rich, heavy and finely tinted.

Hannah Jane. By David Ross Locke (Petroleum V. Nasby). Illustrated. 1882.

This quaint poem, first published in *Harper's Magazine*, is now issued in book form. It is one of those productions, so full of human nature that it will touch sympathetic chords in many hearts. All over this land there are Hannah Janes such as this writer tells of—every village has them—and while in an undertone that cannot be misunderstood, he discourages the custom of marrying when the contracting parties have not in common those interests and aspirations which make life worth the living, yet, with all his power, he teaches the beauty of “faithfulness unto death,” when once the vow has been taken. The lessons of the poems are such as will not be overlooked in a perusal of it, and, while it will entertain and bring out tears and smiles, it will also do good, and may fan into a glow the flame of love which has burned low on many firesides.

Drifting Around the World. A Boy's Adventures by Sea and Land. By Capt. C. W. Hall, author of “Adrift in the Ice-fields,” etc. With numerous Illustrations. pp, 372. 1882.

It certainly is a compliment to the author of the above, that after all the books which have been written for the young on European and Asiatic travel, he still is able to excite their interest. The hero of the book, Rob Randall, ships on a Cape Ann schooner which is bound for Greenland. All boys will be interested in his shipwreck, which occurred on the coast of Labrador. Afterwards he reaches Iceland, then passes through Scotland, England, France, Holland, Russia, and Asia. Afterwards he crosses Siberia, sails for Alaska, from thence to San Francisco, and from there reaches home overland. In this long journey his experiences are among the most novel and interesting, and in each country are affected, of course, by the prevailing manners and customs of the inhabitants. A pleasing characteristic of the book is that the different legends, songs, historical incidents and places which we invariably think of first, when certain countries are mentioned, are inquired into and visited by the hero. “Is it true,” he said, “that Bruce aided the English against Sir William Wallace?” “Do you really think there was any foundation for the story of ‘Tam O’Shanter’?” says one of the characters. Everywhere that Rob goes he sees all of interest that is to be seen—sees just what the boys who have read the histories of those foreign lands would wish him to see, and it is not surprising that “Harley” remarks to him, “There aren’t many of our English boys that notice things as you do. Are all American boys like you?” He sees the scene of “The Wreck of the Hesperus,” watches the process of lobster canning, goes sleighing on the coast of Labrador, sees eider-ducks

and brent geese, watches a bear hunt in Greenland, shoots ptarmigans in Iceland, sees sharks caught, visits the Palace of Holyrood, the cottage of Jenny Deans, the field of Bannockburn, Abbotsford, Westminster Abbey, and shares in the festivities of an English Christmastide. The book is teeming with interest and information. Added to all these merits are two hundred illustrations and beautiful covers. Certainly every boy who reads it will count it among his best friends.

Our Little Ones. Illustrated Stories and Poems for little people. William T. Adams (Oliver Optic) Editor. With 350 original illustrations. pp. 384. 1882.

This is a volume of *Our Little Ones*, the well-known magazine for little people at home and at school, published monthly by the Russel Publishing Company, Boston, Mass. It contains the complete year, Nov. 1880–Oct. 1881, bound in most exquisite covers, corresponding in attractiveness and beauty with the subject matter, typography and illustrations, all of which are admirably adapted to the capacity, taste, and mental and moral improvement of childhood. Without and within it is faultless and what it fails to supply in reading and pictures it will be hard to find elsewhere.

Handbook of English Synonyms, with an appendix showing the correct uses of Prepositions. Also a collection of Foreign Phrases, by L. J. Campbell. pp. 160. 1881.

An admirable little *Vade mecum*, just what many students and writers continually want. It contains a collection and a grouping together of forty thousand words, enabling one to have the right word in the right place and at the right moment. There is great convenience and economy of time in the use of such a handbook which may readily be carried in the pocket, and which in respect to synonyms is as satisfactory as an unabridged dictionary while it may be handled so much more easily, whether one is writing at a table or thinking and preparing on his feet.

JAMES R. OSGOOD & CO., BOSTON.

The Glad Year Round. For Boys and Girls. A. G. Plympton. 1882.

This is one of the most beautiful books that has ever been offered for the children's library. Not only are the covers illuminated but every page in the book has the rarest of illuminated pictures. There are children in the rain, on the sand, jumping rope, swinging, and in the cradle; children sewing, sweeping, talking through the telephone, raking hay, fishing, "Waitin' for de Circus," and doing many other things equally interesting to our little folks. There are pictures of tulips, of pansies, of marigolds, of clover-tops, apple-blossoms, of peacock feathers, and other bright gems scattered here and there through the book with such apparent carelessness that one might think they had been blown there. In a like generous manner are distributed pictures of owls, cats, grasshoppers, frogs and bumble-

bees. It will be a stupid child, indeed, who will not open wide its eyes as it turns the pages of this little art-treasure. How the children will laugh over the quaint costumes as they appear on the broad, creamy pages of the book that should indeed make glad the year round. As to its art, the *New York World* says: "The volume is worthy to compete with the work of such English designers as Walter Crane and Kate Greenaway." The rhymes of the book are by no means without merit, nor are they, as is so frequently the case, only nonsense.

Aunt Serena. By Blanche Willis Howard, Author of "One Summer. pp. 358. 1881.

The thousands of readers who some years ago were delighted with Miss Howard's "One Summer," will be happy to hear that she has written another book. There was so much of freshness, of piquancy, in her first book that we feared perhaps her next effort would be tame, but we were mistaken. "Aunt Serena" is full of such descriptions of the different kinds of people we meet in society that we find ourselves saying, "How like she is to a person of my own acquaintance." Miss Howard understands character and knows well how to portray it. Every lesson of the book is such as most persons need. She would have us know that only that which can "stain the white soul within" detracts from a person; she would teach the superiority of living above the gossip of any society and of acting in defiance of it. Her "Aunt Serena," "Rose" and "Gertrude" are pure, lofty characters, such as only a pure and healthy mind could conceive and are well worthy of imitation. The book is a fit companion for "One Summer" and has the same tendency to make the prosaic side of life grow brighter and to elevate all who may read it. Miss Howard has been in Germany during her silence, and her readers will be delighted now that she has returned to America and resumed her literary labors.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

A Complete Pronouncing Gazetteer or Geographical Dictionary of the World. New Edition. Thoroughly revised, rewritten and greatly enlarged. By a number of able Collaborators. Imperial Octavo. pp. 2478. Bound in Library Sheep \$10.00; Half Turkey \$12.00; Half Russia \$12.00.

This magnificent Quarto of nearly 2500 pages has all the merits of a new edition, being not only revised and enlarged, but entirely reconstructed so as to include the vast number of places which have either entirely sprung up since the issue of former editions or have of late, by their growing importance, become entitled to a more extended notice, and to renew the descriptions of those older localities whose enterprise and progress have outrun the accounts hitherto given of them. The first edition appeared twenty-five years ago, and was then considered a marvelous production, in advance of anything of the kind previously published. Since then several new editions have from time to time been issued, each supe-

rior to its predecessor, and now we have in this latest edition all the information brought down to the latest possible date, keeping pace with the immense strides that have for several decades been made in geographical knowledge, both by means of extensive explorations in the Old World and by the settlement and development of the New.

The work is a colossal Geographical Compendium, containing notices of over *One hundred and twenty-five thousand places* with recent authentic and full information respecting all the countries, islands, rivers, mountains, cities, towns, &c., of the globe. It is a mystery how all this immense aggregate of information concerning every spot of the earth that has at any time been seen or heard from, was ever brought together by the editors. It is not at all surprising that they should have spent five years of diligent labor on the preparation of the volume. To have accomplished it even in that period must have required a large corps of them and skilled workmen, too, at that, for their prodigious task required intelligence, judgment and discrimination as well as untiring assiduity and research. Apart from the foreign works of a similar character, books of travel and official documents, which they have been obliged to consult, they have had recourse to what is probably the most extensive system of private correspondence ever carried on in the execution of such a work, "tens of thousands of communications relating to the matter having passed between the editors and their correspondents, both at home and abroad." The outlay upon this edition has amounted to over \$50,000.

The result approximates perfection as nearly as any product of human art is capable of doing. Its exhaustive completeness is attested by hundreds of our foremost journalists and other literary men whose occupation requires the constant use of such a work, and whose judgment may be relied on. It gives not only the name and location of every known spot upon the earth but a comprehensive history of all cities and countries, including their area, boundary, climate, geology, resources, products, commerce, government, religion, education, &c., so that while it contains all the geographical knowledge that is attainable it is much more than a Geographical Dictionary—and we are really surprised at the modesty of its title.

There are two points of peculiar interest to all who aim at accuracy in the use of geographical terms, that of orthography and that of pronunciation. For the former the best recognized authority is given, or in cases where authorities differ, all the various spellings with which we are likely to meet are presented. In respect to the latter the rule adopted is to pronounce names as nearly as possible according to the pronunciation given by the educated people of their localities, except in the case of well-known names like Paris, Venice, Munich, &c.

The accuracy of the work is as admirable as its thoroughness. Its statements and descriptions may be implicitly relied on. They have been thoroughly tested and are found to accord with the facts.

The issue of this grand Gazetteer, so thorough, so accurate, and withal so exceedingly compact, has placed the intelligent public under new and profound obligations to the enterprise and judgment of the publishers. They have brought out a ponderous volume which in quality, comprehensiveness, and practical value takes rank with the best results of our great lexicographers and which adds another triumph to the publishing business of this country.

It meets a want universally recognized and often bitterly experienced—a want that no other book of reference pretends to supply. It gives an immediate, concise and satisfactory answer to innumerable questions which spring up suddenly in every man's course of reading and to which no other work in even a large library offers any answer. Who has not been provoked and exasperated beyond Christian bounds in reading History, Travel, Fiction, Periodical Literature, or even the morning paper, to meet with the names of places which he had no possible means of locating? We confess that after wasting precious time in vainly examining all the Encyclopædias and Lexicons accessible, we have often felt so disappointed and chagrined that it would have been a sweet revenge to throw them all into the fire. At last we have just what we have long been craving, and for which, considering the infinite satisfaction it gives and the actual want it supplies, we deem no price too high. We do not know of a more useful book to all classes—to professors, scientists, journalists, politicians, travelers, merchants, general readers, students, and even the younger children at school. No library is complete without it, no office, no counting-room, no school-room, no intelligent home ought to be without it. It is as indispensable as an Unabridged Dictionary. To a large number it is even more valuable. They would part with Webster sooner than with this Gazetteer. They do not care so much about exact shades of meaning in the use of words, and they are aware too that that is a matter largely of taste, but they do want exactness and certainty respecting the localities that claim their attention.

We know of no peer to this work. It stands alone as an authority and is likely to continue so for many years. It covers more ground than any other publications of its kind and by general consent it covers it better. For Americans it is unquestionably the best geographical reference book extant, and it would be well if European journalists and authors could each be supplied with a copy so that they might escape their astounding blunders on American Geography.

This notice of the Gazetteer may appear extravagant. We are quite confident that it gives no exaggeration of the merits of the work, whose practical value can hardly be overestimated. It gives one, as near as possible, the whole world in one book. If we are enthusiastic over it, it is because it so entirely meets a want which we have so often and so seriously felt, and because it does as effective service to our children in their elementary studies as it renders to us in the higher spheres of learning.

Words, Facts and Phrases. A Dictionary of Curious, Quaint and Out-of-the-way Matters. By Eliezer Edwards. pp. 631.

The character of this work is very faithfully expressed in its second title. It is "a Dictionary of curious, quaint and out-of-the-way matters, giving interesting and satisfactory explanations of thousands of terms and phrases" as common as the familiar things of a household, but the origin of which is generally unknown. The history of such expressions is often most instructive and at times exceedingly curious and amusing.

We give several examples: *Ballast* in Provincial Danish is *bag-loes*, the back-load. A ship returning home without a cargo, carries a quantity of stones or other material. For many years vessels from New Castle, on their return from London, would take in a quantity of gravel, earth, &c., which they discharged on the banks of the Tyne. Upon the construction of railroads in the neighborhood, the material thus accumulated was used for embankments and for covering other portions of the lines. Hence its modern use in connection with the completion of a railway track. *Stalwart*, which has recently come into our political vocabulary as a very expressive term, has quite a curious origin, not altogether foreign to its present significance. It comes from the Anglo-Saxon *stealan*, to steal, and its original form was *stalworth*, that which is worth stealing. *Up the spout*, which has ordinarily the sound of slang, is an allusion to the custom of pawnbrokers of sending pledges up a spout or lift from the shop to the warehouse at the top of the premises. And who could ever conjecture that the exclamation mark ! originates from the two letters, I and O, placed one above the other, $\begin{smallmatrix} I \\ O \end{smallmatrix}$, *io* meaning joy in Latin, and that the interrogation mark ? was originally compounded of Q and O, $\begin{smallmatrix} Q \\ O \end{smallmatrix}$ —the first and last letters of *questio*, the Latin for question ? What a diverse as well as diverting history attaches to the four words *pane*, *panic*, *pannier*, *pansy*, so very much like each other in form and sound, yet each deriving its original significance and present use from an entirely different source.

There are altogether nearly four thousand articles, some of which furnish the history of things, others are devoted to the elucidation of terms and phrases. The author, who is an Englishman, has consulted a large number of the standard authorities, many of which are not easily accessible to the general reader. He has evidently bestowed a large amount of labor upon the contents of the volume, and it is clear that he has exercised careful judgment in consulting sources and aimed so far as is possible at accuracy. When evidences have not appeared strong enough to warrant a positive decision, the author is satisfied with a qualifying "perhaps," or "probably," informing the reader that the given explanation is not conclusive.

The work is a valuable addition to this species of literature. Apart from the answers which it gives to many interesting questions that continually puzzle and perplex literary people, it is really useful to all who strive after exactness and intelligence in their use of similes, tropes and meta-

phors. It is a companion to "The Reader's Hand-book" issued several years ago by the same firm—a house which in its publication of valuable works of reference is ahead of all others.

Descartes. By J. P. Mahaffy, M. A., Knight of the Order of the Saviour; Fellow of Trinity College, and Professor of Ancient History in the University of Dublin, author of "The Critical Philosophy for English Readers, &c. pp. 211. 1881.

Butler. By the Rev. W. Lucas Collins, M. A., Honorary Canon of Peterborough. pp. 177. 1881.

Berkeley. By A. Campbell Fraser, LL. D., Professor of Logic and Metaphysics in the University of Edinburgh. pp. 234. 1881.

Fichte. By Robert Adamson, M. A., Professor of Logic in Owens College, Victoria University, Manchester. pp. 222. 1881.

These four volumes belong to the series of Blackwood's "Philosophical Classics for English Readers," the publication of which has been commenced under the editorship of William Knight, LL. D., Professor of Moral Philosophy in the University of St. Andrews. The plan is similar to that pursued in the 'Greek and Roman Classics for English readers.' It is prompted by the growing interest in Philosophy arising out of the diffusion of learning and the progress of science. The aim of this series is announced to be, "to tell the general reader—who cannot possibly peruse the entire works of the Philosophers—who the founders of the chief systems were, and how they dealt with the great questions of the Universe; to give an outline of their lives and characters; to show how the systems were connected with the individualities of the writers, how they received the problems of Philosophy from their predecessors, with what additions they handed it to their successors, and what they thus contributed to the increasing purpose of the world's thought and its organic development; as well as to illustrate the questions that engrossed them in the light of contemporary discussion."

In carrying out this design the series is to include, besides the Philosophers named above, Spinoza, Bacon, Hobbes, Hume, Locke, Leibnitz, Stewart, Kant, Hegel, Cousin, Comte, Hamilton, and Vico. It will thus unfold the history of modern philosophy, in form suited for popular reading.

These initial volumes are an excellent beginning in this worthy enterprise. They are fine illustrations of what books of this class should be. Prof. Mahaffy gives us a well-ordered and clear sketch of the life of the famous Descartes whose 'Method' and 'Meditations' formed the epoch introducing modern philosophy. Cartesian philosophy, as Prof. Mahaffy, contrary to general representation, interprets it, was not an 'empirical system, based on the observation of facts, but a deductive system, drawn from a few general and indubitable principles—a system directly opposed

to the Baconian. The closing chapters give a good analysis of his teaching in general, and of his special discussions on the Divine Existence, Physics, Mechanical Structure of Man, the Automatism of Brutes, and his Ethical Theory.

Of the author of the great "Analogy," Mr. Collins presents as good a sketch as the limited biographical materials allow—discusses Butler's ethical teachings in the light of the theories before advanced on the subject; and after a brief statement of the religious controversies of his times, analyzes the argument of the Analogy, and closes with a notice of recent criticisms of it and a glance at its style. Every student of the "Analogy" should have a copy of this little volume.

Prof. Fraser is at home in treating of the life and philosophy of the brilliant Berkeley. The volume endeavors to present his philosophic thought in organic unity, unfolding it in connection with his personal history and comparing it with the results of later philosophical endeavors, including those of chief scientific interest at the present day.

Fichte stands midway between Kant and Hegel, and his contributions to philosophy serve mainly to effect the transition from the earlier to the later system. His fame rests more upon his patriotic and practical efforts than upon his metaphysical labors. In his "Addresses to the German Nation," he drew, with the thoroughness of a philosopher and the zeal of a patriot, the ideal form of political constitution which has had no small influence in bringing about the actual unity of the German empire. This little volume by Prof. Adamson will make him better known to English readers.

It gives us pleasure to recommend this series of Philosophical Classics as admirably suited to give an intelligent and trustworthy conception of the progress of modern philosophy, and create an interest in the great questions with which it deals.

JAMES R. OSGOOD & CO., BOSTON.

Events and Epochs in Religious History. By James Freeman Clarke, Author of "Ten Great Religions," "Truths and Errors of Orthodoxy," "Self-Culture," "Thomas Didymus," etc. pp. 402. 1881.

Here we have the substance of twelve lectures, delivered by Mr. Clarke in the Lowell Institute, Boston, in January, 1880. Some idea of the scope of the work can be formed from the subjects. After giving two lectures on the Catacombs, he takes up, in order, The Buddhist Monks of Central Asia; Christian Monks and Monastic Life; Augustine, Anselm, Bernard, and their times; Jeanne D'Arc; Savonarola and the Renaissance; Luther and Loyola; The Mystics in all Religions; George Fox and the Quakers; The Huguenots; John Wesley and His Times.

These lectures well sustain the author's already enviable reputation as a writer. Whilst viewing religious matters generally from a standpoint which we ordinarily cannot approve, yet we find him here exhibiting such a spirit of fairness in presenting and discussing the matters of history under review, that we give him our most cordial approbation. In addition

to his evidently sincere effort to present his subjects impartially, we commend him for his keen appreciation of the salient features of the several epochs, his discriminating analysis of character, his glowing approval of every effort in behalf of religious freedom, and his spirited style of presenting what he has to say. His vigor of thought and his clearness and animation of expression are noteworthy.

The historical value of these lectures is great. They are careful summaries of the epochs considered, and give the reader a clear and satisfactory view of each one. Much of the material here presented is inaccessible, in its complete form, except in the large libraries of great centres of learning. Mr. Clarke has collected it, and put it in a compass brief enough for his purpose and yet full enough for the general reader.

As a Lutheran we were specially interested in the lecture on "Luther and the Reformation—Loyola and the Jesuits." We confess to not a little pleasure in reading the glowing tributes to Luther's character and the appreciative estimate of his work. From a number of passages that we would like to quote, we, from lack of space, select but one. Talk of Lutherans glorifying Luther! Could any one say more than this:

"The character of Luther had a mountainous grandeur. When near Mont Blanc you perceive the ragged precipices and shapeless ravines which deform it; but as you recede from it into the distance it appears to tower higher and higher above its neighboring summits, its features are softened by the intervening atmosphere and melted into strange tints and beautiful shadows, and it stands the object of reverence and wonder,—one of the most sublime objects in nature, and most beautiful creations of God. So stands Luther, growing more and more the mark of reverence through succeeding centuries,—the real author of modern liberty of thought and action, the giant founder of modern civilization, pure religion, and a more widespread virtue than those which earlier ages were capable of producing."

Ralph Waldo Emerson: His Life, Writings, and Philosophy. By Geo. Willis Cooke. pp. 390. 1881.

Mr. Emerson occupies a prominent place among New England thinkers and writers. It is but just that he should, especially among that class popularly styled "advanced," "progressive," "anti-conservative," "free-thinking." Here, in Mr. Cooke's book, we have an account of his life, writings and philosophy. It does not profess to be a full biography, and yet the reader will find that the course pursued will give him a most satisfactory view of the inner life of this remarkable man, and also a succinct but clear idea of his methods and views. Therefore, if any one wishes to obtain a fair conception of the man himself, his style of writing, and his philosophy, he may take Mr. Cooke's presentation as sufficient.

We do not feel called upon, in noticing this book, to criticise Mr. Emerson's views. That belongs more properly to his special works. If we were to consider them, however, we would find much to which we would take

exception. In the matter of style, in which he may be said to have given rise to a new school or, rather, in which he has many admirers and imitators (as may be said, also, of his friend, Carlyle), we find little to attract us; and we discover, in reading the book, that many others approve of it as little as we do. Some things he does undoubtedly put in a very striking and impressive manner, but, taken all in all, the Emersonian style lacks clearness, the chief element in a good writer.

We find in Mr. Emerson's methods, as revealed to us here, the secret of the disconnected character of his discussions. He aimed more at the forcible expression of thoughts on any subject than at a systematic and connected treatment. Hence he would collect all such thoughts from his common-place book and, without any special effort at logical arrangement, make a lecture or magazine article of them. Under these circumstances, it is surprising that the papers from his pen produced such marked impressions and exerted such great influence. There was power in him, but the secret of it must be sought elsewhere than in logical discussion. What he was, what were his views, what he did, and how he did it, are carefully presented by Mr. Cooke, one of his admiring disciples and friends. A fine steel engraving of Mr. Emerson is given as the frontispiece.

HARPER & BROS., NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

Franklin Square Song Collection. Songs and Hymns for Schools and Homes, Nursery and Fireside. Selected by J. P. McCaskey. pp. 160. 1881.

Here is something that we can recommend absolutely to every one who has any music in his soul, something that everybody appreciates, something that is worth having. Think of two hundred familiar and favorite songs, both modern and of the olden time, devotional hymns, ballads, national airs, Christmas carols, songs for the little ones, &c., &c., with the words and music given together and complete on each page, and all for the trifle of forty cents. It is in the line of the enlightened Christian benevolence of the age that such a treasure is put within the reach of all classes. The collection is just what is wanted by every family that has a piano or organ, and where a home is without any instrument these choice songs are just the thing for the sweet voices around the fireside.

A Text-Book of Church History. By Dr. John C. L. Gieseler. Translated and edited by Henry B. Smith, Professor in the Union Theological Seminary, New York, Vol. V., A. D. 1517-1854. From the Reformation to the present times. Completed by Mary A. Robinson. pp. 670. 1880.

No class of Authors has placed mankind under heavier obligations than the great Church Historians and to none of them is the debt larger on the part of students than to the renowned Göttingen Professor, Dr. J. C. L. Gieseler. To him we owe the grandest and the most thorough compendium of Church History ever written. Pursuing a different object and

adopting a different plan from Neander's great work it cannot be said that in sterling merit and real value it falls even below that. Both authors are masters, giants in their respective spheres, and the work of each may properly be said to complement that of the other.

The chief excellencies of Gieseler's History are its clever divisions of the periods, its marvelous learning, stupendous labor, inimitable compactness of narrative, extraordinary impartiality, sober critical acumen, and pre-eminently, the copiousness and completeness of its citations from original sources, which in extent constitute the principal part of the work, embracing on all important and difficult questions, extensive passages from the primary historic documents of all ages and enabling the reader by the exercise of his own judgment on the original material, to decide controverted points in all periods of the Church's life.

The appearance of the fifth volume of the American editor has been awaited with long and eager expectation. Dr. H. B. Smith, the editor of the whole work, had finished one hundred and twenty pages when he was called away by death in February, 1877. Miss Mary A. Robinson, daughter of the lamented Biblical Scholar, Dr. Edward Robinson, has translated the remainder of the present and concluding volume with the exception of some two hundred pages covering the part from 1618 to 1814, which was assigned by Dr. Smith himself to Prof. L. F. Stearns of Albion, Mich. Dr. P. Schaff whose judgment on this point none will dispute, vouches "for the care and faithfulness with which the difficult task has been accomplished." Volume IV. of the American translation closes Part Second of the First Division of the Fourth Period which extends from the Reformation to the present times. Volume V. opens accordingly with Part Third of the First Division of the Fourth Period which gives the History of the Roman Catholic Church from the Reformation to the Peace of Westphalia, A. D. 1517-1648. This with two brief sections on the History of the Theological Sciences and the History of the Oriental Churches, concludes the principal part of the great History—that portion of it which was edited by Gieseler himself, according to his own plan of presenting a documentary history in extracts from the original sources.

The remainder of the work, comprising the second and third parts of the fifth volume, embraces Gieseler's lectures on Modern Church History from 1648 to 1854, published after his death (which occurred in the latter year) by Dr. Redepenning, in two German volumes. Although the brief footnotes in these lectures give of course the important references, yet the documentary citations which render the general work so invaluable are here wanting. In other respects they are characterized by the same excellencies which distinguish the earlier volumes, and it is a matter of high and hearty gratulation that the whole of this magnificent work is now in the possession of the American and English public. Only one thing remains to be desired in this connection—a good translation of the author's admirable *Dogmengeschichte*. Who will perform that most desirable service and add Volume VI. to these rich and precious octavos?

Farm Festivals. By Will Carleton. Illustrated. 1881.

This is one of a trio of poems by Will Carleton. Ever since "Betsey and I are Out" was given to the public, its author has had a place in the hearts of his readers, and they will be glad to welcome these songs of country home-life. The charm about them is, that they are full of nature, so full of what we can exactly and entirely understand and appreciate, and, while they do not possess rare literary merit, they have the power to arrest and hold our attention and to draw out our sympathies. Among many others, "The First Settler's Story" is one that will win many admirers. We feel in reading it how well its writer must enter into the deepest feelings of our nature. "The Death Bridge of the Tay" is one of the Festivals of Anecdote and is written, in part, in a style superior to many of his poems. The address in it to the Tempest is particularly good, and we find in reading it, that the man who wrote it has genuine ability. The book is gotten up in good style, with choice paper and binding, and many good illustrations.

Paul the Missionary. By Rev. William M. Taylor, D. D., Minister of the Broadway Tabernacle, New York City, Author of "Daniel the Beloved," "Peter the Apostle," "David, King of Israel," "Elijah the Prophet," and "Moses, the Law-giver." pp. 570. 1882.

The life of St. Paul has always been, and ever will be, an attractive and fruitful study. More than any other apostle he has won the admiration of every student of history, Christian or otherwise; and, the more he is studied, the more does he stand out as a conspicuous example of fidelity to conscientious conviction and of noble self-sacrifice in the line of duty.

This work consists of lectures delivered by Dr. Taylor to his congregation in New York. Whilst necessarily covering some ground already occupied by Conybeare and Howson, Lewin, and Farrar, the author has made it a special aim to point "the practical lessons of modern life which are suggested by the personal experiences and missionary labors of the Great Apostle"—a department heretofore too much neglected. This aim he has faithfully carried out. It must not be inferred, however, that the historical and geographical features have been carelessly treated. The reader is enabled, by the maps given of the missionary tours and by the clear and full statements of the author, to follow the apostle in all his journeys, while the practical lessons are scattered here and there throughout each discourse, and the doctrines, elucidated and receiving confirmation, are emphasized as part of each conclusion.

The lessons drawn are not fanciful nor sensational, but eminently what they are professed to be—practical. They bear on the events of everyday life, and are set forth in the well-known clear and pointed style of the author. The reading of it will especially quicken the missionary impulse and prove suggestive and helpful in every line of Christian work.

Thomas Carlyle. By Moncure D. Conway. Illustrated. pp. 255. 1881.

This life of Carlyle has been written by one of his most ardent admirers. Mr. Conway claims that he gives nothing but a true picture of his friend, with whom he spent many a delightful hour at Chelsea, and from whom he received the impressions which he professes to put on paper without any coloring, that might be prompted by his own heart. Hence, he says, we may regard the book as written by Mr. Carlyle himself, and the impressions made may be looked upon as coming direct from the subject rather than received second-hand through the writer. But however sincere Mr. Conway's purpose may have been, the reader will not advance far before perceiving the effort of one friend to bring out the merits of another in bold relief, and to cover up, as far as possible, the blemishes which are so apparent to others. Bearing this in mind and making due allowance for the same, those interested in Mr. Carlyle will get a pretty fair view of the better side of his life and general disposition, by reading this book.

N. B.—The *Land of the Midnight Sun*, by Paul B. Du Chaillu, author of *Explorations in Equatorial Africa*, a most attractive and interesting account of summer and winter journeyings through Sweden, Norway, Lapland and Northern Finland, in two fine volumes, came too late to receive such a notice, in this number of the QUARTERLY, as it deserves. We will reserve it for our next.

S. C. GRIGGS & CO., CHICAGO.

Isms Old and New: Winter Sunday Evening Sermon-series for 1880-81, Delivered in the First Baptist Church, Chicago. By the Pastor, George C. Lorimer, Member of Victoria Institute, the Philosophical Society of Great Britain. pp. 367. 1881.

The following are the sixteen Isms discussed in these Sunday evening sermons: Agnosticism, Atheism, Pantheism, Materialism, Naturalism, Pessimism, Buddhism, Unitarianism, Spiritualism, Skepticism, Liberalism, Formalism, Denominationalism, Mammonism, Pauperism, and Altruism. In discussing these, Dr. Lorimer shows himself thoroughly familiar with the wide range of the literature bearing on them, and is evidently fully abreast of the times on the living subjects that occupy men's minds. His views, in general, will meet with the approval of orthodox thinkers. They are progressive without evincing that love for the new which accepts a thing merely because it is new, and conservative without evincing that sentimentalism for the past which is akin to superstition. His style is clear and attractive, somewhat swelling it is true, but not too much so for a popular audience or the general reader. The various subjects are treated in a systematic and logical manner, such as will convince as well as please. We are free to say, that, whilst not agreeing with the author on all points, we have found real pleasure in reading these sermons and regard them as well adapted for much good in the cause of truth. The publishers have done their work in their usual excellent style.

HENRY HOLT & CO., NEW YORK.

English History for Young Folks. B. C. 55—A. D. 1880. By S. R. Gardiner, Honorary Student of Christ Church, and Professor of Modern History at King's College, London. Edition Revised for American Students. pp. 457. 1881.

This is an excellent book of its kind. The difficulty of compressing the history of England, since the landing of Julius Cæsar, into so small a compass will be readily recognized, and yet Prof. Gardiner has succeeded remarkably well. It is a mere outline, of course, and the facts are stated very succinctly, and yet they are given so clearly, that the boy or girl who reads it, or uses it as a text-book, will find it a satisfactory epitome of English history. We commend, too, the evident fairness and impartiality of the author in giving the events of the different epochs, notwithstanding the many changes and conflicting interests. It is well arranged as a text-book, and is gotten up by the publishers in an attractive style.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

The Ride through Palestine. By Rev. John W. Dulles, D. D. Illustrated by one hundred and eighty-four Maps and Engravings. pp. 524. 1881.

Seven Presbyterian clergymen recently took a ride on horseback through Palestine, visiting the chief places of interest, and one of them, Dr. Dulles, tells the story, in this book, of what they saw and heard. He relates their experiences as they went from place to place; graphically describes the prominent points in Bible history; gives a clear portrayal of the incidents and people to be observed there to-day; and shows how faithfully many things now correspond with what they were when the different portions of the Bible were written, thus attesting the truthfulness of the divine word. It is a book for the family and Sunday-school. It will add interest to the narratives of the Bible and render them more intelligible. Take, for instance, the incidents connected with Joppa, as told on pages 23-26; of the Mount of Olives and Bethany, pages 94-113; or of Bethel, 233-237. Its maps and engravings, many of them from photographs, are excellent and add much to the value of the work. The style of the writer is fresh and picturesque, and the reader is almost made to feel that he is one of this small cavalcade riding for six or seven weeks up and down Canaan.

PORTER AND COATES, PHILADELPHIA.

The Cotter's Saturday Night. A Poem by Robert Burns. With Illustrations drawn by F. A. Chapman. Engraved by I. Filmer.

Robert Burns wrote nothing more charming than his "Cotter's Saturday Night"—the sweet idyl of Scotia's humble Christian home-life. It has here received a worthy adornment by the hand of art. Its beauties are made more beautiful, and its touching sentiments still more impressive, when it is read under the quickening suggestion of these illuminating illustrations. This is the first time this poem has been thus illustrated in

a separate volume, and it becomes not simply a holiday book, but one of intrinsic worth and attraction, to be sought at any time. It is published in square quarto, in finest style.

The Bells. By Edgar Allan Poe. Illustrated by Darley, McCutcheon, Fredericks, Perkins, King, Riordan, and Northam.

This is gotten out in the same form as the "Cotter's Saturday Night," and is a gem both within and without. The illustrations are elegant and expressive, the paper is heavy and pure, the binding beautiful, all in the best taste of the book-maker's art.

CHARLES SCRIBNER'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

The International Revision Commentary on the New Testament. Based upon the Revised Version of 1881. By English and American Scholars and Members of the Revision Committee. Edited by Philip Schaff, D. D., LL. D., Professor of Sacred Literature in the Union Theological Seminary of New York. President of the American Committee on Revision. Vol. II. The Gospel according to Mark. pp. 243. 1881.

We welcome this beginning of commentaries on the revised version of the New Testament. It follows the revision very promptly—so promptly indeed as, possibly, to suggest that it may be a hasty and superficial work. Such a suggestion, however, would do it injustice. It comes as the result of thorough and mature study and labor. The plan of the commentary was conceived some thirty years ago, and the work upon it has occupied much of the time and strength of the contributors during the last twelve years. It was matured with the revision in the Jerusalem Chamber of the Bible House. The work is, indeed, an abridged edition of Dr. Schaff's "Illustrated Popular Commentary" of which two volumes have appeared. By the omission of the illustrations, the general introduction, the emendations of the old version, and the parallel passages, the price of the book has been reduced. Already in the preparation of the large work most of the changes made by the Committee of revision in the revised version were adopted as the basis of the comments; and so the modifications required in this work by the new version have been few and slight. The readings and renderings proposed by the American Committee are given at the foot of the page, with the exception of those which refer to classes of passages.

The claim of this commentary to be "international" is based on the fact that it is the work of both British and American scholars and revisers. The majority of contributors were officially connected with one of the two Companies for the Revision of the New Testament.

The volumes of the earlier large work have been favorably noticed in the REVIEW. We need only add that the high value of that work is thoroughly maintained in this. The comments are clear, direct, brief and sug-

gestive, giving evidence of ripe scholarship at every point, and affording to readers of the New Testament an excellent aid to a correct understanding of the divine word. Sunday School teachers will find it admirably suited to their needs, and the exceedingly low price brings it within the reach of all.

The Orthodox Theology of To-Day. By Newman Smyth, Author of "The Religious Feelings," and "Old Faiths in New Light." pp. 189. 1881.

Mr. Smyth has been for sometime attracting considerable attention as a fresh and vigorous writer, with independent and progressive tendencies. We are glad to have him appear, as he here presents himself, as a defender of the orthodox theology of the Church. These discourses were originally prepared, and are now published, in answer to objections often raised as difficulties in the way of popular acceptance of the doctrines of the churches. It will probably seem to many, however, that Mr. Smyth, while, undoubtedly holding fast the main substance of orthodox theology, does a good deal of attacking as well as defending that theology, and while training guns on the enemy, does a good deal of firing on his own men.

In the preface, the author defines "orthodoxy" very happily as "the continuous historical development of the doctrine of Jesus and His apostles." He makes a distinction, however, between orthodoxy and what he calls "orthodoxism"—"an orthodoxy which has ceased to grow." This, he says, "offers a crust of dogma kept over from another century; it fails to receive the daily bread for which we are taught this day to pray." We are to take this, in the connection in which he puts it, as an indication of his feeling that the standards of his church should be revised, and indeed have already virtually undergone revision in the theological progress of our times. He carefully states, therefore, that the orthodox theology he represents is "not the orthodoxy of yesterday, but of to-day."

In his first chapter Mr. Smyth discusses the relation of the Creeds in the life and progress of the Church, maintaining the necessity and usefulness of these confessional statements, but asserting the duty of the Church to keep its confessions under process of continual revision, in order to express the Church's growing and fuller apprehension of God's truth. He believes that revelation itself having been progressive and gradual during the ages in which it was given, the Church's apprehension is forever a growing one, and that creeds should always measure the fuller current of God's truth held within their definitions. Few theologians would take exception to this general principle properly applied; but Mr. Smith pushes it to an extreme in which the great doctrines of the Gospel seem to be treated as always unsettled, and to be determined, not by the positive statements of the original scriptures, but subject largely to the *thinking* of each age or the *sentiments* of the times. The "ground-work" of Mr. Smyth's theology, and on which he would have theology revised and constructed, is exceedingly subjective.

In the second chapter he defends orthodoxy from the charge of misunderstanding and misrepresenting God, and shows how theology possesses and uses all the best means and methods of gaining a knowledge of His character. He explains how it has reached and sets forth the reconciliation of justice and love in the conception it now holds of Him in the scheme of salvation. As to the "hard doctrines" of predestination, election, &c., about which men are still perplexed, he is willing to leave them under the light of the divine love which falls from the cross of Christ. Well put is his word to those who stumble at these "hard doctrines" and yet are so satisfied with the materialistic evolutionism of the day: "The worst doctrine of election to-day is taught by our natural science. The scientific doctrine of natural selection is the doctrine of election robbed of all hope, and without a single touch of human pity in it."

The third chapter unfolds the author's idea of the relation between forgiveness and suffering in the atoning work of Christ. In defending orthodoxy at this point, he abandons the sacrificial theory of the atonement, and resolves Christ's passion into a "realization of the love of God in immediate organic relation to man's life of sin in the world." He bases it all on the nature of Love: "God is love." Love consists of three things: Benevolence or self-impartation, Sympathy, and Righteousness or Love's self-respect, faithfulness to itself. "Love can forgive, but it must suffer in forgiving and by its own pain and grief for the wrong done, show its recoil from sin and condemnation of it." "The Father's sorrow expressed in the Christ, the divine feeling of shame for sin manifested in Christ's measureless grief for it, in a word, divine love vicariously suffering for sin, is its sufficient and God-like atonement."

Imperfect theories of future life form the subject of examination in the fourth chapter. These are, *first*, the various forms of the theory of conditional immortality—that the wicked fall into non-existence at death; that after the probation of an intermediate state the incorrigible shall be destroyed; that the wickedness of the wicked will bring on a *gradual* extinction of being. These are all found to be beset with great difficulties. *Secondly*, the theory of a final restoration. This, too, is beset with difficulties, difficulties which the author puts strongly. Thrown back, therefore, on the orthodox doctrine, Mr. Smyth recommends humility and patience till the mystery of "eternal sin" shall be illuminated with more light than has yet been shed on it. As he follows up the subject in the next chapter, in an attempt to present "the negative and positive elements in the conception of the future life," his statements leave unsolved the great point of difficulty, eternal punishment. He believes that our older Protestant theology was hasty in formulating its positive statements out of the obscurities of revelation on the subject. He rests, however, in the unquestionable fact that the Scripture have furnished enough information for present duty, and everywhere make men's welfare in the future life depend on righteousness, through Christ, in this. The last chapter presents the

subject of social immortality. The truth involved in this is a very great one, but the author has failed to grasp its strongest points.

Despite the negative attitude of the author toward various phases of doctrine as formulated in the Church's creeds, there runs throughout the volume a vein of very suggestive and quickening thought, of strong and urgent vindication of Christianity, and of eloquent persuasion to faith and holy living. It seems to us, however, that Mr. Smyth does not possess the qualifications that fit for the task of revising creeds, which he thinks ought to be done. His conceptions of the positive aspect of doctrine seem to be indistinct and hazy, though embracing sometimes, as in the doctrine of the atonement, some elements too much overlooked in common views and statements of the subject. He shows an excessive tendency to allow control to subjective sentiments and human reason. True progress in development of doctrine will always be found to move between the lines of fossilized conservatism and the hasty excesses of incautious radicalism.

THOMAS WHITAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

The Church Seasons. Historically and Poetically Illustrated. By Alexander H. Grant, M. A., author of "Half Hours with our Sacred Poets." Second Edition revised. With 8 engravings after celebrated Painters. pp. 387. 1881.

We confess to no very strong liking for multiplied "saints' days," or a rigid and inflexible pericope of lessons and devotions. But in its general features the "Church Year" has many advantages and excellencies. It embraces all the main facts in the history of Christ and the chief doctrines of redemption, and becomes a safeguard against the one-sidedness and idiosyncrasies of individualism as often seen in non-liturgical churches. On account of the orderly connection in which the scheme of the gospel is unfolded in the Church Year, a moderate regard to it, especially as to the leading festivals commemorative of the great facts of Christ's life and death, is found to be good and wholesome.

The work before us explains and illustrates the origin and meaning of the whole cycle of these seasons and saints' days. It is a work of much interest and will be found very instructive. It brings together an immense amount of curious information otherwise inaccessible to most readers. Many of the gems of poetry which piety has connected with these seasons in both ancient and recent times add to the attractiveness of the volume. We know of no better volume to put into the hands of any one who wishes a satisfactory account of these things. It is an excellent manual of the history and literature of the subject.

HOUGHTON, MIFFLIN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Phila.

The Philosophy of Carlyle. By Edwin D. Mead. pp. 140. 1881.

The literature of this year has given no stinted attention to the strange,

strong man of Chelsea. We sometimes think we want no more of him. But we are glad it included this very readable and stimulating little volume. Mr. Mead writes as an ardent admirer of Carlyle, entering most sympathetically into his thinking—blinded, too, to some degree by the same strong admiration.

To sound the philosophy of Carlyle is no easy task. Our author begins by enlarging the meaning and scope of the term philosopher, so as to bring his subject into the class, and cover his plan of treatment. "Philosopher I call whosoever, doing his own thinking, speaks wisely upon first principles." This is just. And then he traces the thinking and writing of Carlyle on the great leading subjects in which the 'first principles' of human life and society are supposed to be found. Thus—touching first on his dyspepsia and pessimistic delineations of our age—he discusses his religious, political, metaphysical and ethical views, as they are exhibited in his various writings. As to Carlyle's religion, he does not so much say what it was, as insist on the point that his religious views underwent no reaction. Politically, despite his severities upon democracy, he was a violent radical, and his writings will work in the interest of free institutions. He followed no distinct philosophical school. Ethically, he placed *right* above every authority on earth—utterly bitter against "gross steam-engine Utilitarianism." Altogether the discussion is good and interesting—slightly marred here and there, however, by Carlyleisms of phrase and manner. We could wish, too, that the author had omitted some of the utterances of his rationalistic liberalism.

Washington Irving. By Charles Dudley Warner. pp. 304. 1881.

A series of "American Men of Letters," to be edited by Mr. Warner, is commenced in the publication of this small volume. It is a worthy enterprise, under an editorship that assures success. The series fittingly begins with Washington Irving, as standing at the head of our earlier eminent writers. The account of Irving could have been undertaken by no better hand than Mr. Warner himself, who has admirably woven into the biographical sketch a fair view of his literary work and a discriminating criticism of his writings. The book is worthy of the very favorable judgment it is receiving from the press.

Index to Neander's General History of the Christian Religion and Church. pp. 239. 1881.

Students of Church history have been placed under great obligation by the publication of this volume. The revised indexes published in the work itself when the present translation was issued, were carefully prepared and reasonably full. Still they have been found insufficient for the purposes of reference. Hence this single index now for the whole work. It includes not only the general contents of the volumes, but also an analytical list of the citations from Christian and Pagan authors found in the notes, as well as citations from Scripture scattered throughout the History.

It is now easy to find not only every subject treated of any where, and wherever touched upon, every name mentioned, but also all the passages quoted from different writers. As some of these quotations are from volumes or manuscripts not to be found in this country, this help in finding such quotations will be of great value in introducing readers to the great writers on theology. The volume indeed is a masterpiece of indexical work, and bears plain evidence of the great and patient labor required in its preparation. It is issued in uniform style with the volume of the History itself. We are glad to add that its references to volume and page fit not only the edition of 1872, but also that of 1851.

Garfield's Words: Suggestive Passages from the Public and Private Writings of James Abram Garfield. Compiled by William Ralston Balch. pp. 184. 1881.

Those who have read, to any extent, the speeches and addresses of our late President, have been struck with their richness of both thought and expression. They abound, as the speeches of few public men do, with strong and beautiful passages, gems of thought and of rhetoric. His mind was original, highly cultivated and philosophical. This small volume of short passages and sayings, gathered from his addresses and letters, has been well prepared and will prove welcome to his numberless friends. A brief, but excellent sketch of Garfield's life is prefixed, and a full index is added. It is a charming little volume.

The Essence of Christianity. By Ludwig Feuerbach. Translated from the second German Edition by Marian Evans, translator of "Strauss's Life of Jesus." Second Edition. pp. 339. 1881.

It is now twenty-seven years since this work was translated and given to the English public. The present edition is an exact reprint of the first edition, and constitutes a volume in the series of "The English and Foreign Philosophical Library."

Feuerbach's philosophy was essentially materialistic. In many of his views he coincided with Auguste Comte, of about the same period. In his mode of attack on Christianity, he belonged to a period of thinking that has now only an historical interest. In this work his object, as he himself states it, was to exhibit "a faithful, correct translation of the Christian religion out of the Oriental language of imagery into plain speech * * and thus give a solution of the enigma of the Christian religion." In his mode of reasoning he rejected all *a priori* ideas and relied wholly on generalizing the facts of human life. He believed that religion is always but a product of human thinking, a projection of the facts of human self-consciousness into objective relation, making God but the unreal fancy of the imagination. The only God religion worships is the generalized idea of the most excellent being, which man gets in and of himself—a perfect anthropomorphism. Theology is nothing but anthropology. "Religion," says he, "fundamentally believes in nothing else than the truth and divin-

ity of human nature. * There is no distinction between the *predicates* of the divine and human nature, and, consequently, no distinction between the divine and human *nature*." What Christianity thinks it sees as God is but the illusion whose only reality is within the human race. The divine existence has only a subjective reality and value. "Religion," he concludes "is the dream of the human mind." "I have sketched, with a few sharp touches, the historical solution of Christianity, and have shown that Christianity has in fact long vanished, not only from the reason, but from the life of mankind, that it is nothing but a *fixed idea*, in flagrant contradiction with our Fire and Life assurance companies, our railroads and steam-carriages, our picture and sculpture galleries, our military and industrial schools, our theatres and scientific museums."

Voltaire once said: "With my pen I will write Christianity out of the world." This seems to have been the aim and expectation of Feuerbach also. But Voltaire has gone and Feuerbach has left the world. But Christianity remains.

History of Materialism and Criticism of its Present Importance. By Frederick Albert Lange, late Professor of Philosophy in the University of Zürich and Marburg. Authorized Translation, by Ernest Chester Thomas, late Scholar of Trinity College, Oxford. In three volumes. Vol. III. pp. 376. 1881.

The first volume of this work was published in 1877 as part of "The English and Foreign Philosophical Library." The second appeared last year. The volume before us completes the work. The author was a son of Dr. J. P. Lange, the well-known Biblical commentator. He died in 1875. The translation of the work was prompted in England by the favor expressed toward it by Professors Huxley and Tyndall.

It forms altogether the most comprehensive and complete history of Materialism in our language. The first volume covers Materialism in antiquity, the period of transition, and the seventeenth century. The second volume embraces a discussion of its progress in the eighteenth century, in modern philosophy and the natural sciences. This concluding volume continues the subject of the natural sciences, and gives the materialistic views of man and the soul, of morality and religion. The history of any movement is properly and most successfully written by its friends—they alone being able to enter appreciatingly into the principles and facts which mark it. In this respect, as well as in the full apparatus and equipment of scholarly training, Mr. Lange was well fitted for the task accomplished in these volumes. He writes in the fullest and warmest sympathy with his subject. Though with constant manifestations of independence in thought and criticism, he yet thoroughly accepts the materialistic explanation of both man and nature.

To those who wish to trace the course of this system of thought and to study its present methods and tendencies, the work will prove invaluable.

From the days of Epicurus and Lucretius till now, Materialism has had its earnest supporters, animated by different motives, but bent on resolving the phenomena of the world, in some way, into the "potencies of matter." The recent efforts of this tendency, especially in connection with the progress and hypotheses of modern science have become exceedingly pretentious and dogmatic, and are awakening much attention among men who are interested in the course of speculative opinion. The present volume of this work therefore is the one that naturally attracts the chief interest.

It is not likely that any well-read or competent scholar will be convinced of the truth of Materialism, or be attracted toward its views by the discussions of Prof. Lange. To the intelligent and qualified reader the difficulties of the system grow and multiply enormously by the very discussions which are meant to relieve them. This is peculiarly so in its attempted explanation of all the higher range of mental phenomena, morality and religion. The method that would restrict us to objective observation in the study of the phenomena of the soul, and disallows the authority of consciousness to testify in the facts of consciousness, is too absurdly unscientific to find any wide acceptance. As the only method possible, however, in the study of instinct or brute intelligence, it is recommended to Materialism by its ready service in leveling away the distinction between man and the lower animals. Even with the absurdly loose methods of Materialism, our author is constantly compelled to admit the existence of difficulties arresting the full explanation of psychical phenomena by material forces alone, and he is found continually adopting the easy but shallow trick of carrying it through by supposing some yet unknown causes and forces. He confesses that the time has gone by "when a thought could be regarded as the secretion of a special portion of the brain, or as the vibration of a particular fiber," but endeavors to establish "the mechanism of thought" on other equally material basis and processes. "Thoughts" are to be "conceived of as different forms of activity of the same manifoldly co-operating organs." "There is then nothing to prevent us from attributing consciousness as a property to the body."

The outcome of the system is put in no disguised or hesitating way. It is a sweeping denial of moral and spiritual verities, except in "figurative sense." We are told of "the old myth of the soul," and "the obsolete doctrine of the freedom of the will." Religion has nothing as its objects but illusions, subjective ideas and impressions. The Christian doctrines have been outgrown, and must be thrown overboard, or simply tolerated for the comfort of such as have not attained freedom from superstitious stories. "The great mass of professors of religions may indeed be still in a state of mind like that in which children listen to fairy tales." It is all, it is claimed, destined to go. "It is a narrow strip of land surrounded by the waves, upon which the reformed theology tries to maintain itself against the waves of advancing Materialism," Even ethical principles have no other authority or reality than as the idealized products of the subjective

organic forces or of the mystical chemistry of molecular interactions. Prof. Lange's "ethical idealism" is but a shadow of a shade. This dreary waste, however, in which are lost all the higher truths which have been, for ages, freedom, purity, and elevation to men and nations, is accepted by him as the dawn and pledge of a new and blessed era for the earth. The "Gospel of dirt" is to prove the power for bringing the golden age of the harmony of the good, the true and the beautiful.

The Children's Book. A collection of the best and most famous Stories and Poems in the English Language. Chosen by Horace E. Scudder. With a colored frontispiece by Rosina Emmett and many illustrations. Large Quarto. pp. 450. 1881.

By great odds the most delightful juvenile book of the season. Bring together all the good and famous children's literature, in prose or verse, that has ever been provided in the English tongue, and then from this large and diversified library let a most judicious selection be made containing the most capital and charming portions, the finest and choicest stories, poems and tales, the quintessence of the whole juvenile library, and our readers may form some estimate of the quality of this collection by Mr. Horace Scudder. Children will revel in its pages and that not to their injury. The selections are not only admirably suited to the mental capacity of the young, but well adapted to leave upon their minds most happy and wholesome impressions. The winnowing has been done by a well-known master, the author of the Bodley Books, who is at once familiar both with the wide range of this species of literature, and with the real wants and best interests of childhood. He has evidently meant not only to gratify the taste but to educate it as well, not only to amuse the fancy, but to strengthen the conscience and promote lofty principle. First in the order of the contents we have a Book of Fables, next a Book of Wonders, followed by some sweet, simple Songs for the Little Ones, then the Book of Popular Tales, where "Cindirella," "Jack the Giant-Killer," and the like turn up. Next stories in verse, including "the Children in the Wood," "John Gilpin," "The Spider and the Fly," "A visit from St. Nicholas," &c. Next Eighteen Stories of Hans Christian Andersen and Nine Tales from the Arabian Nights' Entertainments follow, then Book of Ballads giving Robin Hood, John Barleycorn, &c.; the Book of Familiar Stories, "Eyes and no Eyes, or the Art of seeing." "The Discontented Pendulum," &c. Even Lilliput and Baron Munchausen are made to do duty in this grand collection. A Book of Poetry follows, having "Lewellyn and his Dog," "Paul Revere's Ride," "The beggar Maid," and others of that quality; the four ancient Stories from the Classics, "The Horse of Wood," "The Cyclops," "King Croesus" and "The Story of the Argonauts" concluding the volume. The illustrations are numerous and exquisite and all the mechanical execution is of the first quality. It will

doubtless become and for a long time continue the standard book for the young folks. Blessed are the children, to have such delicious things provided for them. Blessed are the parents, who but for their children would seldom regale themselves with such feasts, though as enjoyable to them as they are to the least of these.

James T. Fields. Biographical Notes and Personal Sketches with Unpublished Fragments and Tributes from Men and Women of Letters. pp. 275. 1881.

Mr. Fields was an author, editor, publisher and lecturer, and he showed an eminent capacity in each and every one of these spheres. There have been few men with such an extensive and intimate acquaintance with literary men, and few who could be so agreeable and entertaining among persons of liberal culture. He is here presented in the various charming phases of his character and attainments, and the reader will find a real pleasure in the hours he spends with these pages.

WARREN F. DRAPER, ANDOVER, MASS.

The Hereafter of Sin: What it will be; with answers to certain questions and objections. By Rev. John W. Haley, M. A., Author of "Alleged Discrepancies of the Bible." pp. viii., 152. 1881.

The dogmatic structure of theological truth, it is generally believed, is completed with the exception of the last division, Eschatology. A general consensus on all its doctrines has not been attained even within the circle of orthodoxy. The eternity of future punishment in particular presents difficulties which have caused the recoil of some who otherwise are firm believers, from the acceptance of that doctrine as generally set forth in the Church's theology. It is for this class especially that this little volume has been given to the public. The author acknowledges that there are many "who recognize the doctrine of endless misery as taught in the Bible, yet who find it difficult or impossible to reconcile that doctrine with their own ideas and feelings," and his aim is in these pages to present the doctrine "in such a manner as to commend itself to the reason and conscience of candid and thoughtful persons." This is the only class of persons with whom it is worth while to reason on any question, and many of these, we believe, must admit that the author's attempt has been to a great degree successful. He makes a terrible analysis of the real character of sin—the very truth which cavilers against eternal punishment generally overlook, and shows not only the reasonableness but the inevitable necessity of persistence in this, being followed by awful and interminable results.

The qualitative sense of *αἰώνιος* is effectually disposed of in the appendix, and its exclusively quantitative sense as a pure duration word having "no other idea than the simple one of ever-enduring," is enforced with such accredited authorities as Prof. Goodwin, Dr. Woolsey, and the

legicographers Cremer, Grimm, Liddel and Scott. There is an earnestness about the work which shows that the author has not written so much from the ambition of confuting opponents as from profound convictions of the truth and from an intense desire to have the truth prevail. His style adds great force to the thought. Everything is stated with the lucidness, terseness and cogency of brevity. Thus while the scholar will welcome it as a clear and exhaustive summary of the arguments that fortify this frightful doctrine, so repugnant to the ideas of our age, it is at the same time admirably adapted to the general reader, and all will likely find it invigorating to their faith in Holy Scripture.

ROBT. CARTER & BROS., NEW YORK.

For sale by S. W. Harman, Tract House, Fayette St., Baltimore.

The Incarnate Saviour: A life of Jesus Christ. By the Rev. W. R. Nicoll, M. A., Kelso, Scotland. pp. 360. 1882.

A truly fresh and spirited volume on an ever fresh and infinite theme! It is not of an apologetic or critical character and is all the more welcome on this account. We need not always be tremblingly engaged in defending or rebuilding the walls of "the palace beautiful." There is still time left us for musing together around its warm heathstone, for the peaceable enjoyment of the heavenly bread that abounds on its table, and for the quiet repose that is offered upon its divine pillows.

The work is not even theological or learned in the general acceptance of those terms, yet in such expressions as "the human mother of the eternal Son" the author unconsciously betrays his familiarity with the great controversies respecting the person of Christ, and he nowhere falls into blunders that indicate ignorance of the profound problems of the Incarnation and of the great authors that have attempted their solution.

In extent and completeness this volume is not to be compared with the grand works of Liddon, Farrar, Geike and others, yet in the masterly grasp of the special points taken up, our author does not fall below his predecessors—and he will be read by many with more profit and spiritual refreshment than they. His aim is to present, in a popular form, the chief events in the life of our Lord and to show their bearing on the saving doctrines of the Incarnation and the atonement. With the treatment of his theme the author earnestly addresses himself to the salvation of his readers. The essence of the Christian revelation, he maintains, lies in the personal history of Jesus Christ, but the life of Christ does not become a Gospel until it is applied, and such an application is just what is here attempted. It is a book for the family and for the Sunday School, while to ministers it will prove a great help, both in their own meditations upon the incarnate Saviour and in the preparations they make to hold up Christ to the view of others. To all devout readers it will prove a great help to Christian knowledge and a stimulant to Christian living.

History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigné, D. D. Vols. I. to V. 1882.

This is verily a "marvel of cheapness." We are amazed to see a publication like this, the most popular work of the greatest revolution of modern times, the five volumes complete in one. 890 pages, 8vo. double column, put upon the market for the insignificant sum of \$1.00. What have we come to in the sphere of publishing? What an age this is for a poor man to live in!

There is an interest, a fascination, a picturesque, graphic distinctness about D'Aubigne's histories, that makes them with all classes choice and delightful reading and they have done more than all other writings together to spread over America and England a popular knowledge of the great Reformation. Scholars will indeed not refer to them for facts or impartial historical narration. It is the judgment of a most able and candid critic, the Rev. Dr. Schaff, whose ecclesiastical position would naturally make him indulgent toward D'Aubigné, that "he not seldom impairs the simplicity and truthfulness of his narrative; gives many facts and persons an undue importance, as though on each one of them hung the whole future of humanity; and thus too much confounds the task of the earnest historian with that of the novelist, * * and hence his work, with all its brilliant style and other excellencies, can never entirely satisfy one who is concerned simply for the pure, naked truth." Yet bating the strong Protestant and Calvinistic bias of the author and the enthusiasm and imagination characteristic of the French intellect, we rejoice that so valuable a work has been republished at rates that must still greatly increase its already unprecedented circulation.

Hosannahs of the Children and other Short Sermons for young worshipers, or a chime of bells from the little sanctuary. By J. R. Macduff, D. D. pp. 354. 1882.

To announce that the Carters have reprinted another volume of Dr. Macduff's, and along with this to give its title, is usually sufficient information to all readers who are familiar with the best religious literature of the day. In the present case, however, this popular author has provided a book for the little people and we have only to say concerning it that we find him as happy and as effective in speaking to the hearts of children as he is strong, affecting and comforting when he addresses those of advanced years. His theme is always CHRIST, and in his ability to point men and children to Him as the Lamb of God that takes away our sin, he is rarely surpassed. The volume contains fifty-two sermons—one for each Lords' Day of the year—all of them brief, simple, and, both in style and thought, well adapted to the capacity and wants of the little ones. They were not originally written for the printer but were actually preached, some at a special monthly children's service, some as the children's sermon at the close of the regular sermon to the congregation. We

do not know of a book in this line that has more substantial and sterling merits, and it would be a blessed thing for the growing youth if a copy of it could be placed in every household.

AMERICAN TRACT SOCIETY, NEW YORK.

Lectures on the New Testament. Delivered before the New York Sunday School Association, by Rev. Drs. Weston, Bevan, Lloyd, Storrs, Hall, Taylor, Vincent, Elder, Fowler, Tiffany, and Johnson. pp. 355.

This is a volume in every way worthy of commendation. It is in harmony with the substantial and trustworthy character which is recognized as a prevailingly marked feature in the publications of the Tract Society. The lectures are meant to exhibit to intelligent readers the facts, as known by scholarship, concerning the authorship, authority, plan, contents, and leading characteristics of the various books of the New Testament. Dr. Weston discusses the Gospel of Matthew, Dr. Bevan that of Mark, Dr. Lloyd that of Luke, Dr. Storrs that of John. Dr. Hall discusses the Acts, Dr. Taylor, Galatians, Dr. Vincent, Philippians; Dr. Elder, Colossians and Philemon; Dr. Tiffany, the Pastoral Epistles to Timothy and Titus, Dr. Fowler, the Hebrews, and Dr. Johnson, the Epistles of Peter. The lecturers, though belonging to different denominations present the common gospel; and the book will be especially profitable to Sunday School teachers and inquiring, intelligent laymen.

Every-Day Life in India. Illustrated from Original Photographs. By Rev. A. D. Rowe, M. A., author of "Talks About India," and "Talks About Mission Work in India." pp. 402.

Those of us who have had the pleasure of listening to the addresses of Mr. Rowe, our earnest missionary to India, during his recent presence among our churches, have been impressed with the clear and life-like pictures he gives of the conditions of things in that land. He has looked on life there not only in close view, but with that discriminating insight which marks the true delineator. His style, too, is exceptionally easy and natural. His book is marked by all the features that have made his addresses so attractive. As its title imports, it presents life in India just as it is found in common every-day phases, from the highest to the lowest classes, and in every kind of business. It deserves a large circulation, and nowhere more than among our own Lutheran people.

The following books have been received, notices of which have been unexpectedly crowded out. They will appear in next number:

Ecce Spiritus. A statement of the Spiritual Principle of Jesus as the Law of Life. George H. Ellis, Boston.

Whedon's Commentary. Vol. VI. Job, Proverbs, Ecclesiastes and Solomon's Song. Phillips & Hunt, New York.

Thoughts on the Holy Gospels: How they came to be in manner and form as they are. By Francis W. Upham, LL. D. pp. 378. Same.

Problems of Religious Progress by Dr. Dorchester. Same.

Young Workers in the Church by Rev. T. B. Neely. Same.

Life of Governor Coles of Illinois by E. B. Washburne. Jansen, McClurg & Co., Chicago.

Commentary on the Gospel of Mark. By Revere F. Weidener, M. A., B. D. Brobst, Diehl & Co., Allentown.

Young Folks Heroes of History. Raleigh. His exploits and voyages. By G. M. Towle. Illustrated. pp. 273. Lee & Shepard, Boston.

Ready and Willing, by the Author of "Floyd Lindsley," etc. American Tract Society, New York.

The Letter of Credit, by the Author of "The Wide, Wide World." Robt. Carter & Bros., New York.

A Study of the Pentateuch for Popular Reading, an undesigned but effective reply to Prof. Robertson Smith's work, by Dr. Stebbins. G. H. Ellis, Boston.

PAMPHLETS, &C.

The Lutheran Almanac and Year Book for 1882. Lutheran Publication Society, 42 N. 9th St., Phila. Every Lutheran family needs this for its valuable Church statistics.

The Augsburg Sunday School Lesson Book. January to June, 1882. Same. An excellent help to Sunday School work.

The Church Almanac, for 1882. Lutheran Book Store, 117 N. 6th St., Phila.

It is with sincere appreciation of its sterling worth that we here take occasion to commend *The Youth's Companion*, published by Perry Mason & Co., Boston, 41 Temple Place. It is a juvenile periodical that is unsurpassed and we had almost said unsurpassable. As we read its editorials, its serials, its tales of travel and adventure, its historical sketches, its boundless variety of topics embracing such as have a practical and useful interest as well as those designed more for entertainment and amusement, as we look upon its bright and truly artistic illustrations and scan its long list of contributors including the first talent of America and England, we cannot see how it could be excelled by any other publication of its kind. No wonder it has attained the enormous and unrivaled circulation of 210,000 copies.

The amount of matter furnished in a year by its fifty-two issues is about equal to that of the four dollar monthlies and its quality is not inferior to theirs, yet the cost of the *Companion* is not half as much. The value of such a paper in the family cannot be overestimated. Our children will read and ought to read, but it becomes the solemn duty of parents to see to it that they read the purest and healthiest literature obtainable. A wiser selection than the *Youth's Companion* cannot be made.

A Word from God to a Nation in Mourning. A Sermon by Joseph A. Seiss, D. D., on day of the interment of James A. Garfield, Sept. 26th, 1881.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

APRIL, 1882.

ARTICLE I.

THE ESSENTIAL UNITY OF PROTESTANT CHRISTIANITY.

By REV. PROF. J. W. RICHARD, A. M., Carthage College, Ill.

“The sixteenth century was the epoch of a great separation ; the nineteenth must be that of a great union.” It is now more than half a century since this observation was made by Dr. J. H. Merle d’Aubigne, the great popular historian of the Reformation. The former part of the observation is a simple matter of history ; the latter part is a prophecy which is meeting with remarkable fulfilment. The great separation of the sixteenth century was natural and unavoidable. The wonder is that it was not deeper and wider. When the pressure which had rested on the minds and hearts of men for ages, was suddenly lifted, and men found themselves free, as might have been expected, they took different, and sometimes opposite and even antagonistic, courses in the manifestation and maintenance of their freedom. Some took a wild and fanatical course, ignoring history, antagonizing the civil authority, casting contempt upon the Church, despising the written word, and maintaining that the temple of truth must be built upon an entirely new foundation. There were others whose course was conservative, and yet truly reformatory. These believed that the temple of truth had never been entirely destroyed, that its foundations

were sure and steadfast, and maintained that the temple of truth must be built up on these approved foundations alone. Hence they applied themselves, first, to the removal of the wood, hay, stubble, which had been laid on the foundations by the papacy and the priesthood; then they brought the gold, silver, precious stones for building up the walls of the temple. These were the true reformers; they cleared away the rubbish which had accumulated about the foundations during a thousand years of corruption, and carried upward the noble structure towards completion. As a result, their work abides, and will abide to the end of time. The others were destroyers, and their work has long since perished.

Between these two forms of that great ecclesiastical movement of the sixteenth century, there was a mediating form which partook of the characteristics of both. It magnified the objective word, clung to the Augustinian doctrine of sin and grace, and retained the sacraments as of perpetual and binding obligation,—it built upon the true foundation, but cast away many a goodly stone which had stood the test of ages. It rejected everything which was not expressly authorized by the written word, and sought to restore apostolic Christianity in its original simplicity, ignoring sacred tradition and overlooking the active agency of the Holy Spirit in the historical development of the free Christian consciousness in its relation to worship and external ceremonies.

In this state of things, in an age rude and but recently emerged from semi-barbarism, there were antagonisms and sharp controversies; not because the Titans of those days loved war, but because they knew that peace could be secured, maintained and enjoyed, only in so far as the truth should prevail. Lutherans and Reformed alike turned their arms against the corruptions of the papacy and the Pelagianism of the Gospel, against heresies and sects which denied fundamental truth, and, alas! often against each other with bitter and alienating personalities. But, that the fathers fought—well and bravely—is the reason why we have comparative peace to-day, and are beginning to unite in the formation of the “Truce of God.”

“The sixteenth century was the epoch of a great separation.”

Many of the controversies of that period were grave and important. Against the sects and heresies which sprang so numerous into being in that century, they were fundamental, and could not have been avoided except at the sacrifice of the truth and at the peril of the Reformation itself.

But while between the two great prevalent tendencies of the Reformation, the Lutheran and the Calvinistic (dropping out of view the fanatical movement, which soon ran its course, and likewise the Zwinglian, which as compared with Calvinism, cannot be regarded as of much permanent importance in ecclesiastical history, since not Zwingli but Calvin really was the founder of the Reformed Church and theology), there were controversies, often prolonged and bitter, controversies which are still carried on, though in greatly modified form, yet as now viewed in the light of history, and by the aid of a better science and through a freer and broader and more highly developed Christian consciousness, it cannot be said that there has ever been irreconcilable antagonism between the two churches, or any material difference on points of doctrine which fundamentally affect the great temple of truth, although there have been misstatements of important doctrines by great and honored representatives of each, which, had they been allowed to enter into the historic life and development of the Church, would have greatly marred its beauty and diminished its strength. But, further, it must be said, that the points of agreement between the two have always been a hundred fold more numerous and more important than the points of difference, and that in the great fundamental features of the Church of Jesus Christ, they were, have been, and are to-day, in the one essential unity of the faith.

Now church history separates Protestant Christianity into two great branches, the Lutheran and the Reformed. To the former belong those churches and ecclesiastical bodies which receive and hold the Augsburg Confession as the symbol of their faith. To the latter belong in general all the other members of the great protestant family, although the Church of England shows most decided and predominant features of its Lutheran origin, and has been called *Ecclesia Lutheranizans*. Only the Lutheran Church, the Calvinistic Reformed Church

on the Continent, and the Church of England, date their origin in the Reformation period. The Lutheran Church, it has often been observed, has given rise to no sect. Though she has had strifes and divisions, yet at no time in her history has any division rejected or mutilated* a single article in her Augsburg Confession, which has always been both distinguishing and classifying. No such history belongs to the other two. From them have originated not only the smaller sects, generally heterodox, and regarded as of very little historical and ecclesiastical importance, but also those large bodies of Protestant Christendom whose influence, faith and works clearly entitle them to recognition, and have, by common consent, earned them a place on the roll of orthodox Protestant churches. And yet notwithstanding this difference in original constitution and in historical development we may still find a fundamental and essential unity in the great branches of the evangelical Protestant Church, and current events would seem to indicate that "the nineteenth century must be the epoch of a great union," certainly not an organic union, but a fraternal recognition and a cordial coöperation in the great work of establishing the kingdom of our common Lord and Master.

After this brief introduction touching the separation and differences which proceeded from the great religious upheaval of the sixteenth century, we ask the reader's attention to some thoughts on

THE ESSENTIAL UNITY OF PROTESTANT CHRISTIANITY.

I. *As to the Rule of Faith.* All the leading Protestant

*In 1540 Melanchthon issued a varied edition of the Latin text of the Augustana, but declared that the changes were only verbal, and were not intended to alter the sense. The German Confession has had no *Editio Variata*. The most important change introduced by Melanchthon into the Latin text, and that which has given rise to so much controversy, is in regard to the tenth article. Originally it read: De Cœna Domini docent, quod corpus et sanguis Christi vere *adsint* et *distribuantur* vescentibus in Cœna Domini. In the *Variata* it reads: De Cœna Domini docent, quod cum pane et vino vere *exhibeantur* corpus et sanguis Christi vescentibus in Cœna Domini. But on two separate occasions after the appearance of the *Variata*, M. acknowledged the Unaltered Confession, at Ratisbon, in 1541, and at Worms, in 1557.

churches receive the word of God as inspired, and as the only infallible rule of faith and practice, and declare that all controversies must be referred to and decided by it. Already in the Ninety-five Theses (1517) Luther had declared (62) that "the real and true treasure of the Church is the most Holy Gospel of the majesty and grace of God," and in the sermon which accompanied the theses he constantly appealed to the word of God as over against the fables and conceits of men, saying finally: "In reference to these points, I have no doubt, and they are sufficiently grounded in the Scriptures." The Lutheran Confessions* declare, "We believe, teach and confess, that the only rule and standard, according to which all doctrines and teachers alike ought to be tried and judged, are the prophetic and apostolic scriptures of the Old and New Testaments alone," and that "these are the very clear and pure fountains of Israel."

It is true the Augsburg Confession does not contain a separate *Locus* on the Scriptures, because these were not then (1530) a subject of controversy, but it is said in the preface to this immortal document, that its doctrine is "drawn from the Holy Scriptures and the pure word of God," and every reader of the Confession knows that it appeals constantly to the word of God, and is built upon that word as upon an unshaken foundation, so that the papists themselves confessed at Augsburg that they could not refute the Protestant doctrine from the Scriptures, but probably they could from the Fathers, which called forth the biting sarcasm from the duke of Bavaria, "Well, the Lutherans then are sitting on the Scripture, and we papists are sitting by the side of it."

Now by all intelligent consent the Augsburg Confession is the symbolical mother of Protestant Christianity. Dr. Schaff says, (*Creeds of Christendom*, Vol. I., p. 235,) "Its influence extends far beyond the Lutheran Church. It struck the key-note to other evangelical confessions, and strengthened the cause of the Reformation everywhere." In 1539† Calvin signed it at

*Vid. Form of Concord, Epitome and Solid Declaration.

†This is the date given by Dr. Krauth in the *Conservative Reformation*, p. 180. Dr. Krauth, however, does not give any proof or authority for this date. Reformed writers generally state that Calvin's signature was made

Strasburg where he was pastor of a Lutheran church and professor of theology; and again at Ratisbon in 1541. Farel and

at Ratisbon in 1541, and that it was of the *Variata* he wrote to Schalling: "*Nec vero Augustanam Confessionem repudio, cui pridem volens ac libens subscripsi, sicut eam auctor interpretatus est.*" Schaff says (*Creeds of Christendom*, Vol. I. p. 235, note,): "It is not quite certain whether it was the Altered or the Unaltered Confession which Calvin subscribed at Ratisbon." About all that is known in the case is that Calvin went to Strasburg in 1538 and remained three years: while there he was professor of theology and pastor of a French Protestant church which had joined the Lutheran Reformation. Strasburg in its collective capacity had signed the Augsburg Confession. It is altogether probable that Calvin would be required to sign the Confession before he could perform the duties of his two offices. In this event his signature was given to the *Invariata*. But however that may be, whether he signed the *Variata* or the *Invariata*, both were regarded as containing the distinctive Lutheran doctrines, and the *Variata* was not only not condemned but even approved by Luther, was printed in the first collection of Lutheran Symbols in 1559, was subscribed by the Lutheran princes at Naumburg in 1561, and was called in question and objected to by strict Lutherans only in 1560, first by the great and turbulent Flacius, whose hand seemed turned against every man. Of course it is understood that both Calvin's signature and the changes have reference only to the tenth Article. Now if it is true, as it certainly is, that the Lutherans themselves recognized no essential difference between the Altered and the Unaltered in regard to the tenth Article for twenty years after the change was made, and approved indifferently, now the one and now the other, then it makes but little difference to which Calvin gave his signature. He did not *repudiate* the doctrine of the Lord's Supper as Melancthon *explained* it. Nor must it be concluded that Calvin ever accepted *dogmatically* what is known historically and theologically as the Lutheran doctrine of that sacrament, but that he did not regard the tenth Article, nor what was currently accepted as the view on that Article, as any barrier to communion. There is also the gravest reason to believe that Luther would have accepted the hand of Calvin on this subject, and was well pleased with his views. In 1539 he wrote to Bucer: "*Saluta mihi Sturmium et Calvinum reverenter, quorum libellos singulari cum voluptate legi.*" The *libellos* here referred to must undoubtedly have included the "Institutes," which appeared in 1536, and Calvin's *Confessio Fidei de Eucharista*, which appeared in 1537. In these writings Calvin had expressed his sentiments clearly and distinctly. Luther could not have read them *singulari cum voluptate* if he had believed that they contained dangerous error or were tinged with the *alloiosis* of Zwingli, which he called a "mask of the devil." He saw in Calvin's view that which he regarded as essential to the doctrine of the Lord's Supper, viz., the real presence and true reception of the body and blood of Christ, but was evidently

Beza, Calvin's colleagues at Geneva, signed it at Worms in 1557; and under it alone did the Reformed churches of Ger-

willing to waive as subordinate the question, whether the reception take place by the mouth on earth, or by faith in heaven, although in his controversial writings he gave emphasis to the mode of presence and the *organon* of reception. But it cannot be shown that Luther was determined to make *in, cum, sub pane et vino* and the oral reception a confessional test of Christian recognition and fellowship, and would be satisfied with nothing less. But the very fact that he endorsed the *Variata*,—"mandante, recognoscente et approbante Luthero," so said Pencer in 1562; "*Recognita est Augustana Confessio posterior, relegente et approbante Luthero, UT VIVI ADHUC TESTES AFFIRMANT*," so wrote Nicholas Selnecker in 1571,—which substitutes *exhibeantur* in the place of *vere adsint et distribuantur*, shows that he did not hold the formulas above given as unconditionally to be demanded in confession; to which Chemnitz adds the following corroborative statement: "*Inter Lutheri sententias extat una, quae dicit, simplicioribus sufficere hoc axioma, Filium Dei cum assumpto suo corpore, quando vult posse esse ubicunque vult, SALVA CORPORIS VERITATE*," and says further that Luther does not wish to discuss the question "*An per modum ubiquitatis corpus Christi in cæna adsit*," and gives as a reason, the "inexplicable controversies" to which it would lead. And if it be said that Luther once reproved Melancthon for changing the Augsburg Confession, since it belonged to the Church and not to him, it must also be remembered that he said only a short time before his death, "Lieber Philipp, ich muss es bekennen, der Sache vom Abendmahl ist viel zu viel gethan."

Thus much have we ventured to say on this difficult and delicate subject, not because we prefer the view of Calvin to the view of Luther, or think the former view more free from difficulties than the latter, (for both views raise questions which their respective authors shrunk from answering,) but because a careful study of the facts has led us to believe, first, that Luther was not so pertinaciously attached to the formulas concerning the corporeal presence and the oral reception of the body and blood of Christ as to demand the confessional subscription of them as the indispensable condition of fellowship, and even of organic union; secondly, that had Calvin been at Marburg instead of Zwingli, Luther would gladly have grasped the hand of the man to whom he sent salutations again and again, whose books he had read with distinguished pleasure, and of whom he said even when he had been assailed by him, "*Spero quidem, ipsum olim de nobis melius sensurum, sed æquum est a bono ingenio nos aliquid ferre*," and would have hailed him as a powerful adjuvant in the great cause of truth; and, thirdly, that the meaning of the tenth Article of the Augsburg Confession as understood and accepted by the entire Lutheran Church for thirty years was not necessarily that which was adopted by Flacius, Westphal, Heshusius *et al.*, and which in 1580 found symbolical expression in the Formula Concordiæ.

many have protection until the Peace of Westphalia in 1648.* And only so late as 1853 the Augsburg Confession was publicly acknowledged at Berlin (with a saving clause, however, in reference to the tenth Article,) by more than fourteen hundred clergymen, representing four evangelical denominations, Lutherans, Reformed, Unionists and Moravians. Thus it has been more widely received than all other evangelical confessions, and really embodies in itself and in its history the principle of Protestant unity.

But this is not all. It is the basis of other Protestant confessions, and especially of the XXXIX. Articles of the Church of England.† Bishop Ball calls it the greatest of all the Protestant confessions, and says that the heads of the Church of England followed and imitated it. Archbishop Lawrence has shown that not the Articles only, but even the Homilies and the Liturgy of the Church of England were drawn from Lutheran sources. The late Bishop Whittingham, of Maryland, has said: "In more than one respect the Augsburg Confession is the source of the Thirty-nine Articles of the Church of England and America—their prototype in form, their model in doctrine, and the very foundation of their expressions; while others are drawn from their derivative expositions and repetitions." The Right Reverend Edward Harold Browne, formerly Bishop of Ely, and since 1873 Bishop of Winchester, one of the latest expositors of the XXXIX. Articles, says: "The earlier Articles of the Church of England were drawn up from Lutheran models, agreeing remarkably with the language of Melanchthon and the Confession of Augsburg." (*Exposition*, p. 421. Am. Ed.)

But now I take up the Thirty-nine Articles of the Church of England and of the Protestant Episcopal Church in the United States of America, and in the sixth Article I read, "The Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to

*Vid. Hase's Hist. of Christ. Church, p. 479.

†Besides the Augsburg Confession, the *Confessio Würtembergica*, a true Lutheran document drawn up by Brentz, and presented to the Council of Trent in 1552, was extensively used in preparing the XXXIX. Articles. Vid. Schaff's Creeds of Christendom, Vol. I. p. 627.

be required of any man as an article of faith, or be thought necessary or requisite to salvation." I now open the Westminster Confession, and in the very first chapter, after an enumeration of the books of the Bible, I read, "All of which are given by inspiration of God to be the rule of faith and life." These are the three great evangelical confessions* which embrace by far the larger portion of Protestant Christendom. The Lutheran Confession is prevailing to-day the symbol of Protestant Germany, and the one strong bond of union for the forty millions of Lutherans scattered throughout the world. The Methodist Episcopal Church sprang directly out of the Anglican Church. John Wesley was an ordained minister in that Church, lived and died in its communion, and gave to the Church which he founded the peculiar stamp of its theology, even the episco-

*The Canons of Dort, promulgated May 6th, 1619, once had very high authority in the Reformed churches and exerted extensive influence. But they by no means constitute a comprehensive confession of faith. They are confined to the five distinctive points of Calvinism (*De Quinque Doctrinæ Capitibus in Ecclesiis Belgicis Controversiis*) and may be regarded as the ultimate, perhaps consistent, certainly scholastic development of the Calvinistic system. They have ceased to have much confessional weight in the mother country, and only in the positive articles are they held by the small Reformed [Dutch] Church in America. The Heidelberg Catechism, a masterpiece of "Christian Instruction," is the principal symbol of the Reformed of Germany and America. Of this Catechism the well-known Lutheran theologian, Dr. John Henry Kurtz, speaks as follows: "It is distinguished by its method of instruction, theological skill, Christian fervor, and conciliatory mildness, and richly merits the favor with which it has ever been received, not only by the Reformed of Germany, but of other countries. It avoids Calvin's doctrine of predestination, and makes the nearest possible approach to the Lutheran dogma concerning the Lord's Supper."—*Church History*, Vol. II., p. 153-4. It belongs to the second generation of reformers (1563), yet it breathes the warm spirit of the first generation, which was caught by Ursinus, its chief author, while a favorite pupil of Melancthon at Wittenberg. It is both a catechism and a confession of faith, and is almost wholly free from scholasticism and logical subtilty. Theologically and doctrinally it may be said to stand between Luther's Catechism and the Augsburg Confession on the one hand, and the Westminster Confession and Catechism on the other. *Secundus est Heidelbergensis, propior tamen primo quam tertio.*

pacy, though not the apostolic succession; and the TWENTY-FIVE ARTICLES OF RELIGION are nothing more than a "liberal and judicious abridgment of the Thirty-nine Articles of the Church of England." The Savoy Declaration (1658), Congregational, and the Baptist Confession of 1688, are only slight modifications of the Westminster Confession, in the former instance changed to omit congregational polity, and in the latter changed to suit the subjects and mode of baptism.

Here then it will be seen that Protestant Christianity may in general (the manifestly heretical bodies excepted) be set down as Lutheran, Anglican, Westminster-Calvinistic. These three Confessions, the Augsburg, the XXXIX. Articles and the Westminster, to which may be added the Heidelberg Catechism, which such Lutheran theologians as Guericke and Kurtz have amply praised as making the nearest possible approach to the Lutheran faith—these embrace nearly all the churches which have a historic connection with Protestant Christianity—these are the main, almost the only living, active, recognized symbols of the Protestant faith. But these all agree in this one fundamental and essential feature of Protestantism: They all receive the word of God as the one only and infallible rule of faith and practice. Therefore they all stand on the foundation of the prophets and apostles, Jesus Christ himself being the chief cornerstone. Hence they all may claim the Lord's promise that the gates of hell shall not prevail against them.

II. *As to the Ecumenical Creeds.* The three great branches of the Protestant Church receive the three ancient Ecumenical Creeds, the Apostles', the Nicene and the Athanasian. These creeds were gradually formed to meet the heresies which sprang up in the early days of Christianity, beginning even in the age of the apostles. These creeds contain the great essential doctrines of Christianity, namely, the doctrines of the Holy Trinity, the Incarnation of the Son of God, the person and work of Christ, the Forgiveness of Sins, and the Resurrection of the Body. As these fundamental doctrines of the divine word were attacked by infidels and heretics, the Church set up these standards and called upon the faithful to confess them and to deny the error. Hence these creeds are the oldest and the most au-

thoritative symbols of our common Christianity. They are called Catholic or Ecumenical Creeds, because they have received catholic or universal recognition.

Now when our Protestant fathers broke with Rome they did not break with the ancient Catholic Church, but confessed with it and in its words the true doctrine. If you will open the Lutheran Book of Concord, you will find the ancient Ecumenical Creeds *first*. These the Evangelical Lutheran Church receives, reaffirms and adopts as her own. In the first article of the Augsburg Confession she declares, "Our churches unanimously hold and teach, agreeably to the decree of the Council of Nice." In the third article she quotes the Apostles' Creed, and in numerous other articles she names and quotes Ambrose, Jerome, Cyprian, Chrysostom and Augustine, who are universally regarded as the fathers of the ancient Church, and as having taught correctly the way of salvation, and finally she closes her confession with the declaration, "By us nothing is received either in doctrine or ceremonies, which is contrary to Holy Scripture, or opposed to the universal Christian Church. For it is clear, indeed, and evident, that with the greatest vigilance, by the help of God (without boasting) we have been careful that no new and ungodly doctrine insinuate itself, spread and prevail in our churches."*

The eighth Article of the Church of England expressly says, "The three Creeds, the Nicene, the Athanasian, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed." In the Westminster Catechism the

*"The proper date of the distinctive life of a particular Church is furnished by her Creed. Tested by the General Creeds, the Evangelical Lutheran Church has the same claim as the Romish Church to be considered in unity with the early Church,—but as a particular church, with a distinctive bond and token of doctrinal union, she is more than thirty years older than the Romish Church. Our Church has the oldest distinctive Creed in use in any large division of Christendom. That Creed is the Confession of Augsburg. Could the Church have set forth and maintained such a Confession as that of Augsburg before the time over which the Dark Ages extended, those Dark Ages could not have come. There would have been no Reformation, for none would have been needed."—*Krauth's Augsburg Confession*, p. v.

closing article is the Apostles' Creed. In the Westminster Confession the three ancient Ecumenical Creeds are not specifically mentioned; but this is not because the Westminster fathers were not sound on the doctrines contained in those ancient symbols, but because the tendency of the Calvinistic theology was towards the exaltation of the formal principle of the Reformation, in pressing which the Westminster fathers were not disposed specifically to recognize the work of the ancient Church. But as regards the *doctrines* of these Creeds, they are stated with the greatest clearness and fulness in the Westminster. Chapter II., "Of the Trinity," is drawn directly from the Athanasian, as Chapter VIII., "Of Christ," is given almost in the very words of the Nicene and Chalcedonic Symbols.*

Now we have taken a step forward, and where do we find ourselves? As the Church must have a rule of faith, so she must have a confession of that rule. As the temple must have a foundation, so it must have walls and a superstructure. A man may accept the rule, but not the teaching of the rule; he may have a good foundation, but may build on that foundation wood, hay, stubble. The confession is our understanding of the meaning and teaching of the rule; or, it is the superstructure which we raise upon the foundation. Hence Creeds are *indispensable* to the Church, and at the same time they show her historical development and her principle of unity. Without them the Church could not exhibit a gradual, progressive and harmonious unfolding of the great plan of redemption; without them she could not show an unbroken line of testi-

*The *Symbolum Chalcedonense*, (451) is the great Christological Symbol. It defines with great precision, and establishes for all time, the orthodox doctrine concerning the two natures of Christ, and the hypostatic union. It declares that the Lord Jesus Christ is "truly God and truly man, consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood, one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, *inconfusedly, unchangeably, indivisibly, inseparably.*" This is the heart and centre of Christianity, and, next to belief in the being of God, the most important article of the Church's faith. He who would be saved must so apprehend Christ, and he who would study Christology profitably must study it from the standpoint of the *Symbolum Chalcedonense*.

mony running back to the time of the apostles; without them she could not prove that for the last eighteen hundred years she has been the pillar and ground of the truth, and in all these centuries has had but "one Lord, one faith, one baptism, one God and Father of all."

Here we find that the three great divisions of the Protestant Church, the Lutheran, the Anglican, the Westminster-Calvinistic, which embrace nearly the whole Protestant Christendom, receive unequivocally the doctrines of the three ancient Ecumenical Creeds. These Creeds and the doctrines they contain are the goodly stones hewed out by the fathers and with pious hands laid upon the foundation of prophets and apostles. When the Reformers came to build again the walls of Jerusalem and the noble temple thereof, they did not sacrilegiously tear down these goodly stones of the fathers, but they tore away simply the rubbish, until they came to that which had stood the ordeal of fire, and then they went on with the building. Hence we see that these three grand divisions of Protestantism are all in the line of the Church's historical development and normal life. They reach back through the Ecumenical Creeds to the only true foundation, which is the word of God, the true and only infallible objective rule of faith.

These Creeds contain the gist and essence of the word of God, and, like the stones in a wall, rise one above the other in regular order. What is set forth in simple propositions in the first, addressed to the heart rather than to the head, is developed with more scientific accuracy in the second, and with still greater fulness and arithmetical precision in the third. Here now in this second grade we find these three churches practically one, for they all believe and confess alike those doctrines which were established by the early Church, and which are the fundamental articles of the Christian faith.

III. *As to the Atonement.* Each of the three great Protestant bodies above mentioned sets forth clearly and distinctly, and in language almost identical,* that "Christ, who is true God and

*This statement will appear to better advantage when we refer to the Latin, which is the original of the Augsburg and of the XXXIX. Articles,

true man, was born, truly suffered, was crucified, died and was buried, that he might be a sacrifice, not only for original sin, but for all sins, and might appease the wrath of God." Now we recall that Peter said, "Thou art the Christ the Son of the living God," a confession deep, strong, everlasting, a confession which contains the recognition of both the divinity and the humanity of the Lord's Anointed, together with the *elements* of the Atonement. But Christ said, "Thou art Peter, and upon this rock will I build my Church." The conclusion is inevitable: They who confess the doctrine, stand upon the Rock. This Rock is "the Christ, the Son of the living God." On this Rock the Church is built. But the Church is one, a living organism, constituted out of different members discharging different functions, but all having a common source of life. This common source is the Theanthropos, with all that that word implies in the Christian system, viz., that he is God over all, and that he is the propitiation for our sins and the sacred centre of regenerated humanity. As the acceptance of this doctrine constitutes the individual a Christian, so its acceptance by a body of Christians constitutes that body a part of the body of Christ; and as we cannot refuse recognition to an individual who adores the Lord Jesus Christ as his God, and accepts him as the propitiation for his sins and the centre of his new life, so we cannot deny that that Church, which stands on the same Rock, is in the fundamental unity of the faith, since the Church or the body of Christ is only the aggregate of its members. Hence it is neither just nor consistent to refuse fellowship to a church which 'accepts "the Christ the Son of the living God," as he has been accepted

and into which language the Westminster was translated in the year 1656. We give the words of each in parallel columns.

AUGSBURG, 1530.

Unus Christus, vere Deus, et vere homo, natus ex virgine Maria, vere passus, crucifixus, mortuus et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis.

XXXIX ARTICLES, 1563

Unus Christus, verus Deus et verus homo; qui vere passus est crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque [hostia] non tantum pro culpa originis verum etiam pro omnibus actualibus hominum peccatis.

WESTMINSTER, 1647.

Quae quidem persona vere Deus est ac vere homo, unus tamen Christus, unicus inter Deum et hominem Mediator, * * crucifixus est, ac mortuus, sepultus est.

From this comparison it will be seen not only how remarkably these three confessions agree in stating this central truth, but also how much the two latter are indebted to the first both for their doctrine and for the very words by which they express that doctrine.

by the historical and witnessing Church for the last eighteen hundred years.*

IV. *As to the Doctrine of Justification by Faith.* The three great Protestant Confessions, the Augsburg, the XXXIX. Articles and the Westminster, state the doctrine of Justification in language almost identical, maintaining that we are justified, not by our own works or merits, but by grace for Christ's sake, if we believe that Christ suffered for us. The language used by each is full, clear and explicit, and is capable of only one interpretation.

This now is the great distinguishing feature of Protestantism—justification by faith alone. Rome makes justification dependent in part upon the Church, and salvation itself she makes dependent upon works. But Protestantism declares that justification is received through the merits of Christ and that salvation is the gift of God by grace through faith. This difference is fundamental and radical. The salvation of souls depends upon

*Creeds should be brief, simple and comprehensive, avoiding the subtleties of logic and the speculations of philosophy, springing from hearts that are full of faith and the Holy Ghost—and this for the simple reason that religion is *broader* and *deeper* than either logic or philosophy, a *life* and not an *abstraction*. The chief defect with the post-Reformation Creeds is, that springing out of sharp controversy, they abound in fine distinctions and in logical deductions, which ought not to be required of any man as articles of faith. It may be that the Form of Concord is the logical conclusion of Lutheranism, and that the Canons of Dort are the logical conclusion of Calvinism, but it is by no means certain that Luther would have accepted the one, or Calvin, the other. Nor should a church be held responsible for all the deductions that may be made from her premises, any more than John Locke should be held responsible for the opposite conclusions which Berkeley and Hume drew from the premises of his philosophy. The profound religious intuition of Luther discovers the profound religious truths contained in articles IX. and X. of the Augsburg Confession. Melancthon embodies the expression of them in inimitable language. Are we sure that Andrea *et al.* conceived of these truths as Luther conceived of them? and that they understood the words *vere adsint et distribuuntur vescentibus* as Melancthon understood them? Until these questions are answered in the affirmative, however highly we may value the Form of Concord as a *theological* treatise, we are not prepared to maintain that its exposition is the "own true, native, original and only sense" of Art. X. in the Augsburg Confession.

it. The Church stands or falls with this article. This article the Church lost during the dark ages, and consequently, instead of being the beautiful bride of Christ, she became the mother of hearts and abominations of the earth. In order to restore the true character of the Church, the Reformers must recover this article and make it the corner-stone of their system.

Now while it is true that the Evangelical Lutheran Church grasps this article with more fulness and distinctness than do other churches, and holds it as her own especial crown of glory, yet it is equally true that this article is fundamental to the entire Protestant system, and is that particular doctrine which separates Protestantism most widely from Romanism. But things which are equal to the same thing are equal to each other, and therefore so long as the great divisions of the Protestant Church stand on this article and unite in this earnest protest against Rome, they will have in them one vital point of unity; for it is this, more than all other things combined, which gives the Protestant Church her right to a separate existence. Here then in this fourth feature, which is, above all others, the distinctive feature of Protestantism the great branches of the evangelical Church, are, to all practical intents and purposes, nearly identical, and go hand in hand in conflict with the same great foe.

V. *As to Resemblance, in general, of the Protestant Doctrinal System.* The leading Protestant bodies alike confess and believe the Holy Catholic Apostolic Church as a divine institution preserved and protected by the Holy Ghost. They have the same Sacraments, Baptism and the Lord's Supper, and they use the same words of institution in the administration of these Sacraments, although there are differences of view as to the nature and efficacy of Baptism and as to the personal presence of the Saviour in the Eucharist. But the points about which they agree are far more important than the points of difference. They agree as to the number of the Sacraments, that they are of divine appointment, that they impose an obligation to employ them, that *they are means of grace*, that they require faith as the condition of their efficacy, that their validity depends not upon the will or virtue of him who administers them, but upon

that being done which the Saviour enjoins. With regard to Baptism they all believe that it inserts into the body of Christ, and is attended by the remission of sins, and, with the exception of the Baptists only, that it pertains to children, who, according to the Lutheran Confession, are thereby presented to God and become acceptable to him; who according to the XXXIX. Articles, "are grafted into the Church;" who according to the Westminster, have the "grace promised not only offered, but really exhibited and conferred by the Holy Ghost." Calvin, freed from the inexorable logic of his system, declared similar views of Baptism. In the Geneva Catechism, published in Latin in 1545, he says: "It is certain that pardon of sin and newness of life are offered to us in Baptism and received by us." In the Consensus Tigurinus he writes: "In Baptism we receive the remission of sins." In his commentary on Acts 2 : 38, he says: "To Baptism therefore the grace of the Spirit will ever be annexed, unless an impediment from us occurs." And again: "We must take notice that no mere figure is proposed to us in Baptism, but that an exhibition of the thing signified is annexed to it." Dr. Hodge, the greatest expounder of Calvinism, and the staunchest defender of the Westminster Symbols, in the nineteenth century, says: "Baptism is not only a sign or seal; it is also a means of grace, because in it the blessings which it signifies are conveyed, and the promises of which it is the seal are assured or fulfilled to those who are baptized, provided they believe." Speaking of the benefits of infant baptism he asks: "What is to hinder the imputation to them [children] of the righteousness of Christ, or their receiving the Holy Ghost, so that their whole nature may be developed in a state of reconciliation with God? Doubtless this often occurs."* *Systematic Theology*, Vol. III., pp. 589, 590). Pope,

*It is a cause for devout gratitude to Almighty God that the churches and their theologians have abandoned the low Zwinglian notions of the Sacraments entertained in this country only a few decades ago. There is a manifest return to the far more profound and Scriptural views entertained by the Reformers; and with this change of view has come a deeper and holier church life. It may safely be asserted that there is scarcely a

"Theological Tutor, Didsburg College, Manchester," now recognized as the leading theological light in the Methodist church, in expounding the views of Methodism says: "Its authoritative standards repudiate the notion that Baptism is merely a sign or badge of Christian profession, as also that which, going a little further, is content to make it only an impressive ritualistic emblem of the washing away of sin. The Methodist teaching on the Sacraments, seals as well as signs of the Christian covenant, will not allow that either of the two ordinances is without its accompanying grace to the recipient who complies with the covenant conditions."* *A Compendium of Christian Theology*, Vol. III., p. 324.

I have made these comparisons and quotations, not for the purpose of trying to reconcile, *dogmatically*, the Lutheran and the Reformed doctrines of the Sacraments—the dogmatic conception is different, and the conception of each is no doubt a consistent part of the system of each, and each system views redemption itself, and consequently every truth related thereto, from a different standpoint, which does not, however, necessarily present us with antagonism, but rather shows the vastness of the subject, and the inability of the finite mind to grasp the whole from any standpoint, whether from earth or from heaven,† but to show that the points of practical agreement are far more important than the differences in dogmatic conception.

theological chair in the land from which such views of the Sacraments are delivered as are contained in the writings of Edwards, Hopkins, Dwight *et al.* Instead of being regarded as mere badges of a Christian profession, they are now almost everywhere looked upon as the holiest mysteries of the faith, and as bringing the recipient into personal union with Christ.

*It may be that the view of the average Methodist is much below this standard, but we should not forget the very low view which for several decades obtained in our General Synod, her form of subscription to the Augsburg Confession, and the attempts of some to mutilate the IX. and X. Articles. Nor has the oldest Lutheran Synod in America a much better record.

†The Lutheran Church holds that the sacramental union takes place on earth, the Reformed in heaven—each in harmony with its own starting point in Theology. See *infra*.

That is, it is far more important for us to agree that there are two sacraments, that they are means of grace, that they are of divine appointment, (which imposes a necessity of their administration), that they have an objective validity, that they require faith in order to their efficacy—it is far more important that we agree in these points than as to what is the *precise* relation which Baptism sustains to regeneration, or whether the presence of Christ in the Eucharist is personal in, with and under the elements, or dynamic and mediated through the Holy Ghost. Hence while standing squarely on the Lutheran dogmatic conception, and subscribing (*quia*) to the IX. and X. of the Augustana, I gladly concede the validity of the Sacraments in the hands of the Reformed, and do most firmly believe that in all the great essentials of Baptism and the Lord's Supper, they are so fundamentally correct, that I could not refuse to receive either sacrament at their hands, believing not only that they are administered in the main rightly according to the Gospel, but that they are efficacious in the bestowment of grace,* since their validity results from that being done which

*“Si hoc maneat fixum et firmum, sacramenta esse organa efficacia conferendæ gratiæ, et Deum una indivisa actione operari per illa, et conferre gratiam, quod Scripturæ Sacræ satis diserte docent : de modo operandi et conferendi gratiam ne simus nimis scrupulosi, sed eum potius divinæ sapientiæ relinquamus.” Musæus, quoted by Baier, *Compend.* part III., Cap. VIII., § X.

On the essentials of the sacraments I translate the following from Chemnitz: “Baptism and the Eucharist, by the confession of all, are truly and properly sacraments. From this therefore we may learn what things are required as essentials, that anything may truly and properly be a sacrament of the New Testament, for this will be the simplest and most satisfactory demonstration. That therefore anything may truly and properly be a sacrament of the New Testament, as is Baptism and the Eucharist, it is required: I. That it have some external or corporeal and visible element or sign, which by a distinct external rite, is handled, exhibited and employed. II. That that element or sign and its distinct rite have an express divine command or divine institution. III. That it be instituted and commanded in the New Testament. IV. That it be instituted not for a time, but unto the end of the world, as was written of Baptism; and until the Son of God return to judgment, as Paul says of the Eucharist. V. There is required for a sacrament a divine promise of grace as the effect or fruit of the sacrament. VI. That promise must not simply,

the divine command enjoins, and their efficacy, from our faith which receives them as gifts of God's grace to us.

Now according to our own Augustana the marks of the Church are the correct preaching of the gospel and the right administration of the sacraments, and for the 'unity of the Church it is sufficient that the Gospel be preached according to its pure intent and meaning, and that the sacraments be administered in conformity with the word of God.' But does this mean that there can be no unity until there is absolute agreement in regard to the Gospel and sacraments? If so, then unity is *impossible, and no confessional Church on earth is a unit in itself*, and cannot be until every member of that Church interprets the Gospel in the same identical way, *which has not yet at least been done*. Leaving the Reformed, with their numerous confessions and ever-recurring controversies—Presbyterians, Old School and New, Anglicans, High Church and Low—to speak for themselves, it is sufficient for us to remember that we have had a Luther and a Melanchthon, a Hutter and an Arndt, a Calovius and a Spener, a Wittenberg and a Halle, a Jena and a Rostock, a Giessen and a Tübingen, names that will forever be embalmed in the heart of the Lutheran Church, though they could not always see eye to eye and face to face on every point of doctrine. But judged by their Confessions, both the Lutherans and the Reformed preach the Gospel according to its pure intent and meaning, and administer the sacraments in conformity with the word in all the great facts and doctrines and principles of each. Therefore they have the marks of the true Church and are in the unity* of the faith delivered to the saints.

nakedly and in itself only, have testimony in the word of God, but it must also by divine appointment be joined to the sign, and, as it were, clothed with it. VII. It must not be a promise of some bodily or spiritual gifts of God, but a promise of grace, or justification, that is, of gracious reconciliation, of remission of sins, and in a word, of the whole benefit of redemption. VIII. That that promise be not only in general signified or announced, but by the power of God be offered, exhibited, applied and sealed even, to all who use the sacraments in faith." *Examen, Pars Sec. De Numero Sacramentorum*, 21, Ed. Preuss.

*"Addendum etiam illud, quod unitas fidei et doctrinæ in Ecclesia in hoc vita non sit perfecta et numeris omnibus absoluta, quandoque enim

But judging by the same standard we find it fundamentally different in the case of Rome. She withholds the Gospel, and substitutes for it the traditions of men. She confesses seven sacraments and holds the *opus operatum*, denies the cup to the laity, teaches the conversion of the eucharistic elements into the body and blood of Christ, elevates and worships the host. In all this, from the Protestant standpoint, there is fundamental and fatal error. The Gospel is not preached according to its pure intent and meaning, nor are the sacraments administered in conformity with the word of God. Between the Romish view of the Gospel and the sacraments on the one hand, and the Protestant view on the other, there is not mere specific difference, but direct antagonism. Consequently there is no principle of unity in this part of fundamental doctrine between the two. Besides this, Rome holds a theory of the Church which makes the *form* every thing. She maintains that the Holy Ghost was transmitted from Christ through the apostles and their successors in direct line to her bishops and clergy. Consequently those only upon whom she lays her hands receive the spirit. As then no man can be a Christian whom she has not baptized, so no body of men can be a Church unless subject to her control. This confines the Church exclusively to her own external organization. But history and observation teach us that the spirit is free, and that men are regenerated and born into the kingdom of God without regard to the particular form of ecclesiastical organization, and hence that the Church is a spiritual body rather than an external one, and that so far as form and organization are concerned, she is not dependent upon episcopacy, or presbytery or democracy, but is the kingdom of Christ

inter veræ Ecclesiæ membra incidunt controversiæ, quibus sancta illa unitas scinditur. Distinguendum igitur inter *unitatem absolutam*, perfectam et dissentionis omnis expertem, quæ in Ecclesia triumphante demum habebit locum, et inter unitatem *fundamentalem*, quæ in consensione principalium articulorum consistit, licet de nonnullis fidei capitibus minus principalibus, vel de ceremoniis adiaphoris, vel etiam de interpretatione quorundam Scripturæ Locorum, controversiæ incidant, ac talis est illa unitas quæ in Ecclesia militante locum habet, in ea enim nunquam reperitur tanta concordia, quin dissentionibus quibusdam sit permixta." Gerhard, *Loci, De Ecclesia, Sectio VII. Ad initium.*

by virtue of the unifying presence of the Holy Ghost, whatever may be the form and visible existence she may have; just as the state, which also is divine and expresses the will and order of God in secular history, may be either monarchical, aristocratic or democratic in form.

Melanchthon, elaborating and defending in the Apology the seventh Article of the Confession, says: "We say that these are one Church who believe in one Christ, and have one gospel, one spirit, one faith and the same sacraments; we are therefore speaking of spiritual unity, without which faith and a Christian character cannot exist. This unity, then we say, does not require human ordinances, whether universal or particular, to be everywhere alike, for righteousness before God, which is brought by faith, does not depend on external ceremonies, or human ordinances, and faith is a light in the heart which renovates and quickens it. To this work external ordinances or ceremonies, whether universal or particular, contribute little or nothing." That is, this unity is internal,* just as the kingdom of heaven is within and not without us. Its true bonds are not those of external confession and identical ecclesiastical structure, but faith in Christ as a personal Saviour and the witness of the Holy Ghost in the heart. External confession and ecclesiastical discipline may hold men in the *form* of unity, but they cannot bind them in love and fellowship, and in the communion of saints. They may create *organic* union, and hold men under ecclesiastical despotism, and crush the free spirit, but they cannot bring the unity of a personal assurance of salvation, of a common regeneration by the Holy Ghost, the "unity of love for Christ the common Lord, and the unity of love in Christ for all that are Christ's." This is the true unity, the unity which is consistent with the freedom of the Christian man. This is the *Unitas in necessariis*, which is consistent with the *Libertas in dubiis* and the *Caritas in omnibus*. Such unity is consistent with that diversity of tastes, convictions, education, intelligence

*"Nempe unitas, qua quid *absolute et in se* unum dicitur, competit ecclesiæ illi, *interna* quidem, seu fidei et charitatis, propter contentos in ea vere credentes et sanctos, qui hac ratione inter unum sunt." Baier Comp. part III. Cap. XIII. Sec. XXV.

and psychological organization among men, which are modifying conditions precedent to all faith and action. This is a unity which gives scope for the exercise of that charity which "beareth all things, believeth all things, hopeth all things, endureth all things," and is "the bond of perfectness." This is the unity for which Christ prayed in that solemn hour of intercession for his disciples which immediately preceded the awful agony of the garden, and the unspeakable atonement of the cross. That prayer was that his followers might all be one; "as thou Father art in me, and I in thee, that they also may be one in us"—not one absolutely, but one in essence, one in love and in zeal for the glory of God and for the coming of the kingdom of Christ in every soul of man; for "as the Unity in the Blessed Trinity is undefined, unmanifested and spiritual, so is that oneness for which Christ prayed that it should ever characterize his Church, 'I in them and thou in me, that they may be made perfect in one.'"

Now what more can be demanded in order to constitute the essential unity of Protestant Christianity? The great branches of the Protestant Church have the word of God; they have and hold alike the Ecumenical Creeds; they have the same Christ as the sole and common sin-bearer of the world, the same article of justification by faith alone, the same sacraments, and what is more than all, they each have enjoyed the blessings of the Heavenly Father and have yielded the fruits of the Spirit. "*Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?*" (Acts 10 : 47.) It is nevertheless true that there are specific differences. The Lutheran Church started with the material principle of the Reformation, justification by faith and the consciousness of personal salvation, back of which is her doctrine of the love and mercy of God. Hence her theology starts properly in Anthropology, *i. e.*, in man the sinner, whose condition excited the pity of God the Heavenly Father. From this fundamental principle arises the holy mysticism of Lutheran piety, its simplicity and trustfulness as reposing in the arms of everlasting love. The Lutheran Church also assumed a cautious and conservative attitude towards tradition, preserving every thing that was not

opposed to the word of God, subsidizing the fine arts in worship, and retaining the prayers and songs of the saints, which as full, natural, immediate and unconscious, the Holy Spirit had selected and preserved as best fitted to express the longings and aspirations of the pious soul, and which had become the priceless legacy of the Church catholic.*

The Swiss Reformation started with the formal principle, the supreme and absolute authority of the Holy Scriptures. She cut loose entirely from tradition, and admitted nothing which could not be established from the Scriptures; thus separating herself completely from the liturgical life of the Church. Her theology accordingly started from, and preserved a legalistic, or juridical spirit, the presence of which has always been manifest in her worship, her morality and in the Christian experience of her members. Falling early into the powerful hands of Calvin, the formal principle was saved from utter extravagance, and brought into closer harmony with the material principle. The Church of England started with prelacy and a *defensor fidei* in the person of the King, and sought at first mainly to correct the practical abuses of Rome. It then fell under strong Lutheran influence, and subsequently under the Zwinglio-Calvinistic, retaining in large part the polity of Rome. Hence the Church of England is eclectic, exhibiting marked features of Romanism in organization and government, of Lutheranism and Zwinglio-Calvinism in doctrine, with a moral development which is unlike either. Theologically she can hardly be said to have a tendency in any direction. She has furnished an easy passage to Romanism; while within her fold have originated some of

*Perhaps the most difficult question in historical and polemical theology is, What is the precise difference in ground-view between the Lutheran and Reformed systems? The question is usually answered by reference to the material and formal principles. That difference, however, is only relative. Vid. *Hagenbach Hist. Doct.* Vol. II. p. 140, et seq. Wuttke, a Lutheran, has given a fine exposition of the *ethical* difference, which closes: "Such are the differences which, while they indeed manifest a general ethical antithesis of the two forms of doctrine, yet in fact constitute only two corresponding and manifoldly-complementing, but not mutually excluding phases of the same unitary evangelical consciousness."—*Christian Ethics*, Vol. II. p. 243 et seq.

the most powerful protests against ecclesiasticism and uniformity.

But do these differences destroy the unity of Protestant Christianity? Nay, verily! They affect the outward form of the *Church*, but they do not constitute the inner life of *Christianity*. The inner life is constituted by the "one Lord, one faith, one baptism, one God and Father of all." Consequently, notwithstanding these differences, we still find the fundamental principals of unity, namely, concord and harmony in the great essentials of doctrine and life. And not only so. We find that the various Confessional Churches are all controlled by the same great idea, and point to the same great end, namely the salvation of men and the glory of God.

Now the fundamental principles of unity are not violated, though there be variety in the parts, provided all the parts lead to the same result. In a book it is expected that each chapter will be different from every other, but that they all shall contribute to the elucidation of the leading idea. In architecture, unity is preserved if there be such a combination of parts as will constitute one whole. So with the Church. Specific differences do not invalidate the fact of unity, but rather constitute a part of its features, since unity is a *spiritual* quality, and is more comprehensive and widely identifying than merely external resemblance. Uniformity constitutes no essential part of unity, except it be in the lowest and most material sense. You may have before you a heap of stones all cut and squared to the same exact shape, and yet no one would discover unity in any high and inspiring sense; but when these stones are built up into a great cathedral, with foundations and walls and spire, we stand before the mighty structure with wonder and admiration, utterly oblivious of each stone which contributed its necessary part to the great idea. So with the different denominations of Protestantism. Each may be beautiful and may have the elements of strength and grandeur, but they are only so many goodly stones which the divine hand is building into the great temple of truth. When that temple shall be completed, with its cap-stone laid in heaven amid the alleluias of

saints and angels, it will be the glorious Church of Jesus Christ, and will fill the universe with the praises of the mighty architect. In this Church no one will see blemish or discord or want of harmony, but one ruling idea, to which all the elements have been made subservient, and wherein each element will be forgotten in view of the one grand whole.

But so long as the Church is in a state of development, and her members see and know in part only, no organic union can be reached which is consistent with the freedom of the Spirit, and yet the fulness of the Church may be reached and enjoyed even in this separated condition of Protestantism, for as Martensen has said: "It is true only in lifeless mechanical things, (*e. g.*, a ring or a chain), that the whole cannot be had without having all the parts. In living organic objects, it is very possible to have the whole without having all the parts." This results, in the case of Christianity, from the fact that a *fides implicita* often holds in an unconscious and undeveloped condition every principle and every doctrine that is set forth in the Creed with definiteness and distinctness of form. Hence as in each confessional Church, within certain limits, men regard each other as brethren, who do not have the same explicit faith on all points of doctrine, but whose *fides implicita* embraces the fulness of the Gospel, and thus becomes a *fides salvifica* without dangerous and fanatical errors, so the different confessional churches of Protestantism, though they may not all hold the identical "*form* of sound words," or may not all agree in every statement of doctrine according to a *fides explicita*, yet they may all be in the unity of the faith according to a *fides implicita* which embraces the great leading features of the Gospel and the historical faith of the Church in regard to the teaching of the Gospel, and which protests against the errors of Rome. This gives a unity which subordinates the form, but exalts the Spirit, and as the Spirit is the informing and organizing agent of the Church, and is *free*, we must conclude that where the Spirit is, there the Church is.

Here now we might take leave of this subject. We have endeavored to show the Essential Unity of Protestant Christianity. The leading features of the great Protestant denominations are

practically identical, the pervading spirit is one, the ruling idea is one. We must however add a few reflections :

1. What becomes of the taunt so often made by Romanists and infidels alike that Protestantism is in a divided condition, and is made up of antagonistic elements ? It is not uniform, it is not organically united ; there is even different tendencies ; and yet Protestantism embodies a higher internal and essential unity than Rome does, notwithstanding the oneness of her form. Hence it cannot be said truthfully that there are so many different Protestant Churches, when Protestantism is looked at in reference to those things which condition the growth and preservation of the Church, viz., sound doctrine and the presence of the Holy Ghost, but rather that the Protestant Church is one, though separated into many parts, and subject to many rivalries and misunderstandings, which, however, if we draw a conclusion from the entire history of Christianity, could not be avoided by having the same form of government, nor by adopting the same identical articles of faith, for it is a notorious fact that a very large proportion of the sects and heresies in the Church have arisen from the attempted enforcement of some principle of external unity.

2. Some affect to deplore controversy. Protestantism was born of controversy ; its life has been maintained by controversy, and when it repudiates controversy, its life will depart, and the Protestant Church will settle down into the condition which Rome reached at the beginning of the sixteenth century. Now controversy means, or at least ought to mean, an earnest search after and defence of the truth. A *Christian* controversy can mean nothing else. When Protestantism becomes indifferent to the truth and does not seek to know and to establish the whole truth, then she is nigh unto death. Sometimes, to be sure, controversy becomes bitter and personal ; but then the best things that God ever made are liable to abuse. When controversy becomes a low carping criticism, or attacks the person and not the principle, then it has ceased to be *Christian*. But we are happy to believe that the old days of the *rabies theologorum* are numbered, and that a new era has dawned, with a milder warfare, an example of which was set by our

Lutheran fathers at Augsburg, but which, alas! was soon forsaken by some of their descendants. But it is only by a controversy that seeks only the truth and spares only the truth, that the Church and her theology can be kept from stagnation. The fulness of the truth may not be on any one side; nor has all truth yet been discovered, and even when truth is discovered, it has many bearings and consequences. It is the duty of the Church and her theologians to trace out these and to give them their proper place in the great temple of truth. Such indeed has been the actual result of controversy in the Protestant Church. Truth has been discovered, and the discovery of the truth has led to a closer and stronger unity of Protestantism, and the walls of Jerusalem and the temple thereof have been built higher. Hence only a sickly sentimentalism, or a careless indifferentism, can deplore a truly Christian controversy. For "certainly," says a great writer and thinker, "since the era of the Reformation and of printing, since men have thought freely and uttered themselves without restraint, since instructed public sentiment has been the only arbiter, no heresy has arisen in the Church comparable in its wide-spread disasters to that, for example, which called for the Council of Nice." Controversy, moreover, is in accordance with that fundamental principle of Protestantism first enunciated at Spires in 1529, that in matters pertaining to the honor of God and the salvation of souls, the minority is not bound by the decision of the majority. It is in harmony also with that other principle of the Reformation that no Scripture is of private interpretation, and hence we believe that no greater misfortune could befall the Protestant Church than that she should become indifferent to the truth, or should cease to contend for it, or to follow after until she has apprehended that for which she is also apprehended of Christ Jesus.

3. There are some over-sanguine unionists. Organic union is not necessary to the highest unity of Protestant Christianity, since this unity is a spiritual quality and does not consist in outer forms, nor in the observance of the same ceremonies, but in having the same Gospel, the same Sacraments, the same Spirit and the same aim. Now there are differences in the var-

ious forms of Protestantism which cannot be made to blend by ignoring them, but by recognizing them and providing a higher law under which to group them as varieties of the same species—varieties which are distinguishing and differentiating, yet so far agreeing in common attributes as to preclude distinct specific conceptions in ecclesiastical classification. These differences, moreover, are sufficient fully to justify the maintenance of separate organizations for both worship and work. Two cannot walk together unless they agree. The Episcopal Church is governed by bishops, and has a rich and imposing ritual which is dear to the hearts of her members, and is the principal means through which the prayers and aspirations of her saints reach a throne of grace. The Calvinistic Reformed Churches have separated themselves in worship from history, and from the recognition of the Spirit's presence in the development of a true catholic tradition which embodies the elements of primitive Christianity as it was propagated during the middle ages,—the result of the undue prominence given to the formal principle. The Lutheran Church will always feel justified in holding fast to her material principle, which gives her the witness of the Spirit and the personal assurance of salvation, and by which she realizes the fulness of the Gospel in Christ, and which leads her on to believe that in Baptism her children are born of water and of the Spirit, and that in the mystery of the Holy Supper she enjoys the personal presence of her Lord; nor can she surrender her Catechism, which even a Reformed theologian has called “truly a great little book, with as many thoughts as words;” nor can she forego her liturgical service in which she combines the freedom of extemporaneous effort with those prayers and songs of the saints which have become the precious inheritance of the whole Church catholic. These are differences which cannot be reconciled in one organic body. They have existed from the beginning of Protestantism, and have become identified with the histories of the great branches of the Protestant Church, and cannot now be violently torn from the members without doing injury to the whole body of Protestantism. They may all exist side by side without conflicts and antagonisms, and without trespassing on the rights

of one another, assured that as we see eye to eye and face to face, the truth will prevail, and the fittest will survive. But this result cannot be brought about by ignoring our differences, but by recognizing them, by understanding them and by searching in ourselves and in others for the truth, conscious that "we have not yet attained, neither are we already perfect," accepting always the principle "that nothing shall pass for truth which cannot stand the final test of the word of God and the mind of man freely investigating in the liberty wherewith Christ makes us free." By charity, by intercourse, by coöperation, by mutual courtesy, by recognizing the presence of the Spirit in the denominations around us and the blessing of the Lord upon their work, by uniting with them in a common opposition to the antagonisms of Christianity, by joining with them in spreading the Gospel to the ends of the earth, we can draw closer the bonds of Protestant unity, always keeping subordinate the question of organic union, as a thing not to be completed until the Church's development is completed, that is, at the end of the world. But meanwhile we can "keep the unity of the Spirit in the bond of peace," knowing that there is "one body and one Spirit, even as we are called in one hope of our calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in all."*

*Vid. Martensen, *Dogmatic*, p. 347-8.

ARTICLE II.

THE TRANSLATED PORTIONS OF LUTHER'S WRITINGS.

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Whilst the extraordinary services of Luther to the cause of evangelical religion, are at the present time more generally recognized among Christians than ever before, whilst his name is more frequently mentioned, his merits more highly extolled, his character more correctly understood, his claims to universal admiration more cheerfully acknowledged; whilst more books concerning him, more laudatory review articles, and more eulogistic orations have been written in the English language in the past twenty-five years than in the preceding one hundred, yet it seems strange that none of his modern ardent admirers have translated any of his more important writings. It is a fact that not a single translation of any portion of his voluminous productions, excepting his treatise on the sacraments, his catechisms and some of his hymns, have ever been furnished to English readers by Americans and a very few, as will be seen below, by Englishmen, for the past twenty-five years. The latest contribution of this character, as far as we know, appeared in London some years since.

The almost enthusiastic admiration of this wonderful man has been acquired by the perusal of some of his popular biographies or the hearing of some high-wrought eulogy. D'Aubigne's interesting and rather dramatic book has been the chief means of introducing him to the acquaintance of the American reading public, outside of our own communion. Indeed, many of our own people not acquainted with the German are also indebted to the same author, but more particularly to the annual Reformation sermons preached by all our truly loyal ministers.

It has been thought that it would be interesting to many persons to see a list of his translated writings, gathered from all accessible sources and which is presumed to be proximately correct.

They are inserted in the order of the publication of the translations and not of the dates of the originals, as far as could be ascertained.

A Boke made by a certayne great Clerke, agaynst the new Idole and old Devyll, which of late time in Misnia should have been canonized for a Saynte, imprinted by me Robert Wyer, 1534. 8vo.

This is one of Luther's numerous invectives against the canonization of Benno, Bishop of Meissen, who died in 1106. Strenuous efforts were made by Duke George to have his name inscribed upon the list of the Saints and to this end, as early as 1516, Emser had published the legend concerning Benno. Some doubts of his qualifications still remained but they were finally removed and he was solemnly canonized in Meissen on June 16, 1524, by Pope Adrian, as the patron saint of the territory. Luther protested vehemently against the act, and a violent controversy grew out of it. Luther said "Pope Adrian had burned real Saints in Brussels and now he was going to elevate Benno, yea, the devil himself, as a substitute." He proved from history that Benno had been a murderer and an associate of Anti-christ, and was not fit for this distinguished honor.

The whole history of this affair is interesting and the manner in which Luther treats it, but we have not room here to give it.

An Exposition of Ps. 23, translated from the German by Miles Coverdale, Lond., 1537. 16mo.

This exposition as some others, was made during meals in company with his friends. Copious notes were taken by Deacon Rörer, which were published in 1536.

The Dysclosyng of the Canon of the Popysh Masse, with a sermon of the Great Blasphemi agaynste God whych the Papystes daylie do use reading this antichristian canon in theyr Masses. Imprinted by me H. H——. Small 8vo. (without date, probably about 1545. *Very rare.*)

This book was written as early as 1522 and makes a fearful exposure of the abuses of public worship. It was first published in Latin, but a German translation soon after appeared. It is addressed to his "Dear Brethren, the Augustinians at Wittenberg." It had a wonderful effect in opening the eyes of multitudes to the enormities of popery. It closely followed the publication of his book "On Monastic Vows," which had also created an immense excitement.

The true Hystorie of the Christian Departynge of the Reverend man Doctor Martyne Luther, Collected by Justus Jonas, M. Coelius and John Aurifaber, which were present thereat; translated into English by Johan Bale, 1546. 18mo.

This is not, properly speaking, a work of our Reformer, but as it contains his prayers upon his death-bed, his pious utterances, devout ejaculations and whole dying experience, it was thought it should be here introduced.

This death-bed scene may be found narrated in most of the larger biographies of Luther, and has often been printed separately, with the funeral sermons of these men and that of Melancthon preached at Wittenberg. A good modern translation of this little book would be serviceable to the Church.

A right notable Sermon made by Doctor Martyne Luther vppon the Twentieth chapter of John, of absolution, and true Vse of the Keyes, full of great comfort. In the which also it is intreated of the mynsters of the Church and of the Scholemaisters what is dune vnto them, and of the Hardnes and Softenes of the Harts of Menne. Ippeswich by Antony Scoloker, 1548. 8vo. This was translated by Rychard Argentyne. Ends on c. 8.

This volume, as will be observed, contains a variety. The exposition of the 20th of John was written in 1530, but not published until after Luther's death under the editorial care of his friend Cruciger. His treatise on the keys was written in 1530. It is founded on Matt. 16 : 19 and 18 : 18.

A fruteful and godlie Exposycyon and Declaration of the Kyngdom of Christ and of the Christen Lyberie, made upon the words of the Prophet Jeremye in XXIII. chapter; with an Exposycyon of the VIII. Psalme, intreating of the same matter, newly translated out of the high Almayne along with a Sermon of Urbanus Regius. Imprinted for Gwalter Lynne, 1548. 8vo.

I can find no title corresponding to the first book here mentioned among his writings, and judge that it is a compilation from some other works.

His exposition of Ps. VIII. was made after a meal with his friends, like that of Ps. 23. It was published some time after his death from Rörer's notes.

On the chief articles of the Christian Faythe. 1548.

These are sermons preached at Schmalcald on the Creed.

A briefe collection of all such textes of Scripture as do declare ye most blessed and happie estate of them that be vysseted with syckness and other visitations of God, and of them that be departynge out of this lyfe,

with most godly Prayers and general Confessions verye expedient and mete to be read to all sicke persons, to make them wyllinge to die. Whereunto are added two fruitfull and comfortable Sermons of Martin Luther verye mete also to be read at the Burialles. Lond. 1549. 4to.

This selection of texts, of which the above title gives a full description, was made during the meeting of the Diet, 1530.

A Copy of the letters wherein the most redouted and mighty Prince, our soverayne lorde Kyng Henry VIII. * * made answer unto a certain letter of Martyn Luther, sent unto him by the sayme and also a copy of ye foresayd Luther's letter in such order as hereafter followeth. Imprinted at London in Flete street by Richard Pynson * * (no date.)

The preface fills the first fifteen pages and Luther's letter the next seven pages. The answer of King Henry occupies the rest of the volume.

This tyrannical despot, who subsequently dissolved the connection between the Church of England and the papal chair, that he might himself be the absolute ruler, was yet at this time (1521) an ardent defender of the unity of the Catholic Church and of obedience to her. Shortly before the end of the Diet of Worms, he wrote to the emperor Charles urging to exterminate the Lutheran heresy with fire and sword. Afterwards he himself appeared on the arena as a writer against Luther. He wrote against him a vindication of the church doctrine of the sacrament, as well as of indulgences and of the papal sovereignty, which he put forth as a refutation of Luther's book on the Babylonish Captivity. It was published in 1521. He is fearfully severe against his adversary. He calls him an outrageously arrogant fellow, a child of satan, a wolf from hell, and employs numerous other phrases of a like calumnious character. He says that Luther's heart is full of noisome gall of which his mouth is constantly running over, and his ungodliness is so devilish that no tongue can express it or pen describe it, and yet that he is a mere bag of wind which cannot even shake a reed. He does not aim at a reformation of Luther's character by his vindication, for he would sooner expect an African to change his skin; Luther, that lost sheep, is already sticking fast in the devil's gullet and still now and then bleats forth the most loathsome clamors against the pious shepherds, who pity his lost condition.

The king dedicated this book to the pope, Leo X, and se-

cured what he wanted, the title of Defender of the Faith. The pope proclaimed this act to the whole Christian world in a bull, and favored all who would read the royal book with ten years absolution.

Luther's reply appeared in July 1522. It is a masterly vindication of scriptural truth against all human authority, but it is disfigured by most opprobrious epithets and personal abuse. It grieved his friends most deeply and did not help his cause. The king himself, in a letter to the Elector Frederick, complained of the insults with which "this rascal of a monk had befouled him." His design was to induce the Elector to punish Luther, his subject, for his diabolical audacity in daring to write against a royal personage in this style. The Elector in reply expressed his regret that any thing unpleasant to his majesty had been written but declined taking any active part in the contest, and hoped that a council to be held in the near future would decide all these controverted points. He also reminded the king of an expression in his own book, according to which he "did not think it very becoming in him to engage in controversy with such a man or to quarrel with a fool or to be so foolish as to be vexed at the insane ravings of a madman." This settled Henry and the matter was dropped.

A Sermon concerning the Coming of our Lord, by John Dage. Lond. 1570. 8vo.

A Exposition of Ps. 130, by T. Potter. Lond. 1570.

A Exposition of Solamon's Booke, called Ecclesiasticus, the Preacher. Lond. 1573.

His lectures on this book were given in 1526, which cost him much study and exertion. The perverted and monstrous expositions of it by former writers rendered it a particularly difficult work. The observations it embraces upon the problem of human life in general and of the Divine Providence over all, excited his deepest interest. He aimed at making all its moral lessons useful for private and domestic life, as well as for human government. Melanchthon was at that time helping him in a translation of the book and Luther was very anxious to publish his exposition, for he said that he never had been so desirous of any thing as this, because he had found it to be so useful. But when he heard in 1528 that Brenz was about issuing a commen-

tary on the same book, he "cheerfully" withdrew his own and even wrote a preface to Brenz's edition, in which he expressed his fullest confidence "in this highly God gifted man." Subsequently some of his friends, with his consent, prepared their notes on his lectures for publication and printed an edition in 1532.

A Commentarie of Doctor Martin Luther upon the Epistle of St. Paule to the Galatians, first collected and gathered word for word out of his Preachynge and now out of Latin faithfully translated into Englishe for the unlearned. Lond. 1575. 4to. This is the first English edition and no translator's name is given.

Walchius states that Protestants and Catholics have both concurred in their commendations of this work, and Erasmus is recorded to have said of Luther's Commentaries in general, "There is more solid divinity contained in one page than could be found in many prolix treatises of schoolmen and such kind of authors." Quarto editions were published in London in 1575, '76, '77, '80, '88, 1616, '44, 1747 and 1760, fol. with life by Er. Middleton, 1807, 1809, 1810 with portrait of Luther. In Edinburg 1822. London 1833—reprinted Lond. 1843, '50, '60.

There is an American edition by Salmon Miles, 1837, containing Tischer's Life of Luther abridged and a sketch of Zwingli, also an essay on the Reformation by Prof. S. S. Schmucker.

This English copy is not the complete book as in the German of Luther; many of the more distinctly Lutheran paragraphs and pages being omitted altogether. Not a few of our Lutheran books have been thus garbled by translators and compilers, and we wish we were not compelled to say and sometimes too by men calling themselves after our name.

A Commentarie upon the fiteene Psalms (Ps. 120-134) called Psalme Graduum, or Psalms of Degrees, translated by W. Bullinger, Lond. 1577, another edition 1615, 4to, and another 1819, 8vo, in which among many other interesting subjects, the scripture respecting matrimony is explained and defended by that eminent reformer and champion of the faith, Martin Luther. Lond. 1819. This edition is prefixed by an historical account of the monastic life and particularly of the monasteries of England.

He lectured upon these Psalms from the year 1531 to the end of 1533. The name Psalms of Degrees he thought was de-

rived from the probable fact that they were sung by a choir of Levites in an elevated place during worship. These comments were published from notes written out by Veit Dietrick.

According to tradition these Psalms, being fifteen in number, were sung upon the fifteen steps which lead from the Court of the Women to the Court of the Men in the temple.

We have two sermons on matrimony, one preached in the book mentioned above and the other, not possessing, we do not know which is meant.

A very comfortable and necessary Sermon in these our dayes, made by the Rt. Rev. Father and faithful servaunte of Jesus Christ, Martin Luther, concerning the Comynge of our Saviour Christ to Judgment and the Signes that go before that last daye * * now newly translated out of the Latin into English and something augmented and enlarged by the translator, with certain notes in the margent. Lond. 1578. 8vo.

Martin Luther on Isaiah IX, 2, 7, being a Prophecie of Christ, wherein the Conquest of Christ and his members over Sin, Death and Sathan is declared. Lond. 1578. 8vo.

A Prophecie out of the nienth chapter of Esaie with a fruitful and godly Exposition, translated by C. Seton, Lond. 1578. 16mo.

In 1534 he continued to preach in his own house to the end of the year. But also occasionally in the city church, especially on festival occasions, thus we have no less than six Christmas sermons of the year 1532, founded upon Is. 9 : 2-7.

A Treatise touching the Libertie of a Christian man, translated by James Bell, Lond. 1579. 16mo. 1636. 4to.

There is another anonymous translation of this book, "published by John Bydell," without date.

This was written as early as 1519, just the year after he had declared to the pope (Leo X.) his readiness "to fall down at his feet and to hear his voice as that of the speaking Christ." He had changed his mind considerably when he wrote this short treatise, and it is amazing to what a deep insight into spiritual things he had already attained.

That his readers might thoroughly know what a Christian man is, and what that liberty is which Christ secured for him and of which the apostle speaks so frequently, he lays down two propositions: "A Christian man is a free master over all things and subject to nobody: A Christian man is a bound servant to all things and subject to everybody."

These two propositions are evidently based upon 1 Cor.

9 : 19: "For though I be free from all men, yet have I made myself servant unto all." There seems to be a contradiction in these words, but the duplex nature in a Christian man must be recognized, first, the renewed, internal spiritual man, and the old, external carnal or corporeal man. With this distinction, he proceeds to discuss this Christian liberty on the one hand and Christian servitude on the other. He treats it in a masterly style and goes down to the very depths of the human heart. Such rich, instructive, Christian experience, such a saintly familiarity with divine things, such a sanctified nearness to God, is seldom met with in the writings of uninspired men.

The conclusion of the whole is this: a Christian man lives not for himself, but for Christ and his neighbor; for Christ through his faith, for his neighbor through his love. Through his faith he rises above himself to God, from God he sinks again below himself through love and yet continues always in God and divine love.

This treatise followed immediately after the publication of the controversial writings, entitled, "The Address to the Christian Nobles, and The Babylonish Captivity." The three together, in the estimation of competent judges, must be regarded as the principal reformation writings of Luther.

Special and chosen Sermons of Doctor Martin Luther collected out of his writings and preachings; Englished by W. G.(ace), Lond. 1778.

A right comfortable Treatise, containing fourtene Points of Consolation for them that labor and are laden; written to Prince Frederick, Duke of Saxonie, he being sore sicke, thereby to comfort him in time of his great distrese, Englished by W. G.(ace), Lond. 1578. 8vo.

The severe sickness of his Elector in 1519 as well as the request of Spalatin, gave occasion for one of Luther's most thoughtful and original practical treatises. As Christ of his merciful love has told us that he regards all kind services rendered to the suffering brethren as done to himself, so said Luther, "I feel bound to do all the good to my neighbor and at the present time particularly to my civil ruler." Upon this he wrote this Book of Consolation for the benefit of the Elector and for all who are grievously afflicted.

It is divided into two Tables, each of seven contemplations. Seven relate to the evils with the view of which God would

console us, and seven refer to the Blessings or Good Things which He sets before us. Hence he gave them the Greek name *Tessaradekas*, which means fourteen. He aimed at substituting these for the fourteen so-called *Helpen in Trouble*, that is, the fourteen saints, to whom the superstitious people resorted in all their sorrows. The seven *evils* which we are to look upon he distinguished in a very peculiar way as follows: We have an evil *in us*,—the worst of all a wicked heart, the perfect sensation of which would be intolerable agony, but God deals gently with us and has made provision for its removal. We have many evils *before us* in the future; we would be always apprehending the dreadful consequences of them, if God had not come to our relief. We have evils *behind us*, in the past; the Lord has been with us when we could not have rescued ourselves out of these sorrows; why should we not now believingly commit all our cares to his hands? *Below us* we have hell, but God has hid his face from our sins and we should praise him in every affliction. If we look *to our left*, we discern an evil which is the crowd of ungodly opponents who might do our souls harm, but God will not permit them. We must look *to our right* upon our friends, who suffer the same as we; upon the saints, who are examples to us in suffering; we are God's children yet, even if we are chastened. Finally, we lift our hearts *above us* to the crucified Christ, the Head of all sufferers, whose blood keeps away the destroying angel and whose own agonies sweeten all sorrows, even death itself.

The second table consists of seven *Blessings in us*, which are the bodily, especially spiritual exhibitions of divine love, which we enjoy in believing God's truth; *before us*, the hope of a better future; *behind us*, God's guiding and preserving providence; *under us*, seeing and avoiding the terrible calamity of the condemned; *to our left hand*, in looking upon our present enemies and remembering how much more blessed we are than they; *to our right hand*, where we see the communion of the saints, our brethren and friends, and finally *above us*, where we see Jesus, the risen Lord of glory.

Thirty-four special and chosen sermons of Dr. Martin Luther, on the difference between Faith and Works, Law and Gospel, &c. Englished by W. G.(ace) Lond., 1578.

There is another volume of thirty-four sermons, with the title, *Sermons on the most interesting doctrines of the gospel*, by Martin Luther, London. James Duncan, 1830.

The translator's name is not given. Some of these sermons are included in other selections from Luther.

A singular and fruitful manner of Prayer, vsed by Doctor Martin Luther, paraphrastically written on the Lord's Praier, Belief (Creed) and Commandments. Lond. 1581.

This was prepared in 1520, upon the ground of previously published expositions of the same subjects.

A Commentarie or exposition upon the two epistles generall of Sainct Peter and that of Sainct Jude, first faithfullie gathered out of the Lectures and Preachings of that most worthie instrument in Godde's Church, Doctor Martin Luther, and now out of Latine, for the singular Benefit and Comfort of the Godlie, familiarly translated into Englishe by T. Newton, London. 1581. 4to.

At that time (1522) it appears that Luther regularly preached upon whole books or epistles of the Scripture, on Sunday afternoons and also at the week day services. Thus in the course of this year and subsequently he expounded these three epistles. His pupils and friends took notes, which they submitted to his review. The first epistle of Peter was published early in 1523, and the Second of Peter and of Jude, the year after.

His exposition of First Peter is specially rich and animated, and he calls it "one of the most noble books of the New Testament." He did not withhold his doubts of the authenticity of Second Peter; he stumbled at the expression in Chap. 3 : 9 that "God was not willing that any should perish," which, with the views he then held on predestination, he could not reconcile with the decrees of God respecting the salvation of some and the damnation of others; he still, however, believed that it was not the less on this account written by Peter, who here "fell a little below the apostolical spirit," but only out of a condescending regard for weaker brethren. He questioned the apostolic origin of the epistle of Judas in his sermons as well as in his introductions to the New Testament.

Martin Luther's Preface to the Epistle to the Romans, translated by W. W. Lond. (n. d. about 1574).

This contains an admirable treatise on the main points of the Gospel and has been frequently reprinted.

Every day's Sacrifice, wherein are comprehended many comfortable Prayers and Meditations very necessary for all Christians, also many Comforts for the Sick, which are afflicted with a sight of their Sins and the terrour of death. Written by Doctor Martin Luther, a little before his end, with most true Comforts out of the Holy Scripture of the knowledge we shall have of one another in the world to come. Translated by W. R. S. Black Letter. Lond. 1614. 4to.

Brief abstract of Luther's Commentary on Galatians. Lond. 1643.

The Prophecies of the incomparable and famous Martin Luther, concerning the downfall of the Pope. Lond. 1664. 4to.

Another edition of this work appeared in 1684, to which is appended "the remarkable prophecy of Musculus to the same effect." Collected by R. C., Lond.

Martin Luther's Sermon on the Angelles. (No date or place.)

A fruitful Sermon concerning matrimony. (No date.)

His first sermon on this subject, for there are several, was written in 1520 and is founded on John 2 : 1-11. It was published by his friends without his knowledge and he was so much dissatisfied with it that he issued it in an improved form. Its design is to give simple Christian instruction upon the subject, without entering upon the discussion of the relative value of marriage or celibacy. But it shows a high appreciation of this moral condition and of its results, in comparison with those works by which men seek honor and sanctity in the Church.

Another sermon on matrimony preached in 1523 has been translated. In this he severely assails the immoralities of the monks and priests and maintains the divine right of clerical marriage.

Colloquia Mensalia, or the familiar discourses of Dr. Martin Luther at his table, which in his life time he held with learned men, such as were Philip Melancthon, Casparus Cruciger, Justus Jonas, Vitus Demetrius, (Dietrich), Paulus Eberos, Johannes Fosterus, Johannes Bugenhagen, and others containing questions and answers touching religious and other main points of doctrine, as also many notable histories and all sorts of Learning, Comforts, Advices, Prophecies, Admonitions, Directions and Instructions, collected first together by Dr. Antony Lauterbach, and afterwards disposed into certain Common Places, by John Aurifaber, translated from the high German into the English tongue, by captain Henry Bell, Lond. 1652, Fol. with portrait of Luther, by W. Tretheven.

The history of this book is almost as extraordinary as its contents and our readers will be pleased with the following extracts from the Preface :

"I, captain Bell, do hereby declare both to the present age,

and also to posterity, that being employed beyond the seas in State affairs divers years together, both by king James and also by the late king Charles, in Germany, I did hear and understand, in all places, great bewailing and lamentation made, by reason of the destroying and burning of above four score thousand of Martin Luther's books, entitled 'His Last Divine Discourses.'

"For after such time as God stirred up the spirit of Martin Luther to detect the corruptions and abuses of popery, and to preach Christ, and clearly to set forth the simplicity of the Gospel, many kings, princes and states, imperial cities and Hans-towns, fell from the popish religion and became protestants, as their posterities still are, and remain to this very day.

"And for the further advancement of the great work of reformation then begun, the aforesaid princes and the rest did then order, that the said Divine Discourses of Luther should forthwith be printed; and that every parish should have and receive one of the aforesaid printed books into every church throughout all their principalities and dominions, to be chained up, for the common people to read therein.

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"But it afterwards so fell out that the pope then living, viz., Gregory XIII., understanding what great hurt and prejudice he and his popish religion had already received, by reason of the said Luther's Divine Discourses and also fearing that the same might bring further contempt and mischief upon himself and upon the popish church, he therefore, to prevent the same, did fiercely stir up and instigate the emperor then in being, viz., Rudolphus II., to make an edict throughout the whole empire, that all the aforesaid printed books should be burnt; and also, that it should be death for any person to have or keep a copy thereof, but also to burn the same; which edict was speedily put in execution accordingly; insomuch that not one of all the said printed books, nor so much as any one copy of the same, could be found out nor heard of in any place.

"Yet it pleased God, that anno 1626, a German gentleman, named Casparus Van Sparr, with whom, in the time of my staying in Germany, about king James' business, I became very

familiarly known and acquainted, having occasion to build upon the old foundation of a house, wherein his grandfather dwelt at that time, when the said edict was published in Germany for the burning of the aforesaid books; and digging deep into the ground, under the said old foundation, one of the said original was there happily found, lying in a deep obscure hole, being wrapped in a strong linen cloth, which was waxed all over with bees-wax, within and without; whereby the book was preserved fair without any blemish."

The captain then continues to say that this gentleman fearing it would be discovered by the authorities that he had this forbidden volume "in his custody" and apprehending the consequences, "sent the said original book over hither into England unto me, knowing that I had the high Dutch tongue very perfect." This gentleman also earnestly entreated the captain to translate the "said book" and he then proceeds :

"Whereupon I took the said book before me and many times began to translate the same, but I was always hindered therein, being called upon about other business. * * Then about six weeks after I had received the said book, it fell out, that I being in bed with my wife one night, between twelve and one of the clock, she being asleep, but myself yet awake, there appeared unto me an ancient man, standing at my bedside, arrayed all in white, having a long and broad white beard hanging down to his girdle steed, who taking me by the right ear and spake these words following unto me : 'Sirrah ! will not you take time to translate that book which is sent unto you out of Germany ? I will shortly provide for you both place and time to do it, and then he vanished away out of my sight.'

"Whereupon being much affrighted, I fell into an extreme sweat; insomuch that my wife awaking and finding me all over wet, she asked me what I ailed ? I told her what I had seen and heard ; but I never did heed nor regard visions nor dreams, and so the same fell soon out of my mind."

A fortnight after, the Captain was arrested and thrown into prison "without shewing me any cause at all wherefore I was committed." The real cause was his pressing the Lord Treasurer for arrears of pay. He was kept ten years in prison, five

of which he spent in translating this book, and he says, "Hère I found the words very true which the old man in the aforesaid vision, did say unto me: 'I will shortly provide for you both place and time to translate it.'"

Dr. Laud, Archbishop of Canterbury heard of the book and borrowed it but would not return it for two years, until he was threatened with a complaint to Parliament. He however sent Captain Bell "forty livres in gold."

The House of Commons having heard of the book, had it examined by competent judges and on the 24th of February, 1646, "did give order for the printing thereof."

Hazlitt in the Introduction to his own translation, gives us the following information:

"The contents of the book themselves were gathered from the mouth of Luther, by his friends and disciples and chiefly by Antony Lauterbach and John Aurifaber (Goldschmidt), who were very much with the reformer towards the close of his life. They consist of notes of his discourses, of his opinions, his cursory observations, in the freedom of private friendship, in his walks, during the performance of his clerical duties and at table.

* * They were with him at his uprising and his down lying; they looked over his shoulder as he read or wrote his letters; did he utter an exclamation of pain or of pleasure, of joy or of sorrow, down it went: did he aspirate a thought above breath, it was caught by the intent ear of one or the other of the listeners and committed to paper. * * Filled with the most profound respect for "the venerable man of God," they would have deemed it sacrilege to omit or alter or modify, aught that fell from his lips."

Nine editions in German and Latin were published between 1566 and 1580 (fourteen years) and numerous editions have appeared since.

The authenticity of many of these "*Colloquia Mensalia*," has been questioned, and those desirous of informing themselves thoroughly upon the subject, are referred to Amer. Bib. Rep. 3d, §3, 553, Retrospec. Review, v. 283, and to my article in QUARTERLY REVIEW.

The only other English translation is that by William Haz-

litt, 1848, who omits many of the repetitions of the original work and "some of the more improbable *Facetiæ*."

An American edition was issued at Philadelphia with the title, *Luther's Table Talk*, translated and edited by William Hazlitt, 1848, 8vo.; a new edition with life by Alexander Chalmers, with additions by Michelet and Audin, 1857.

Gratitude to God for divine teaching, with preface and notes by Edward Vaughan, Lond. 1823.

Sermons selected from Luther and Calvin, New York, 1829.

Select Works of Martin Luther; An Offering to the Church of God in the Last Days, by Rev. H. Cole, Lond. 1824-26, 8vo.

Vol. I. Contains the treatises concerning Christian Liberty; exposition of Ps. 51; Selections from the Preface to the Romans, from the Comments on Galatians and from the epistles by St. Peter and other works. Sermon on the Lost Sheep; Good Shepard; Seven Loaves; True Faith; Rich man and Lazarus; Growth of Faith and Love; The Ten Lepers; Sum of Christian Life; The Coming of Christ.

Vol. II. Exposition of John 17; Consolations for the Weary and heavy Laden; Last Words of David, 2 Sam. 23: 1-7; The Three Creeds; Lord's Prayer; Good Works; False Prophets.

Vols. III. IV. Comment on the first Twenty-two Psalms.

This same enthusiastic admirer of Luther and translator of his writings, has also furnished the English reading public with, *Martin Luther on The Bondage of the Will*; to the venerable Mister Erasmus of Rotterdam, 1525, faithfully translated from the original Latin by Rev. H. Cole, London.

This treatise was previously translated (1823) with preface and notes by E. T. Vaughan, Lond. 8vo.

The Creation; a Commentary on the first five chapters of the Book of Genesis by Martin Luther, by Henry Cole, D. D., Edinburg, T. and T. Clarke, 1858.

This is one of the last productions of the prolific Author and is pronounced "a rich and precious mine of sacred wisdom," by him to whom we are indebted for the translation. When Luther commenced this work in 1536, he said: "This exposition I shall pore over and die over." His last work on it was performed Nov. 17, 1545, and on the 18th day of February following, he departed this life. Thus he was engaged nine years in the preparation of it, but in the mean time, he had written comments on Hosea and Joel, and published many other writings, besides doing much other reformation work.

The book is composed of Academic lectures, and it is to be distinguished from his *Sermons on Genesis*, which were printed

in 1528. He who desires to know the whole history of this work, and to read some eulogies upon it, will find what he wants in Seckendorf's *Historia Lutheranism*, Lib. III., §139, 140.

This work was his favorite and hence he spent more time upon his "dear Genesis" than upon any of his writings excepting the translation of the Scriptures. It has been called "the dying swan song of Luther," and is lauded by his friends of those days to the very extreme.

The Pope confounded and his kingdom exposed, by Rev. H. Cole, 1836.
A Manual of the Book of Psalms, by Rev. Henry Cole, D. D., Lond. 1837.
Selections of Sermons of Martin Luther with a history of his life, by I. C. Burkhardt, Phila. 1834, 12mo.

The Life of Martin Luther, gathered from his own writings, by M. Michelet
 * * translated by G. H. Smith. American edition, New York. 1846.
 12mo, pp. 314.

Jules Michelet is one of the most eminent French writers, and besides his great historical works he is the author of those charming books, "The Sea," "The Bird," "The Insect," "The Priest and the Family," and others.

The first French edition appeared in 1835 but was written in 1828 and 1829. In his preface he says: "The following work is neither the life of Luther turned into an historical romance, nor a history of the establishment of Lutheranism, but a biography, consisting of a series of transcripts from Luther's own revelations. * * Throughout the work Luther is his own spokesman—Luther's life is told by Luther himself. Who could be so daring as to interpolate his own expressions into the language of such a man! Our business is to listen to, not to interrupt him. * *

"I felt * * a lively consciousness of the necessity of tracing from theories to their application, of studying the general in the individual, history in biography, humanity in one man; and this a man who had been in the highest rank of mankind, an individual who had been both an entity and an idea; a perfect man, too—a man both of thought and action; a man, in fine, whose whole life was known, and that in the greatest detail—a man, whose every act and word had been remarked and registered."

Michelet was not a Protestant but he was in sympathy with

the spirit of the Reformer, and he has thoroughly studied his character.

The Way of Life, extracted from the works of the great Reformer, Martin Luther, by Rev. J. Milner, author of the history of the Church of Christ. Lond. 1848.

Martin Luther's *Authority of Councils and Churches*, translated from the high German by the Rev. C. B. Smith, Translator of Luther's "Treatise on the Keys of the Kingdom of Heaven." Lond. W. E. Painter, 1847. pp. 219.

This book was published in 1539, during the Peace Conference at Frankfurt. It is not only the most comprehensive of all his previous writings, but more carefully and calmly composed than any. Luther himself was much dissatisfied with it when it was finished and said it was weak and verbose.

The design of it was to show the utter hopelessness of any fairly constituted council, or of any reform of the Church under its pretended head, the pope. "He treats us by the offer of a council as people treat a dog when they offer him a piece of bread at the end of a knife. When he snaps at it, they hit him on the snout with the handle." The true Church must take council of herself and let the pope slide.

He discusses the question whether a reformation could not be based upon the resolutions of the ancient Councils, and according to the teachings of the church fathers, and then treats of the first four œcumenical Councils, showing that no assemblage of men has a right to establish new doctrines. He here also gives his views of "the holy Catholic Church" which are so different from those entertained by Rome. See Köstlin's Luther II. 403.

Treatise on the Keys of the Kingdom of Heaven, translated by Rev. C. B. Smith. Lond. 1847.

The Way to Prayer, translated by S. W. Soriger. 1846. 8vo.

Luther's original title is, *Plain Directions how to pray, for a good friend, Master Peter, the Barber*. It was written in 1534 for the express benefit of a barber who freely spoke with the Reformer on religious subjects, and was a character well known to the professors. He asked Luther to give him rules for prayer and he replies: "Dear Master Peter, I give you as good as I have and how I myself pray." He tells him how he rouses himself to prayer by taking the Psalter into his chamber, or when going

to church how he recites to himself and meditates upon the ten commandments, the creed, the sayings of Christ, Paul, &c., &c., until his heart grows warm. He recommends him to begin and end the day with prayer and during the day to lift up his heart to God. He then enters into particulars concerning the use of each one of the petitions of the Lord's prayer and of the commandments, and thus of the creed and various passages of Scripture. He strongly disapproves the mere heartless recitation of prayers, but requires fixed and devout attention to every word and thought: "A good barber must fix his thoughts, eyes and whole mind upon his scissors and the hair he is cutting, and must not at the same time be gabbling and looking in another direction or thinking of something else."

The Sacred Poetry of Luther has received special attention from English translators. We have Hymns from the German of Dr. Martin Luther by the Rev. John Anderson, minister of the church of Scotland, Edinburgh, 1846, pp. 96.

The Spiritual Songs of Martin Luther, from the German. By John Hunt, Lond. 1853.

Martin Luther's Spiritual Songs, translated by R. Massie, Esq., Eccleston, Lond. 1854.

Each of these three books contain all the hymns of Luther, which have been frequently translated by different hands in England and America. Carlyle's translation of what he calls Luther's Psalm, may be found in his Critical Essays, vol. 2, in edition of 1860. See also Frazer's Mag. II., 743. Rev. M. Sheeleigh of our own Church has rendered good service in this department.

Those by Reynolds may be found in Ev. Quarterly Rev. I, 143, and a paper on Luther as a Poet and Musician by the same hand, vol. v. 97, of the same Review.

House Postils, translated by Rev. Prof. E. Schmidt and Rev. D. M. Martens, with an Introduction by Prof. M. Loy, 2 vols., 8vo., Columbus, O., 1869.

These are sermons on the subjects prescribed for the church year and adapted more particularly for house or domestic use.

Luther on the Sacraments, or, the distinctive doctrines of the Ev. Lutheran Church respecting Baptism and the Lord's Supper, containing a Sermon on Baptism, a letter on Anabaptism and his Large Confession on the Lord's Supper. Translated from the German. Henkel Press, New Market, Va., 1853, 12mo., pp. 423,

Luther's Smaller and Larger Catechisms, together with an Historical Introduction, &c., New Market, Henkel & Bros., 1852, 12mo.

The first English translation of Luther's Small (not "Smaller") Catechism, was by a clergyman of the Church of England, and now published by J. A. Wachsell, D. D., Lond. 1770, 8vo.

This little manual has been translated in this country five or six times.

The Smalcald Articles; (1537), articles of Christian doctrine which were to be admitted by our adherents at the Council, if a Council had been assembled at Mantua, or at any other place, declaring what points he could or could not abandon. Henkel Press, New Market, 1834, 8vo.

The Henkel Press had also issued translations of Sermon on Baptism; on the Lord's Supper; The Unpardonable Sin, and a few others.

Selections from Luther by Hirschfeld, Lond. 1850.

Life and times of Luther in Short Words, Sarah Crompton.

Mrs. Elizabeth Charles, Watchwords for the Warfare of life.

Letters of John Huss, with preface by Martin Luther, Edinburg, 1846.

Words that Shook the World, or Martin Luther, his own biographer, New York, 1850, 12mo.

It is believed that the above list comprises every translation into English of any portion of Luther's writings which have appeared in book form. It is possible that a few may have escaped the notice of the compiler; if there be any, he should like to hear what they are.

ARTICLE III.

THE NECESSITY OF THE ATONEMENT.

By REV. P. BERGSTRESSER, D. D., Waynesboro', Pa.

To atone signifies to be, or cause to be, at one. The separation produced by sin between God and man necessitates the atonement. As this separation concerns God as well as man, the atonement is not only a human, but also a divine necessity. The atonement therefore considered as a complete work, includes not only God's plan, but also its application to the sinner. This is the New Covenant in the blood of Christ. The atonement thus becomes pardon and justification unto eternal life.

I. DIFFERENT APPREHENSIONS OF THE ATONEMENT.

Many have been the theories as to how the blood of Christ takes away our sins. The early Church however had no speculations about it, but by the time of the third century, cavilers had introduced their objections and their corresponding theories.

Origen supposed that the death of Christ was a ransom paid to the devil. The fall brought the human race under the devil's power, from whom the justice of God would not allow them to be taken without a ransom, which was offered in Christ. Satan consented, but as he deemed Christ merely a most holy man, so he brought about the death of Christ, meaning to retain him. For such fraud God compelled him to give up all men. The great deceiver was outwitted. This theory prevailed until the twelfth century, when Abelard who opposed it, declared that "all the doctors from the days of the apostles agree in this theory." But Bernard declared that Abelard ought to be whipped and not reasoned with for opposing this theory.

Yet this theory had its ground of pure truth. Satan was taken as the power of sin and death, under which the race was

held, and from which it was, contrary to the divine order, to take man by mere arbitrary power.

But after the twelfth century this theory gradually lost ground, and another proceeding on the idea of *debt* was instituted. The author of this theory maintained that the relation of all sinful men to God is the same as that of a debtor to his creditor. Christ paid what we should have paid, or what we owed. The idea of sacrifice and offering was associated with this. The debt was sin, which could not be remitted, unless satisfaction was made. Since men were unable to do this of themselves, Christ did it for them; and God accepted the ransom, and forgave men as if they themselves had made satisfaction.

This is substantially the system of Anselm, who defined sin as a withholding from God what was due to him from man. Sin is debt. This is in accordance with Christ's definition of sin, "Forgive us our debts (*ὁφείληματα*)." According to the divine law man owes absolute obedience to God. As this is not given, he incurs guilt or debt. This guilt or debt is not canceled by mere reformation, but demands *satisfaction*. God has been robbed of his honor in the past, and it must be restored to him in the same way, while at the same time the present and the future due to him are being given. But how is man, who is a sinner and constantly sinning, to render this double satisfaction? Yet this impossibility does not release him from his indebtedness. But now the question arises: cannot the love and compassion of God abstract from his justice come in at this point, and remit the sin of man without any satisfaction? This is impossible, because it is contrary to the divine order and holiness. Justice, indeed, is God himself, so that to satisfy it, is to satisfy God himself.

There are two ways in which this attribute can be satisfied. First, man might be suffered to lie in his moral disorder, his transgression, and to endure its eternal consequences. But this would be incompatible with man's salvation from sin. It is plain, however, that man cannot be his own atoner, and render satisfaction for his own sins. The second, and only other way in which the attribute of justice can be satisfied is by substitution or vicarious suffering. This requires the agency of

another being than the transgressor. But here every thing depends on *the nature and character of the Being* who renders the substituted satisfaction. It requires a Being who is "greater than all that is not God." An infinite value must pertain to that satisfaction which is substituted for the sufferings of mankind. But God alone is "greater than all that is not God." Only God therefore can make this satisfaction. But, on the other hand, man must render it, otherwise it would not be a satisfaction for *man's* sins. This required the Divine-Human or Godman, who can render to Deity more than all creation combined. Furthermore this theanthropic obedience and suffering were not due from the mere humanity of Christ. This was sinless and innocent, and justice had no claims, in the way of suffering, upon it. Moreover only a man's obedience, and not that of a Godman, could be required of man. Consequently this Divine-Human obedience and suffering was a surplusage, in respect of the man Jesus Christ, and might inure and overflow to the benefit of the transgressor for whom it was voluntarily rendered and endured. This is substantially the theory of Anselm as given by Dr. Shedd.

II. THE DIVINE NECESSITY FOR THE ATONEMENT.

However excellent, these theories seem to lay too little stress on the Divine necessity for the atonement. God's necessity for the atonement lies in his inherent nature and in his relation to the world, which in his infinite love he created for the manifestation of his glory. The Divine righteousness demanded atonement, in order that the divine love might freely flow forth into his rational creatures, who were formed in God's image and likeness. Man was created for God's habitation, but when sin entered into the world, when man subjected himself to the cos-
mical principle, the divine love could no longer have access to this human receptacle. Sin and death must first be cast out, or the divine end in creation must be forfeited. This would be unworthy of every just conception of God. Therefore God had of necessity first in himself, to become reconciled to the human race, before his love could again flow forth without intermission into this human temple, 1 Cor. 3 : 16. God could not deny

himself nor the moral order in which he created man. Neither could man in himself destroy sin, and remove the divine penalty. Yet he lay under the requiting disfavor of God, with his higher consciousness filled with darkness and with the fear of death and destruction.

But the atonement must of necessity spring out of the divine love, which was also obstructed by the divine justice—not in a metaphysical, but in a moral sense. It is not meant that the atonement produced a change in God's essential relation to the world. But in a moral point of view it is proper for us to say that God himself must become a reconciled God. "The living action of God's love in his world has been hindered and stayed by sin; and consequently it hovers around the divine holiness and rectitude as a demon which has not been fulfilled in the world of righteousness; a requirement which finds expression in this, that the divine love which *must* be manifested actively, must yet remain in abeyance; that God must retain the revelation of his love in the depth of possibility instead of allowing it to flow forth freely.

The idea of atonement may accordingly be defined as the solution of a certain antithesis in the very life of God as revealed to man, or of the apparent opposition between God's love and God's righteousness. Though these attributes are essentially one, yet sin has produced a tension or apparent variance between these two points of the divine mind. Though God eternally loves the world, his actual relation to it is not a relation of love, but of holiness and justice, a relation of opposition, because the unity of his attributes is hindered and restrained."

Against the divine love, which created the world to the end of righteousness and holiness, or truth and love, stands this opposing sin and guilt of the world which calls for the requiting righteousness or justice. But as righteousness and holiness, or truth and love, are forever harmoniously one in the divine mind, and as their *relation* to man in the divine mind was at variance, divine love could not rest as it were until it could freely come forth to the help of man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life," John 3 : 16. Again: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5 : 8.

But the Incarnation of God in Christ was also a divine necessity involved in the plan of creation. "Who verily was fore-ordained before the foundation of the world," etc. (1 Peter 1 : 20.) These words are not to be interpreted in a supralapsarian sense, as though God decreed man's fall in order that an opportunity might be afforded for redemption. This would take away man's freedom and make God the author of sin. But God created man a free personality for truth and holiness, and the crown of the race was to be God incarnate in Christ; and the introduction of sin and death into the race could not turn God away from his original plan, which however can now be secured only by redemption through the blood of Christ. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth," (Eph. 1 : 10.)

But Socinians, Rationalists and Unitarians deny *the divine necessity* for the atonement, which is the same as to deny the necessity of atonement altogether. The divine necessity for the atonement they suppose would imply a change in the mind of God. To cease to be angry and to commence to love and forgive would be a contradiction of the divine immutability. It would imply that something *ab extra* had worked a change in the mind of God. Such a thought would be unworthy of God.

But the divine immutability cannot be regarded as a lifeless, deistical sort of thing; and the presence of good and evil in the world, and the variance produced by them in the history of the race, cannot be regarded as matters of indifference with a personal God.

But it has often been asked, Why could not God forgive without the shedding of blood? Why was there need of the atonement? Cannot God forgive sins and remit penalties without the atonement? We must reply, Could God deny himself? There is a law of righteousness in the conscience, which has a divine and a human side (*con-scientia*, *man's knowing together with God*), without which conscience would cease to be con-

science. It is this law which incessantly calls for expiation. We would lose every vestige of truth in our moral consciousness, if reconciliation could be effected without satisfaction. That would be a false love of a father toward his son, which would ignore the transgression as if nothing had happened. The moral consciousness of our children would thus be destroyed. The transgression must first be made good. This is demanded by the moral consciousness of man which is an expression of the essential nature of God himself. Only when love stands in harmony with the divine holiness is it morally possible with God to forgive. But truth and holiness must also be harmonized in man who is the image of God.

But how shall this take place as long as God is not reconciled to the sinner? Subsequent amendment will not answer; for to be good and to do good are natural duties. Previous transgressions are not removed by being good and doing good. Without the atonement evangelical faith, which is the commencement of a new life, is impossible. Before we can render joyful obedience we must be already conscious of forgiveness. But before we can receive the forgiveness of our sins we must believe in an atoning Saviour. The way to forgiveness is through Christ's sufferings and death. Sin must suffer its penalty; we must experience its bitter consequences.

But the sinner always standing as a sinner before God's eyes, cannot himself furnish for sin a true expiation, which can be made only by an innocent party, who can take the place of the debtor. Christ was made sin for us; for he is our Mediator.

But can one take the place of another in a moral government? Is expiation possible? In pure ethics the substitution of equivalents has been pronounced absurd. Pure morality is held to be immutable in its imperatives and retributions. On the ground of pure ethics Kant has denied the possibility of the atonement. But the discussion cannot be based altogether on the ground of pure ethics. The spheres of morality and religion are different. The sphere of religion is man's holy, personal relation to God. Man must therefore be viewed not merely as a moral or ethical, but more especially as a religious being. The golden link, which once united man with God, has

been severed by sin. The question is, How may man be delivered from sin and guilt and restored in piety to God? Man is thus placed in a very different relation to God than if he were a mere ethical or moral being. Viewed in the light of the Fatherhood of God, the atonement is possible. Man's religious nature must be cultivated, and his entire discipline in grace must have this in view. God desires all men to worship him and to seek their chief good in him. But when man commenced to worship the cosmical principle, when he "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed for ever," then the only way to bring him back to the worship of God and true piety was through the atonement. The atonement by Christ is therefore a divine expedient for restoring us to righteousness. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. 8 : 3, 4.

Every sphere in life involves the idea of atonement. Take the head of a family, who thinks, cares, and works for the whole family; he takes upon himself the joys and sorrows, the burdens and wants of all and of each one; not only externally, but also internally does he assume the burdens of all. Besides, as the whole family is bound together in him, so his works affect the whole family in all its members; all are partakers of his honor or dishonor. They are all included in him. It is the same with a mother, who carries in her heart the joys and sorrows of the whole family as her own personal life. This inner assumption, this mental assimilation, makes her the soul of the whole family, in which the manifold circumstances of the life of the family concentrate, and out of which the peace of a well-ordered family descends on all its members. The same may be said of a community. Every community must have a bond of union, in which it finds its own life, a head that represents it and cares for it. When the head internally assumes the cares of the community, he becomes the substitute for the community. He embodies the idea of the community, he carries its

burdens on his own soul, he lives the life of the whole community, and the whole community lives his life. This principle is exceedingly broad in its application.

No one serves another physically, mentally, or religiously, no one helps another truly, who does not internally assume the place of another. Paul beautifully illustrates this principle where he says: "For though I be free from all men yet have I made myself servant to all that I might gain the more. And unto the Jews I became as a Jew; that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some."

We may say that all love has something of the nature of atonement; for it internally assumes what another is. Love unites itself internally with another, and acknowledges itself to be what another is. "Thou shalt love thy neighbor as thyself." The more divine the love, the more intensely is the object loved. The more noble a man is, the more the spirit of love which is from God dwells in him, the more does he internally take upon himself the sufferings of humanity and endure them. Therefore in all truly great men there is something of the nature of mediation.

But in Jesus absolute love manifests itself for all; for he belongs to the whole-race of men. With the whole race he is internally united. The whole race is included in him; for he is its head, its representative, its end. He is the Son of man. He bears on his own great heart the sufferings, the sin and guilt, and the penalties of the whole human family. Luther on this point says: "The law accused Christ as a blasphemer, and a seditious person; it made him guilty before God of the sins of the whole world; it so terrified and oppressed him with heaviness and anguish of spirit that he sweat blood; and, briefly, it condemned him to death, yea even the death of the cross." All the cords of humanity centered in him; he was the end of the Old and the beginning of the New Era. If he were not the Second Adam, the Lord from heaven, it would be

indeed inconceivable how his life and death could affect all humanity. Kant and his successors missed this point, because they lost sight of the divine personality in the Son of Man. If Christ was God Incarnate, then he fairly represented the whole race in obedience, sufferings and death.

But what Christ knew himself to be, that he also desired to be, and loved to be; and he was willing to endure it in his own experience. He, the Personal God, identified himself with humanity. He could say, I am the Son of Man. In him the race was to find its fulfillment.

But every step forward was through suffering and offering. For the new can enter only as the debt of the old is paid. As our way is one of sin and guilt, therefore it is also a way of suffering and expiation. For as every act is followed by its consequence, so does also the sin of humanity demand its consequence. It must meet the righteous judgment of God sometime. This is a demand of the divine righteousness and a postulate of our own consciences. If the problem of history has been solved in Christ, if he is the sum and substance of the human race, if he is the turning point of the world's history and the path of its progress, then has he also submitted himself to all the consequences of our sins and guilt, that they might outwardly and inwardly end in him.

Christ as the Son of Man entered under the whole burden, guilt and consequences of our sins. He carried and expiated and endured its reality in the inner life of his soul. In this way he found us traveling, and in this line he had to accomplish our deliverance. In this way we find him, when he exclaimed, in the deepest anguish of soul, "My soul is exceeding sorrowful, even unto death; O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done." For this is the way of moral necessity. Through right and righteousness we had to be redeemed. True it is that love has redeemed us, but love is holiness, which in itself carries the law of moral necessity, the law of justice. And this moral necessity demands atonement on the way of suffering, which carries and expiates the consequence of sin.

III. THE HUMAN NECESSITY FOR THE ATONEMENT.

"All are under sin." "All are guilty before God." As God is eternal truth and righteousness, or essential wisdom and love, and man has become filled with ignorance and unrighteousness, or with falsities and evils, yea has subjected himself in mind and heart to the cosmical principle, therefore the moral harmony between man and God has for ever been destroyed, as far as man's ability to restore it is concerned. Help could come only from the side of God to Man.

Man's want of subjection to the law of God, which requires truth in the understanding and holiness in the will, is universally witnessed by conscience, whose disapprobation and censure, though clothed with no external authority, are more to be dreaded than the frowns of kings and the approach of armies. It is a silent, constant presence that cannot be escaped, and will not be pacified. It embitters the happiness of life, and cuts the sinews of the soul's inherent strength.

What troubles the natural man often is that he sees the right yet follows the wrong. Where these two ways meet, the right and the wrong, there ever stands this accusing conscience. This is not only in one man but in all men. This implies a God of truth and righteousness, who is above all. "For history teaches us that the universal moral consciousness of our race, has always recognized with more or less clearness that the legislative authority of the universe is also an executive and retributive power. However the transgressor may be disposed to conceive that the cause of the moral world is indifferent to the laws of morality, however much he may seek to persuade himself and others that the reproaches of conscience are idle illusions or childish fancies, yet in the depth of conscience he has a secret and indestructible conviction that the moral government of the world is retributive, and that Omnipotence is for ever on the side of justice."

It is foolish and vain to attempt to make conscience nothing else than the educated result of thinking. Conscience is a Majesty; we all bow to his authority. We may neglect his admonitions but we cannot escape his reproving voice. We cannot act independently of conscience. It is not merely the

testimony of our own spirits, but the testimony of the Divine Spirit with our spirits. It is our knowing together with God our personal relation which we sustain to him. For, as we know ourselves to be in our consciences, so we live, and so we are. Cicero says: "This was always the testimony of all truly wise men, that moral consciousness is not something that has originated in human thought, or something handed down by tradition, but something eternal, according to which the whole world must regulate itself. Its ultimate ground therefore rests in God, who commands and forbids. Therefore is the moral law upon which rests all moral obligation, truly and especially the Spirit of an over-ruling Divinity."

The testimony of conscience is against man. In some it is more sensitive than in others; but it must be strangely perverted, when it can permit any one to adopt the conclusion that he is not a transgressor. Ovid could declare, "I see the good, and approve of it; but I follow the evil." Epictetus could say, "If you happen to be told at any time that another person has spoken ill of you, never trouble yourself to confute the report or to excuse the thing; but rather put up all with this reply, that you have several other faults beside that one, and if he had known you more, he would have spoken worse." Paul could say, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

A guilty conscience keeps the sinner in a constant state of alarm. However much he may excuse himself, however much comfort himself, yet when conscience is awakened, when the light of conviction darts through its secret chambers, then the sinner begins to feel his misery and the need of atonement. With melancholy and deep sorrow he surveys the past years of his life, and beholds the path strewn with crushed hopes and wishes, with sins and faults. He sees that his inward life has been without a goal; his resolutions and purposes, but a mass of fleeting clouds. All because his heart is not fixed on God.

But only this descent into the abyss of self-knowledge, can render possible the ascent of divine knowledge; and no pre-

tended wisdom is more to be rejected than that which puts out our own eyes, so that we cannot look into the interior of our own being, but compels us for ever to grind in the mill of the mere natural. For out of the discovery of the misery of our interior being must arise a longing for divine help. A sinner must learn to know himself. He must learn to know that what he loves is not God. Loves he the earth? then earth is he. Loves he himself? then naught but self is he. Loves he the divine? then is he divine. But how secure the divine? When the whole head is sick, and the whole heart faint, whence shall he gather strength to banish sin, guilt and death?

Christianity is the only doctrine in the world which, while it teaches man the depth of his fall, acquaints him also with the high dignity of his original state. It is the only doctrine in the world which, with the utmost precision, points out the severed link in the golden chain which once fastened man's immortal spirit to the throne of the Eternal. The conscience cries for atoning blood.

The Jerusalem sinners *pricked* in their hearts said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" when the great apostle of the circumcision by his pungent preaching laid this heavy charge on their guilty consciences that they had denied the Holy One and the Just, and had desired that a murderer should be granted unto them.

It was also his guilty conscience that kept Luther in a constant state of dejection. Nothing that he could do, no penances, no mortifications of the flesh, could satisfy its claims. But these ascetic exercises, these lashings of his conscience, led him more and more to a knowledge of his moral helplessness, and to the cross of Christ as the only source of pardon and justification.

Turn we to the heathen religion we shall find the same testimony. The heathen has learned through conscience that there can be no remission of sins without the shedding of blood. The thought of atonement has in all ages been uppermost in the hearts of heathen worshipers. The records of antiquity are full of illustrations. If a fleet could not sail it was assumed that the deities were offended. "The purest and tenderest

maiden of the royal household was selected to bleed upon the altar; and when the sharp knife passed through her innocent heart, this was the feeling of those unrelenting warriors—better she than we.”

We see, therefore, that the idea of expiation by blood lies at the bottom of the heathen religion. The human conscience cannot be satisfied without atonement. Whence is the thought? Does it not grow out of man’s moral necessity?

But the Jewish conscience was no better than the heathen. It is true the Jews had this advantage over the heathen, that ‘unto them were committed the oracles of God,’ which set forth the true idea of expiation by blood. But the Jews mistook the shadow of the doctrine for the substance. “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” The Jews as a people have to this day failed to see the object for which the law and the prophets were given to them. “For Christ is the end of the law for righteousness to every one that believeth. By the law is the knowledge of sin. The law is our schoolmaster to bring us to Christ.”

IV. THE BIBLICAL ANSWER TO THE DIVINE AND THE HUMAN NECESSITY FOR THE ATONEMENT.

Paul having stopped the mouths of both Jews and Gentiles, and proved that all are under sin and guilt, has prepared the way for the scriptural statement of the doctrine of the atonement. This he does in the following profound words: “But now the righteousness of God without the law (*χωρίς νομου δικαιοσύνη θεου*, righteousness of God without the law) is manifested, being witnessed by the law and the prophets; even the righteousness which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God; to

declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus," (Rom. 3 : 21-26).

A complete analysis of this Scripture, taken into the mind of the believer, will forever fix his heart on the blood of Christ as the only atonement for sin and guilt. The blood of Christ is our *redemption*, our *reconciliation*, and our *propitiation*. To these words we must cling in the discussion of the atonement.

The term ἀπολύτρωσις, *redemption*, has for its foundation the figure of *slavery*, from which man must be redeemed by a ransom, in order to attain to freedom, to salvation. The figure is that of great danger or distress from which the poor sinner is to be delivered. The ransom is the blood of Christ, which constitutes the offering made by love to justice, which objective transaction in God alone renders possible the forgiveness of sins and its appropriation to the individual case.

We have next the expression καταλλαγή, *reconciliation*, at the root of which lies the idea of *enmity*, which is done away. The choice of this particular word to express this thought is in the highest degree significant. The primary, καταλλάσσω, signifies *to exchange*, *to interchange*, and hence, *to reconcile*. In this exchange or interchange the Lord receives our *sin* and *death*, and gives us his *salvation* and *life*. Thus the enmity between God and man is removed, and a way for reconciliation rendered possible on the ground of Christ's blood.

The next in order is ἱλαστήριον, *propitiation*. This is the proper term in the Old Testament language, for expressing the idea of expiation by sacrifice. Christ is therefore called a *sacrifice*, an *offering*, a *lamb*.

This idea is beautifully illustrated in the Epistle to the Hebrews. The whole tabernacle service taught the worshipers by way of symbols that there is no remission of sins without the shedding of blood. But we call attention to but one point in this illustration, namely, the blood of sprinkling on the Mercy-Seat in the Holy of Holies. In this representation ἱλαστήριον is used to denote the covering of the Ark of the Covenant, in which the idea of expiation is most distinctly enunciated, according to the etymology of the word. This ἱλαστήριον,

Mercy-Seat, at whose ends stood the cherubim shadowing the Ark with their wings, was the throne of the Shechinah, a symbol of the Divine presence, on account of which it is called *the throne of grace*. On this ἱλαστήριον, Mercy-Seat, the High Priest sprinkled once every year, on the great day of atonement, the blood of a bullock seven times and the blood of a goat seven times, to make atonement for the sins of the people.

This lid is called in the Old Testament כַּפֹּרֶת, *kapporeth*, from כָּפַר, *kaphar*, to cover, to cover sins, to forgive them. In all this is involved the idea of *appeasing*, *placating* the person offended. So, of impending evil, to avert by *expiation*.

Now, as the whole form of the Old Testament worship was symbolical, so this institution, this Mercy-Seat, also represented figuratively the essential truth. That is, the essential doctrine of the atonement is figuratively taught by the blood on the Mercy-Seat; for the blood there represented Christ. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your sins."

Christ "gave himself for our sins." "He bare our sins in his own body on the tree." "He, who knew no sin, was made to be sin for us." The blood of *propitiation* on the Mercy-Seat, symbolizes the saving truth, that the blood of Jesus Christ satisfies all the claims of divine justice, as set forth by the law, written on the tables of the Covenant, which were in the Ark under the Mercy-Seat. The blood of Christ *covers* all the claims of justice; for he 'through the Eternal Spirit offered himself without spot to God.' As the Mercy-Seat of the Tabernacle presented itself to the people as the place from which the forgiveness of sins proceeded; so also is the Redeemer solemnly presented in the Holy of Holies of the universe, as in the true temple of God, to the believing gaze of all spiritual Israel, that is gathered out of all nations in order that they might receive the forgiveness of their sins through his blood. As he is therefore the sacrifice, so is he also the Mercy-Seat, because all opposites are harmonized in him: "God was in Christ reconciling the world unto himself." So God himself was enthroned between the Cherubim above the Sacred cover-

ing of the Ark of the Covenant, and accepted the offering of blood made for the forgiveness of sins of the people.

But God was propitiated, justice was satisfied, only because he saw in the symbol-blood on the Mercy-Seat the blood of Christ.

The ultimate ground, therefore, for the atonement, is to be sought in the person and work of Christ. Who then is Christ? Simon Peter replied, "Thou art the Son of the living God." This answer fully developed, according to the Scriptures and the faith of the Church, yields this truth that Christ is God and Man in one person. God has become Incarnate in Christ. The Logos became flesh, and dwelt among us. This Godman came to obey the law of righteousness by acts of obedience and suffering. He himself was the Holy One and the Just, and the very personification of righteousness. Hence he is called "The Lord our Righteousness." "He overcame the world by his sinless and ideal perfection, and fulfilled the law in the midst of all temptation (Matt. 3 : 15 ; 5 : 17 ; Heb. 10 : 7), and thus has realized the ideal of human nature. He fulfilled the law not as a single casual individual in the course of generations, but as the head of the race, under whom all must be included. Again, by the realization of his own ideal in his own person, he has realized not merely the ideal of a single man, but that of human nature and human life. He has also fulfilled the law in *our stead* and overcome the world," John 16 : 33. He resisted most successfully every species of falsity and evil, and thus judged sin in the flesh, and reëstablished righteousness in the world. In Christ the human race has found the true Adam, the Lord from heaven.

That such is the doctrine of the Church concerning the person of Christ, is evident from the Symbols. The Athanasian Creed, which is received by the whole Christian Church, says : "Our Lord Jesus Christ is God and Man, still there are not two, but there is one Christ : Yea, he is altogether one, and he is one person ; for as soul and body are one man, so God and Man are one Christ."

Our own Form of Concord teaches that in Christ, "God is

Man, and Man God." In this Luther is quoted as saying: "We Christians must know that if God is not also in the scales and does not add his weight, we shall be found wanting. By this I mean, that if it could not be said that God died for us, we are lost. But he could not be placed in the scales, unless he had become man like unto us; so that we may use the expressions: 'God died,' 'the passion of God,' 'the blood of God,' 'the death of God.' For God in his nature cannot die; but now since God and Man are united in one person, we may rightly say: 'the death of God,' namely, when the man dies, who is one with God, or one person with God."

Hodge says: "Christ is but one person with two distinct natures, and therefore whatever can be predicated of either nature may be predicated of the person. An indignity offered to a man's body is offered to himself."

Paul asserts the vicarious office of Christ thus: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many," etc., Rom. 5: 15-19. With this passage the doctrine of satisfaction, expressed in Rom. 3: 24, 25, already quoted, is closely united. For if Christ were *one* man beside and among many others, it would indeed be inconceivable how his doing and suffering could have any essential influence on collective humanity; he could then have worked only by doctrine and example; but he is, beside his *divine* nature, to be conceived as *the Man*; that is, as realizing the absolute idea of humanity, and therefore potentially bearing mankind in himself *spiritually*, just as Adam did *corporeally*. The human race is an organic unity of which Christ is the head. Under this his universal character as *the Son of Man*, the Redeemer becomes in a twofold respect *vicarious*; first, in his standing in the stead of sinful man, by his own suffering taking their suffering and death on himself, as a sacrifice for the sins of the world; secondly, in that he perfected in himself absolute righteousness and holiness, so that the believer does not generate truth and holiness afresh, but receives their germ along with the spirit of Christ. "And for

their sakes I sanctify myself, that they also might be sanctified through the truth," John 17 : 19.

But according to the contrast carried on through Adam and Christ, in the Epistle to the Romans, it becomes perfectly evident that the life and death of our Lord are *vicarious*, so that what took place in him virtually took place in all.

The essential nature of man after the fall still remained, and drew the Divine love toward it ; but its moral order and harmony were disturbed by sin, which placed man under the penalty of the law of righteousness, which was death. Man after the fall was still essentially free, he was free in idea, but not free in fact. The law of sin in the members, the cosmical principle, had taken him captive, from which he could not deliver himself. The holy relation between God and man was thus destroyed by sin and death. And not until sin and death were in turn destroyed, could the possibility of man's restoration be secured. But this required a New Adam.

Christ therefore being the Second Adam, the Lord from heaven, is the representative of the whole human family. There is not a soul that ever lived, nor is there one that shall be, whose life and death are not potentially and spiritually involved in the Second Adam. "For in him we live, and move, and have our being." "We are all his offspring." "For by him were all things created, that are in heaven, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him ; and he is before all things and by him all things consist." "He made of one blood all nations of men." If the whole race of Adam is one blood, it is one life ; for the life is in the blood.

But the Second Adam, the Lord from heaven, is the perfect representation of the race ; for the First Adam was made after the image and likeness of the Lord from heaven. Hence it is said, "Adam was the figure of him that was to come," Rom. 5 : 14. Therefore the Lord from heaven was *the Man*, the proper head of the race, for the archetypal forms of all are in him. This is the Lord himself, the holy one and the just, the prince of life. The Lord of Glory became man, and dwelt among us. He bears in his life the divine order and harmony

between God and man. Therefore when God now looks into the world, he again sees his own image and likeness, and he is placated, satisfied. Christ thus becomes a '*kapporeth*,' a *covering*, for the whole race. As soon as the divine image and likeness again stood forth in the race, in the person of Christ, there fell a voice from heaven, saying, "This is my beloved Son in whom I am well pleased," Matt. 3 : 17.

When Christ had by his active obedience fulfilled all the law and made it honorable, and when he had beautifully and perfectly illustrated in his own life man's original moral nature and the grand end of his being, he "gave his life a ransom for many, for all," Matt. 20 : 28; 1 Tim. 2 : 6. As therefore his life touched all, his death also touched all. This is Paul's doctrine, where he says: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again," 2 Cor. 5 : 14, 15. The quotation is from the Revised Version, which is an exact rendering of the Greek, ἄρα οἱ πάντες ἀπεθάνον, "*therefore all died.*" The apostle's argument runs thus, that if one acts as the representative of all, then his act is the act of all. If an ambassador of a nation makes reparation in a nation's name, or does homage for a nation, that reparation or that homage, is the nation's act. If Christ, therefore, the Lord from heaven died for all the race, then all died in their representative, and Christ's death is an expiation for the sins of the whole world, 1 John 2 : 2; Rom. 6 : 6.

Long and anxiously have we been searching to know how our *sins* and *guilt* and *death* could be imputed to Christ. The point has been strenuously disputed by moral philosophers. But the question can be settled only in the sphere of religion. "The sting of death is sin," etc., 1 Cor. 15 : 56, 57. This *sting* was transferred to Christ, was imputed to him, which is evident from the fact that he died. If the penalty of sin is death, he must have suffered the penalty of sin. "Christ died for our sins according to the Scriptures," 1 Cor. 15 : 3. If our sins were not imputed to Christ, his righteousness cannot be imputed to us. The one stands or falls with the other.

God is reconciled to the whole race in Christ. His unbounded love can now again flow forth without interruption toward fallen humanity, and by his word and spirit, grace and discipline, he can awaken our hearts to a living *trust*, a living *faith* in the God of love. The first act of such living faith in the human heart, is the first act of true Christian liberty. The Lord stands in the midst of such an act, and *covers* the man with the shield of his righteousness. When the Lord discovers this living faith, this law of the spirit of life in the heart, he *counts*, *imputes*, *reckons* it for righteousness. "Abraham believed God, and it was counted unto him for righteousness," Rom. 4 : 3. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." "Faith was reckoned to Abraham for righteousness," Rom. 4 : 5, 9. Christ, our glorified Lord, has now joined himself to the believer's essential nature, and fills it with divine life, having first cast out sin, guilt and death. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. 4 : 4-6.

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And, 'Father, Abba, Father !' cry."

ARTICLE IV.

INAUGURATION OF REV. ALFRED HILLER.

THE CHARGE, BY REV. WILLIAM HULL, SECRETARY OF THE BOARD OF TRUSTEES.

Beloved Brother in Christ:

We are here to-day as a Committee of the Board of Trustees of Hartwick Seminary, representing the three Lutheran Synods on the territory of New York and New Jersey, to install you as the "DR. GEORGE B. MILLER PROFESSOR OF THEOLOGY"—a new chair in this venerable seat of Theological learning.

It is with no common joy that we perform this duty, in which all rejoice with glad hearts. It is a memorable day in the history of this institution. Here we raise our Ebenezer and say, "hitherto hath the Lord helped."

For sixty-six years this school of the prophets has been doing its benign work, quietly, steadily, unostentatiously, effectively, thoroughly. Its Faculty has been limited in numbers, but they have worked in season and out of season—they have proved themselves workmen that need not be ashamed. They have prepared over one hundred Lutheran ministers for their work who have gone forth to preach the unsearchable riches of Christ, and to build up the waste places of Zion, both at home and in foreign lands. Many of them have been highly honored and distinguished in their work, and have done much to develop our beloved Zion and to advance the kingdom of Christ. Some of these workmen have grown old, and many have already gone to the rest of the grave, after active, laborious and useful lives. The grandeur of these lives will only be measured in the eternal world, and the results of their toils will only there be comprehended and appreciated.

We rejoice in looking over the past history of this institution, that there has been such ability, such interest, such assiduity and such orthodoxy on the part of those who during these more than three score years have instructed candidates for the

gospel ministry. They have adhered to those "old paths" of truth, as those paths were trodden by the heroes of the Reformation and watered by their tears and blood. They have comprehended the plan of salvation as the Reformers comprehended and formulated it in the Augsburg Confession. We can look over the history of this institution in these aspects with an unbounded satisfaction.

We regret that these able and faithful instructors were so few in number to do the work committed to their hands. We regret that so many years have passed in the history of this institution without reaching such a scene as that in which we to-day are bearing a part—installing an additional Professor. This is a decided step in the advance. It is an earnest of still better things to come. We have reason to believe that other occasions of this kind will in a comparatively few years be witnessed, and others laborers be added to this corps of teachers, until the Lutheran Church in the States of New York and New Jersey will rejoice in a seat of learning here, fully equipped in all its departments and fully meeting the wants of the Church and of the age.

This school as the only Lutheran institution in New York and New Jersey has a broad field of patronage and usefulness. The State of New York alone is about three hundred miles from north to south and about the same distance from east to west. Lutheran churches are scattered from the St. Lawrence to the eastern extremity of Long Island, and from Buffalo to the Massachusetts line. According to the state census of 1875 the State of New York had 201 Lutheran congregations, and New Jersey according to the federal census of 1870 had 19—so that at least 220 Lutheran churches exist on our territory—a territory which in Europe would be considered large enough for an empire. It is true that one-half of these congregations are not united with us in the support of this institution, but in the future we expect to be more united—and the advancement of this school to a higher grade will naturally command, in a large degree, their patronage.

The number of our churches on this territory is also con-

stantly increasing—rendering more important the work here to be performed.

The interests of the Lutheran Church in these two States require a first-class seat of learning. We can no more be served by the institutions of Pennsylvania than Pennsylvania can be served by the institutions of Ohio. The interests of our churches and of our institution are inseparable. Our Seminary blesses the churches and they in turn should cherish and support the Seminary. When this institution commenced its career of usefulness, there were but sixteen Lutheran congregations in New York and New Jersey. This school prepared gospel workmen and they went out in all directions and founded churches.

Upon this large field of two States of the American Union, and one of them the Empire State, containing one-tenth of the population of the United States, you are called by the voice of the Church to labor. You come from the narrow limits of a single congregation to labor for *all* the congregations—to be their servant—to have the eyes of all these directed upon you. You come to engage in the important work of helping to educate their sons and daughters for usefulness in life, and to help prepare young men to occupy the pulpits of these congregations and to be their spiritual guides. Your sphere of labor is vastly broadened.

Twenty-four years ago you left this school of the prophets with the high hopes of opening manhood and anxious to enter upon the Master's work. Now after faithful labor during these years in his harvest field you come back laden with accumulated knowledge—with spiritual and pastoral experience—with an enlarged view of the grandeur of Christ's kingdom—in the full maturity of manhood to take this lofty position upon the walls of Zion.

In entering upon this responsible and honorable and useful position to which you have been unanimously called by the voice of the church, expressed through her chosen representatives, we charge you:

1. *To help maintain the reputation of this venerable institution.* For sixty-six years it has stood untarnished in its reputation, it has been esteemed and honored for its standard of

scholarship, for the thorough work it has done, for the purity and piety of its Professors, for efficiency and practical ability on the part of its graduates and for the soundness of its religious teachings. No one can rise up to-day and say anything to the disparagement of this seat of learning, and say it truthfully. It has always stood high as an institution. Its departed Professors, Hazelius, Miller and Titus, were not only learned men, but holy men of God, honored and esteemed by the Church and a fragrance will always linger around their memories. We feel confident to-day that you and your colleagues will maintain its high repute and carry it on to future years as you have received it, an ark of God containing blessing and treasure for coming generations. May its light never be dimmed, may its prestige never diminish, may its usefulness never be abridged. We charge you,

2. *To faithfully teach the doctrines of our time-honored Church.* You and your colleagues are the representatives of no insignificant sect, not the exponents of a recent creed, not seeking recognition as a faction in the Christian Church. You represent a denomination whose deeds have not been done in a corner—you are in the line of succession from those mighty heroes of the sixteenth century who brought to light the hidden word of God, studied deeply its teachings, comprehended with clearness the great plan of redemption—composed that great creed of Christendom, the Augsburg Confession—fought successfully the battle with popery, and established the Lutheran Church as the great church of Protestantism, comprising within her ranks a greater number than all the other denominations of Protestantism combined. In the great lines of theology and Biblical literature, the Lutheran Church calls no man master—on the contrary she leads the religious thought of the world, and other communions draw largely from her treasures.

The Reformation Theology is the great theology of the world, and the more we study the master minds of that period, the more we are convinced that they found and apprehended the truth. You can therefore with all confidence teach the time-honored doctrines of our church. They need no amendment, they

accord with the Holy Scriptures, they cover the whole field of theology. The volumes of Storr and Flatt, of Knapp and of Schmid and others are marvellous outlines of the fundamental truths of the Divine Word. We feel assured that you and your colleagues will faithfully inculcate the lessons of these great masters, and that the students who graduate from these theological halls, will go forth eminently *Lutheran* preachers and pastors. The doctrines of the Lutheran Church have stood the ordeal of centuries and they are permeating all other denominations of Christians. No one need be ashamed in any part of the world that he is a Lutheran. Any one who makes the senseless inquiry, as to whom the Lutherans are, only betrays his own ignorance and stupidity. We charge you,

3. *To endeavor to impress upon the minds of your students the importance and responsibility of the sacred office.* He whom Christ calls to be his ambassador is highly honored, and he should feel that it is a grave responsibility to represent the King of Kings to perishing men, to carry conditions of pardon and eternal life to those who are in the road to ruin, and to endeavor to persuade them to be reconciled to God.

We have reason to fear that at the present day, all who have assumed the sacred office do not feel that grave responsibility as they ought. Sometimes the sacred calling is prostituted to ambition and sensationalism and ecclesiastical demagogism. Strive to have the candidates for the ministry under your charge to appreciate the dignity and the responsibility of the sacred calling, and urge them to do nothing for self-seeking and vain glory, nor anything which will degrade them in the opinion of their fellowmen. While they are improving their minds, let not the *heart* be neglected. Impress upon them the supreme importance of a deep and heartfelt piety, that they may go forth to their great work with a pervading love of souls animating their hearts, and not merely with an orthodoxy which is cold and dead and Pharisaical. Seek to have them men of prayer and mighty in the Scriptures, with a zeal which shall acknowledge no defeat and with a perseverance and earnestness which will move and impress the minds of men. May the graduates of this Seminary who go from it to the Master's vine-

yard, be noted in the future as they have been in the past, as earnest, pious, practical and well qualified men for the high vocation to which they have been called.

Dear Brother, we congratulate you on the auspicious circumstances in which you have come to this responsible and important work. You are the choice of the present Faculty—well qualified colleagues, whom the Board and the church highly appreciate and honor—you are the unanimous choice of the Trustees, and as far as we can learn of the whole Church on our educational territory. The fullest confidence is felt in your fitness for this high position. We feel assured that their expectations will not be disappointed. We believe you will never regret that you responded to this call of the Church.

We feel gratified that in the providence of God a Professorship has been established here, bearing the name of him, who for thirty-five years filled the chair of Theology in this institution with so much faithfulness, ability and success. We also feel gratified that in the same good providence, one so nearly related to him has come to be the first incumbent of that Professorship.

May the blessing of Almighty God rest upon you and your labors in this new field of usefulness, crowning all your toils with success and making you an instrument in his hands in helping mould scores of young men for the duties of the gospel ministry, whose labors shall tend to that consummation, when great voices in heaven shall announce that the kingdoms of this world have become the kingdoms of our Lord and of his Christ and that he shall reign forever and ever.

INAUGURAL ADDRESS BY REV. PROF. ALFRED HILLER.

Gentlemen of the Committee, Ladies and Gentlemen:

I need not say that this is to me an occasion of no little importance. I have recently left my comfortable home in the neighboring State of New Jersey, and the congregation over which in the good providence of God I was placed as pastor twenty-three years ago. Ties most tender, strengthened by these long years of association, have been severed, and here I am again in Hartwick. I am here, not as I was here thirty-

one years ago. Then I came a timid youth to prepare for the gospel ministry. I remember the feelings of mingled fear and hope with which I enrolled my name as a *preparandus* of Hartwick Seminary.

While it was then my heart's desire to be a minister, yet at the same time the office seemed to be so sacred, and the responsibility attending it so great, that if it had not been for the advice and encouragement of friends whose judgment I respected, I would hardly have had the courage even to enter upon the work of preparation for this high and holy calling.

I return, after this long absence, under different circumstances, and yet I notice that the emotions which stir my heart to-day are something of the same character that they were thirty-one years ago, only more intense. I think I am prepared to appreciate the feelings of the Apostle Paul while at Corinth, when he expressed in his letter to the church there, "I was with you in weakness and in fear and in much trembling."

The position that I take to-day is not one of my own seeking. My aspirations have never run in this direction. I have felt that the duties and responsibilities of the pastoral office were all that I dared to assume, and hence when this position with its additional responsibilities was urged upon me, while I could not but respect the judgment of the Board of Trustees and other brethren, and while I duly appreciated the confidence reposed in me, and while a combination of circumstances all seemed to indicate that the path of duty lay in this direction, at the same time if I had conferred with flesh and blood, or consulted my own *feelings*, I would have remained in my quiet parish among the hills of New Jersey. I am here because I have been led to feel that it is my *duty* to be here. I have not come in my own name and in my own strength to do *my* work, but rather in the name and in the strength of the Master, to assist in doing *his* work. As the servant of the Church I am here at the call of the Church, to assist in performing this important part of the work of the Church.

It is only because I am assured that I have the sympathy, the cordial coöperation and prayers of my colleagues and of the Board of Trustees that I have consented to come and assume

the difficult and responsible position of a teacher of Theology in this venerable school of the prophets. While I am disposed to do the best I can, with the blessing of God, in this new field, I shall doubtless seriously tax the patience and forbearance of all concerned.

Although I have come here from the neighboring State of New Jersey, I do not come as a stranger. Hartwick Seminary, as I have observed, is my *alma mater*. For seven years I was a student in this institution. The associations of my school days largely cluster around this beautiful spot. While my residence for the past twenty-three years has been so remote from here, yet it was in a place closely connected with this institution by the associations of the past. The only charge of which the Rev. Dr. Hazelius was ever pastor, is the one in New Jersey of which my church formed a part. He came here sixty-six years ago as the first Professor of Theology. The first graduate of this institution—the Rev. Dr. Henry N. Pohlman, of blessed memory,—was pastor of this same charge for twenty-one years, while among the first ministers who also preached in this same charge, we find the name of Rev. John Christopher Hartwick, the founder of this institution. Dr. George B. Miller, my old instructor, after whom this new professorship is so appropriately named, taught in New Jersey before he taught in Hartwick Seminary. I have come from our own educational territory. The associations of both my student and ministerial life are largely connected with this institution, and it would be unnatural and strange if I should not feel a deep interest here and not strive to maintain its reputation and to promote its greater efficiency.

As to the theology I am to teach I do not think that it is necessary for me to say much to-day. I presume that it is generally understood what the character of that teaching shall be. Indeed it is not left for me to decide, for I find the *curriculum* of study already laid down. The very fact that this is a *Lutheran* institution—the oldest Lutheran Theological Seminary in America—and the further fact that I come here after having labored more than a score of years in the Lutheran ministry, ought to be a sufficient guarantee that what is known as Luth-

eran theology will be taught. By this term we understand a theology that is eminently *Christian* and *Biblical*. The new professorship and the new professor do not imply that we are to have a *new* theology. With the history of the past before us as our guide, our course in the future becomes very much simplified. With the apostle we may say, "whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

With all our modern improvements and discoveries, nothing has been developed to take the place of the old Bible. On the other hand we have the new, improved translation, which has been bought and read by the people to such an extent as to prove conclusively that the interest in the dear old book has not abated. Never before was the Bible read by more people and in more languages than to-day. Never before has so much been done to explain and illustrate the divine word, with a view of making its precious truths known to the masses of the people.

If the open Bible is the glory of Protestantism, then Protestantism to-day is at the height of her glory. If this be true of the whole Protestant Church, it is especially true of the Evangelical Lutheran Church, the mother of Protestants—to whom the name was first given and to whom it properly belongs. The pure word of God, so popular to-day, has always been held by the Lutheran Church in all lands and is still held to-day as the only infallible rule of faith and practice. This truth one of her eminent divines has expressed in the following language: "Not any word of man, no creed, commentary, theological system, no decision of councils, no doctrine of churches or of the whole church, no results of judgment of reason, however strong, matured and well informed; no one of these and not all of these together, but God's word alone is the rule of faith."

To preach this word in its purity I need not say is the great business of the Christian minister, and to teach this word is largely the business of the teacher of theology. In order that he may be an independent investigator of the word of the Spirit, the student of theology needs to learn the languages in which the Bible was originally written—he needs to be taught the evidences of the inspiration of the Scriptures—the true mode of

interpreting the divine word and the ground of its authority. He must understand that the canonical books of the Old and New Testaments are alone infallible—that all creeds, confessions and systems of theology have their authority here and are to be received in subordination to the divine word. As McCheyne observes, “one gem from that ocean is worth all the pebbles from earthly streams.” “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.”

The Bible is the book of Christianity. It is read and studied and taught now, while comparatively little attention is given to creeds and confessions of faith. This word we are commanded to preach. This word will ever be the text-book of the Christian pulpit, and to know how to expound and apply this word truly and effectively should be the great aim of the student of theology, and to so teach the word as to bring out in a systematic, harmonious form the great, fundamental, saving truths it contains, is no small part of the work of the teacher of theology.

While we would lay as the foundation the apostles and prophets—Jesus Christ himself being the chief corner-stone—at the same time we would not by any means despise nor undervalue confessions of faith and systems of theology, although they be of human origin and authority. Confession of faith in some form is necessary. The diversity of views with regard to the teachings of the Bible, which is entertained by those who acknowledge its authority, makes it necessary to the purity of the Church, to the establishment of truth and to the rejection of error, that we openly confess what we understand the Bible to teach. What then is our confession? Dr. Herrick Johnson declares that the essential substance of Christianity is expressed in these few words, “Jesus Christ, Son of Man, Son of God, a power unto salvation from endless death, by atoning sacrifice, through faith.” Here we indeed learn most important truth set forth in few words, but I do not know that this condensed statement is any improvement on John 3 : 16.

As Lutherans we are not called upon to formulate our con-

fession of faith. This has been done for us centuries ago by the fathers in the earlier confessions of the Christian Church, and afterwards more fully in our own Augsburg Confession. This it is well known is the first, and strictly speaking, the *only* Protestant confession of faith, and it seems to me that it is a confession of faith on which the Protestant Church to-day could more easily unite than on any other—indeed, as has been remarked, it is to-day the confession of faith of more than one-half of the Protestant Church. Some may object to this confession as antiquated and not up to the advanced thought of the present day. But the same objection might be made to the Bible. The fact is the great truths of the Gospel, like their author, are the same yesterday, to-day and forever. We have received no new revelation since the meeting of the Diet at Augsburg.

When we think of the illustrious names which were directly or indirectly associated with this confession, we can but conclude that there were theological giants in those days. These remarkable men of God brought out and formulated the great fundamental truths of the Bible with wonderful clearness. Those truths have not changed since then. Neither has man in his nature and necessities changed since that time. Our poor, fallen human nature has not developed to such an extent as to be very far in advance of what it was three hundred or even eighteen hundred years ago. What was true then is equally true now, that whatsoever is born of the flesh is flesh, and must now as then be born again before it can enter the kingdom of heaven. As Christ was then the only name under heaven given among men whereby they must be saved, so it is to-day. No other name has been found to take His place.

With the advance of our modern civilization many things have been discovered that promote the temporal comfort and prosperity of the people, but nothing has been found to take the place of the Comforter, whom Jesus sent into the world from the Father soon after his ascension to heaven. We must always go back to the “old, old story of Jesus and his love.” He alone is still “the way, the truth and the life.” He is still the *only* all-sufficient Saviour. He is the centre and the circumference of the Christian system.

In my teaching I will endeavor not to forget that I am dealing with living truth—with the truth as it is in Jesus. I will seek to give the proper emphasis to the great doctrine, which St. Paul preached so grandly and so successfully in his day, Jesus Christ and him crucified. The doctrine of the cross in its fulness of meaning alone meets the necessities of our fallen humanity to-day. Essays on morals and decorum and culture and human advancement, however polished and rhetorical they may be, do not meet the wants of man as a sinner.

With the consciousness of his guilt and his consequent exposure to the wrath of God, the sinner now as ever needs to hear the good news of redemption through the blood of Christ. This way of life we think is most clearly and scripturally set forth in the confessions of the Evangelical Lutheran Church. No other system exalts the Saviour more or gives him a more prominent place than the Lutheran system. To such an extent is this true that those who do not agree with us charge us with excess in that direction. Christ in the word, Christ in the sacraments, Christ in the believer the hope of glory, may be said to express the Lutheran idea. In answer to the all-important question of the inquiring sinner, "What shall I do to be saved?" our Church gives the answer of Paul, "Believe on the Lord Jesus Christ and thou shalt be saved."

The doctrine of justification by faith is the central doctrine of the Lutheran system, and it needs to be properly emphasized in all the interpretations of the confessions. Says Dr. Kurtz, the church historian, "As the chief and fundamental doctrine of Christendom, in distinction from other religions, is the restoration of that fellowship with God through the incarnation of God in Christ, which was destroyed by sin; so is the chief and fundamental doctrine of the Evangelical Lutheran Church in distinction from other confessions, the following, that we can participate in this restoration, not by any works of our own but only by grace through faith." "This doctrine," he adds, "is the *essential principle* of our Church. Very intimately connected with it is the model principle of the Evangelical Lutheran Church, that the holy Scriptures are the only source and rule

of all Christian knowledge. For just as we are unable by our own power to obtain salvation, so are we unable to draw a knowledge of it from our own reason or wisdom."

Surely we need not be ashamed of our old, grand confession of faith. It is truly "a correct exhibition of the fundamental doctrines of the divine word." It is a child of Providence. Brought forth amid the trying scenes of the great Reformation of the sixteenth century, it not only combats the abuses and errors and human traditions which had crept into the Romish Church, but it sets forth with wonderful clearness the way of salvation through Jesus Christ, and it is the basis of every orthodox Protestant confession that has been made since that time. The student of theology, therefore, and especially he who is preparing to minister at the altar of the Lutheran Church, should make himself acquainted with the confessional writings of the Church. As Lutherans and Lutheran pastors we should cultivate a warm attachment for the Church of our fathers. If we would labor earnestly and efficiently in her service, and give ourselves wholly to the work of her ministry, we must be fully persuaded that she confesses the truth—the truth as it is in Jesus.

Without such positive convictions, it seems to me that we cannot labor in her service with that singleness of purpose and untiring zeal which is essential, with the blessing of God, to the fullest success. By this I do not mean that we should cultivate the spirit of bigotry and exclusiveness, nor that we should love our neighbors the less because we love our own Church the more. But what I do mean is that we as Christians and ministers, bearing the name of the immortal Luther, can accomplish more for the glory of God and the extension of Christ's kingdom in the world by cherishing a warm attachment to the Church of our choice.

But while we should fervently love the Lutheran Church, at the same time we should not forget that the branch of the Church which we represent is not a narrow, sectarian Church that refuses communion and coöperation with other evangelical churches. It is a Lutheran Church of liberal views and fraternal spirit, willing to receive those whom Christ receives. The stu-

dent of theology of to-day should not forget that he is living in the nineteenth century—at a time when we are having Evangelical Alliances and Bible Societies and Sunday School Unions—when evangelical churches of different denominations have practically ceased to magnify their distinctive doctrines, and are laying more emphasis on the great, fundamental truths of the Gospel on which they can all agree, and are coöperating more and more in the great work of evangelizing the world. Without giving up our own doctrines or our own peculiarities as a Church, we should cultivate a union of spirit among Christians, and thus seek to help fulfil the Saviour's prayer for his Church—that they may be *one*. The minister of to-day should be ready, so far as practicable, to coöperate with other evangelical Christians in every good work.

But above all the ministry that the Church needs to-day is a *consecrated*—a *living* ministry. The age in which we live is peculiar. It has well been denominated a *fast* age. We do business now by steam and telegraph and telephone. In every branch of human activity men are doing with their *might* what their hands find to do. Yet it is a fact, apparent to every thoughtful observer, that there is a lamentable lack of this earnestness and zeal in the Church to-day. Bearing the cross and exercising self-denial for Christ's sake have largely become obsolete. It cannot be denied that the spirit of worldliness is too generally prevalent in the Church. It may well be asked, how can this deplorable state of things be changed for the better? If the old adage "like priest, like people," be true, then very much will depend upon the character of the men who stand as watchmen upon the walls of Zion. One of our eminent divines has truly remarked, "We want neither a dead orthodoxy, nor a dead heterodoxy, but a living theology that takes hold on head and heart and life."

The times demand men who are living illustrations of the power of the gospel they preach—men who realize that they have been bought with a price—who are constrained by the love of Christ—men who have faith in God—who believe his word—who realize that they are ambassadors for Christ, commissioned by him to persuade men to be reconciled to God—

men who have a proper conception of the worth of an immortal soul that has been redeemed by the blood of Jesus Christ—who realize the truth of the apostle that he that converteth a sinner from the error of his way shall save a soul from death—men who regard the great end of the Christian ministry to be the conversion of sinners and the edifying of the body of Christ—who realize that “it hath pleased God by the foolishness of preaching to save those who believe”—men who magnify their office and glory in the cross of Christ—who regard it as the highest honor to which we poor mortals may attain, to be earnest, consecrated, faithful ministers of Jesus Christ.

Such a living, devoted ministry is what the Church needs to-day. It has been said that “the lukewarm ministry of one who is theoretically orthodox, is often more extensively ruinous to souls than that of one grossly inconsistent or flagrantly heretical.” The inconsistencies of the popish priesthood are said to have made Italy a land of infidels. If any one on earth has reason to be whole-hearted and earnest in his work it is the minister of the gospel. How important too that his walk and conversation be as becometh the gospel of Christ—that he be a living epistle known and read of all men! How important that he cultivate the mind and temper of Jesus—that he avoid the very appearance of evil—that as one who bears the vessels of the Lord, he keep himself pure—that he avoid even those little follies and habits which are often like the dead fly in the apothecary’s ointment, marring the fragrance of the Christian life. Such in short is our ideal of what the men should be who are to minister in our beloved Lutheran Church. But we may well ask who is sufficient for these things? It is the province of our Theological Seminaries to assist young men who are called of God to this work, by affording them opportunities for developing their minds and hearts. The success and efficiency of the student of theology, so far as his literary attainments are concerned, like all other students, depend after all on his own industry and application and the faithful use of the means that are placed within his reach. But first of all and above all he needs to have an unction from the Holy One—the spirit of our blessed Lord and that power which comes from communion

with him. With "*ora et labora*," as the motto of both professors and students, we trust that with the blessing of God, this venerable school of the prophets in the future will continue to send forth efficient laborers into the vineyard of the Lord—men mighty in the Scriptures and wise to win souls. To this end we earnestly crave the blessing of God upon the institution and upon all connected with it.

We enter upon our labor with a deep sense of our unworthiness and unfitness for this high and holy calling. We do so, however, in the name of the Lord, from whom alone cometh our help. In humble reliance upon him and his promised grace, I have responded to the call of the Board of Trustees and am here to enter upon my appointed work.

ARTICLE V.

THE PULPIT FROM THE PEW.

By REV. H. L. DOX, A. M., Kalamazoo, Mich.

It might be well if the respective occupants of the pulpit and the pew could occasionally change places. Impressions, not less than observations, are wonderfully modified by position. The same minister as a hearer has very different thoughts and very different feelings from any thoughts and feelings which he either does or can realize as a preacher. The effect of a transition from the pulpit to the pew is as marvelous as it is inevitable. And, without doubt, some preachers might be greatly benefited by the careful study of pulpit performances from the pew.

It has often been said that, as a class, ministers are the worst of hearers. And there are several reasons which render this conclusion probable, and explain why it is likely to be true. Hearing well is a habit which ministers have very little opportunity to acquire. Habit involves frequent repetition without long intervals between. Ministers seldom hear preaching, and hence good hearing does not become a habit with them. In listening to a sermon they can and they do, almost of necessity,

anticipate at the commencement what it is to be, and hence they are not impelled, nor generally inclined to closely watch the development of the discourse as a means either of grasping the sentiment, deciding upon the merit, or judging of the qualifications of the preacher. They notice defects and errors as others do not, and they are affected by them as others cannot be. And it is not too much to say that they are, and from the nature of things they must be, more severely critical than most other hearers can be. They must hear critically. They cannot help it. Candid and charitable they should be. But if they aim at excellence in their own preaching they cannot but be on the lookout for mistakes when they listen to the preaching of others. Accordingly, if the minister in the pew sees and censures his brother in the pulpit, unless he outrages all propriety, let him not be blamed. Of course, he will condemn himself while he judges others. But then, he will place the true ideal more clearly before his own mind, feel more deeply his own blunders, and possibly apply the lash with some effect where it is greatly needed.

We take our sketches from life. They will be much more likely to be life-like. Nor shall we apologize for selecting subjects suited to our purpose, find them where we may. And if any one should happen to see himself in any of the pictures drawn, as ministers are almost always casual hearers, let him not complain if he was not *dressed* for the occasion. The priest was never to appear at the altar without his robes.

The coveted privilege of sitting in the congregation of a clerical gentleman of whom much had been heard was at last enjoyed. His reputation prepossessed me in his favor. He had been represented by his friends. But the impressions thus received were more than counterbalanced by his appearance in the pulpit. A marked man he certainly was. And no one of any discrimination would fail to read him correctly. In capacity he was, perhaps, a little above mediocrity. Educationally, his pretensions evidently very considerably exceeded his actual attainments. Unmistakably he had enjoyed good literary and associational advantages and had profited by them. But then they had strengthened his impulses and elevated his aspira-

tions, rather than expanded his views and corrected his judgment. He was nervous; he was very sanguine; he was intensely conceited. Religiously he seemed sincere and loyal to his convictions, and his convictions, without a doubt, rested solely upon authority as opposed to rationalism. His mind ran in traditional ruts. While he scrupulously avoided asking questions respecting the foundations of faith, he unhesitatingly accepted the views of the leaders of the school with which he officiated. Pretty evidently he would have disputed the Scriptures themselves, especially their translation, sooner than he would have turned aside an iota from the creed or the commentary of his sect. By some strange freak of personal favor, or by some fortunate stroke of financial, or some other sort of policy, our representative of the pulpit, had secured considerable prominence by the balancing of titles at each end of his name, though, if either scholarly merit or theological proficiency were taken into the account, it might be difficult to see how any institution, not controlled by self interest, could entertain the question of such honorary conferment. Perhaps for reasons more or less similar, he had held pastoral positions to which stronger men had not been deemed eligible. The damaging effects of unmerited elevation few escape. Some sort of egotism, either assumed superiority of talent, or, what is worse, conceit of higher spiritual attainments, are almost sure to be engendered. If in the case before us it should be said that both were apparent, it would not be an unpardonable exaggeration.

Such was the preacher as the writer apprehended him. The picture is not likely to be contemplated with much admiration. And yet, in justice to the original, it should be asked whether if applied to a majority of pulpits, it might be considered overdrawn? Certain it is that nothing has been set down in malice. As between the pulpit and the pew in the case under review, the kindest feelings have been reciprocal. And it should be added that a better example could not have been selected in a town which is favored with more than a dozen other pulpits.

And now a glance at the sermon of the occasion. The subject was of a character to be treated either superficially or pro-

foundly. From the text many a harrangue has been delivered, the staleness of whose arrangements and expressions has rendered the whole performance insipid and tedious, despite the importance of the points and principles involved. And so too many of the most practical, incisive and impressive unfoldings of the Christian system have been drawn out from the same beautiful passage. The contrast between such efforts is always painful. But the sermon before us was a sort of medium between the two extremes. It was neither insipidly popular nor sublimely profound. It was, in fact, just such a sermon as one dislikes to characterize. If asked, "How were you pleased? a good man, always anxious to commend excellence, always reluctant to lower the estimate of well meant endeavors, and yet too honest to belie his own convictions, is very likely to say, "O, pretty well," and to change the subject as soon as possible. There was not a single thought in that sermon to which an orthodox believer would take exception. On the other hand not a single point within its entire scope which was made clearer, stronger, or more impressive. To tell the whole truth with the same breath, it was simply a rehash of what in any Christian community passes current as common-place truisms.

Undoubtedly sermons of this description have again and again enchained and entranced many intelligent audiences. Manner is everything with the masses. Truth or error, new or old, sense or nonsense, it really matters little *what* is said, if in saying it there is only that certain something, call it what you please, which captivates the attention, holds the hearer in sympathy with the preacher, and satisfies the controlling power of his nature, whether that power is the understanding, the imagination or some one of the moral feelings. But this certain something was among the things which the preacher of this occasion lacked. And this lack was painfully apparent. There seemed to be an impassable chasm between the pulpit and the pew. Of intellectual affinity there was none. There was no emotional correspondence. There were apparent no æsthetical similarities; no common spiritual aspirations; no kindred convictions of destitution; no concentration of desire for the same supplies. In a word, there was no contact, there was no reci-

procity, there was no transference of any influence of any soul between the preacher and any part of the audience by which either interest could be excited or salutary impressions could be produced. There was the pulpit, and here was the pew. But the distance between them seemed as great and the disconnection as complete as existed between the Athenians and the "Unknown God," whom they ignorantly worshiped. Nothing that the preacher said, or did, or felt, came across that awful abyss to the hearer. Nothing that the hearer heard, or thought, or desired, was transferred to or taken in by the preacher.

Let us now look at the preacher and the hearer separately for a moment, under the influence of what seemed to be the real facts in the case.

The preacher was evidently self-complacent. He supposed, so it appeared, that he was saying things of transcendent importance, things which, or the like of which, his hearers had never listened to before and would never again, if that opportunity was lost to them; things upon the hearing and believing of which would necessarily depend their final salvation. He really spake and acted as if he had some conception of the magnitude and solemnity of an occasion in which all these awful interests and consequences were involved. He was emotionally affected. The views he expressed and the efforts he put forth in expressing them, stirred his feelings. His voice became tremulous. He wept. His utterances were choked. The anxiety indicated about the religious well-being of the people of his charge was seemingly intense. He seemed to feel the fears he expressed, that they might receive the grace of God in vain. And in his allusions to the blessedness of the Christian's hope, the prospect of his own glorified state, rendered him well nigh ecstatic.

Now, in attempting to account for the power which ministers sometimes exercise over their hearers, it is often said that the secret is to be found in the fact that "they believe what they preach." Be it so. In the congregation which listened to the sermon of which we have spoken, not a solitary hearer had the least doubt that the preacher believed every word he said.

Nothing was more apparent than his sincerity. Men may have suffered martyrdom with a less intensified faith. Others have insisted that *earnestness* is the explanation of effective preaching. Well, it is difficult to conceive of much efficiency without earnestness. But it is quite as difficult for the writer to conceive of any manifestations of earnestness which were not exhibited by the gentleman before us. His face alternately crimsoned and paled as the sentiments he uttered were exhilarating or appalling. His eyes kindled and flashed as if they had been beacon lights in a night of peril. His voice rose and swelled, lowered and became tremulous as expressive of the deepest emotions. In fact it is not easy to think of any indications of earnestness, which in some of their modifications he did not manifest. And no one who watched him closely could fail to perceive that he realized no slight effect from his own efforts. His mind was moved to great activity, his heart was melted into tenderness. And yet the impression he evidently received respecting his audience was that they were cold and heartless, devoid of religious interest and unwilling to receive the truth. He could not mistake the fact that there was a chasm between his hearers and himself which during the sermon had not been crossed.

Notice now the congregation more particularly. Perhaps two thirds were members of the church, and far the largest portion were men and women of more than ordinary intelligence. And as a whole they evidently regard the preacher with favor. They were his friends. They had no prejudice against him. They were anxious to be interested in what he said. They would have been glad to have thought and said that he had preached a good sermon. For a time they did seem to reach out with some sort of hope that he might succeed in bringing forth something which they could appropriate and with which they could be satisfied. And yet there was a manifest anxiety which held their hopes in subordination. They had heard so often, only to be disappointed, that success would have surprised them. They hardly dared to expect it. And, accordingly, after the line of the discourse became apparent, there was a change in the aspect of the audience. They now put them-

selves in condition to hear, not because they cared to, but because duty and decency required it. And as the preacher rose the hearer fell, and at the close of the service they were immensely farther apart than they were at the commencement. The audience *endured*, they did not enjoy the sermon. They felt that they needed instruction which they had not received. Their doubts, if they cherished any, were left undisturbed, their spiritual wants unsupplied. They seemed to settle down into a sort of despair from which they saw no relief. From their minister in the pulpit they had nothing to expect, while their regard for him constrained them to treat him as their minister.

We now for this time leave the pew. The thought that burdens us is that the service has been a failure. And if the reader has followed us carefully through this somewhat particular and protracted representation, we shall recognize his right to ask to what the failure was due. We will assume that he agrees with us in calling it a failure. True, the congregation came together. They sat in the sanctuary the usual length of time. They participated in the several parts of public worship. And we shall readily concur with any who may incline to the opinion that even such a service, including the sermon, is better than no service, that time spent in attendance upon it is not lost time. But this does not answer the question before us. It does not involve the question we care to answer. What we are concerned to know is, whether the purposes contemplated by public worship are thus subserved? Will such meetings make the house of God a desirable resort? Will predominant vices be restrained and public virtue promoted by them? Will they spiritually edify God's people, strengthen, instruct, encourage, comfort, sustain them in the varied and varying experiences of life? Will they undermine the prevalent systems of infidelity, support the confidence of the masses in the facts and doctrines of Christianity, and lead sinners to Christ?

Now, it is true that there is no more difficult problem to solve than whether a given class of religious efforts are, or are not, successful. The influences upon which we depend and the effects from which we draw our conclusions are so frequently and so strangely at variance with our judgments, that it some-

times happens that what we call success is the greatest of failures, while the most hopeless endeavors are followed by the most desirable results. All this is indeed true and not to be overlooked. But then, after all, and in spite of all, discriminating hearers of the word of God, will not differ much about such sermons as the one described. Those who read the description will unite with those who heard it in the opinion that had that service been providentially prevented the congregation would have sustained no serious loss.

But the question still awaits an answer, To what was the failure due? Had this question been submitted to the audience to which the sermon was preached, perhaps different answers would have been received from different pews. Surely more than one answer might be given, and several distinctive views might be combined in one. But it will best subserve the purpose of this article to limit attention to a single feature—the want of *adaptation*, using the word in a pretty broad and discriminating sense. The preacher was not adapted to the people. The sermon was not adapted to the time and the occasion. In some other locality that same minister might be an acceptable and useful preacher. To some other audiences that same sermon might be preached, as it was preached, to the satisfaction and profit of the hearers generally. Here the man and his pulpit ministrations not only failed to secure the end of the pastoral relations, but were in some sense subversive of them. And who does not know that the deplorable prevalence of ministerial inefficiency and the depressions and distractions consequent therefore, are largely traceable to the same cause! No man in any sphere can hope to properly accomplish the work for which others are better adapted, and no efforts, however excellent in themselves, can be expected to excite interest and secure results where their appropriateness is not fully recognized. Of course, anybody can do something anywhere. But whether a congregation of experienced and well-read people will care to listen every Sabbath to the scriptural expositions of the merest novice, or the endless repetitions of “the first principles of the doctrine of Christ,” by whomsoever unfolded, and to depend upon such performances for all their re-

ligious necessities, is really the question to be carefully considered.

Evidently the law of adaptation in its application to the sacred profession receives less attention than its importance demands. Indeed, it may be doubted whether in any other department it is so generally neglected, its neglect treated with so much indifference, or followed by consequences so disastrous. And there must be blame somewhere. Nor, were some adventurous Diogenes to go forth in search of the parties upon whom the blame must rest, or between whom it must be divided, it is likely that he would need his lantern to enable him to satisfy an honest judgment. The Church itself, the pastor, the spiritual guardian of the Church, the theological seminary, the ministerial nursery of the Church, the ecclesiastical body, the grand ministerial inquisition of the Church, are all entitled to careful attention whenever this very practical question is scrutinized as it should be. Within the scope of the present article, no such inquiry can be instituted.

At another time the writer found himself in another pew. Again he was more impressed by the objectionable features of the sermon than by its excellences. The reader shall be put in condition to decide whether the impressions were uncharitable or unjust.

This was the text: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty," (2 Pet. 1 : 16). The theme, implied, though not stated, was, *The Reliability of the Scriptures*.

Assuming that his hearers correctly *guessed* what the issue to be discussed was, he commenced by saying that he would call "four witnesses"—these were his words. And he named the witnesses before he called them in the following order: Reason—Conscience—the Heart—the Life of the Christian.

1. *Reason* testified that we need a revelation—that the Scriptures constitute that revelation. These two points were simply stated. No attempt was made to either prove or illustrate them. The witness was not cross-questioned. The naked assumption was several times repeated, slightly varied in form with some

little attempt at amplification, and Reason, the first "witness" was dismissed.

2. *Conscience.* This witness testified of guilt and of the efficiency of the Gospel to save from guilt. It was claimed that the sense of guilt is universal, and that scripture remedies are effective without exception. Neither the nature of things nor the teachings of the Scriptures were brought into notice, nor was the possibility of failure resulting from improper or imperfect use of the remedies recognized.

3. *The Heart.* Three unqualified assumptions—mere assumptions—constituted the testimony given by this witness. The first was that the heart feels the crushing burdens of sin; the second, that it realizes repeated disappointments in seeking relief; the third, that relief was only and surely found in Christ. These assumptions stated and repeated was what the heart had to say.

4. *The Life of the Christian.* This testimony was somewhat elaborately insisted upon. But what weight there was found in it will be best understood by some negative statements. No class of experiences was described. Nothing was said about transitions made, nothing about attainments realized, nothing about qualifications secured. There was a sort of vague generalization of something called *experience*, but it was about as difficult to determine what the preacher means by the word, as it was to decide whether he meant any thing. The only tangible feature of this part of the sermon for which he should have credit, was that Christian experience cannot be accounted for except in the light of scripture instruction.

The following objections were noted:

1. The text and the sermon were not in legitimate relations to each other. The text offers the testimony of "eye witnesses," while that of the sermon was exclusively, so far as the showing was concerned, metaphysical. Of course the word metaphysical is used comprehensively, as embracing internal cognitions in opposition to impressions produced by the external senses.

2. Questionable distinctions in moral philosophy were assumed as undoubted and treated just as though all in the audience agreed with him necessarily, or were profoundly ignorant

that differences of opinion exist respecting them. The point objected to is *not* that his philosophy was wrong. This is not to be taken into the account. It is that the intelligence of an audience is not to be insulted by an utter and silent repudiation of opposite views upon disputed questions.

3. Points in Christian development, upon which the public mind has often been well-nigh distracted with anxiety, were not only taken for granted, but given as proof, and as the only proof.

4. The preacher affected scholarship, always a most serious objection in the pulpit, however well founded the assumption may be. He evidently intended to make his hearers believe that he had read the classics and that he was familiar with history. And he as evidently failed, as nearly all others do who make the attempt. He used some classical metaphors and alluded to some historical incidents. But nine-tenths of his audience knew as little about the sources of the expressions as they did about the uses to which they could be appropriated. And the few exceptions were satisfied from his blunders that he had picked them up as second hand quotations, rather than brought them from the original fountains. How ridiculously absurd nearly all such endeavors are! Allusions to mythology are almost always far fetched, of doubtful import, and of doubtful application. In this particular instance one could not help but wonder what, in the connection, they could be made to mean, and whether the speaker had in his own mind any meaning which he intended to express by them.

But in handing this occupant of the pulpit over to the reader, the forbearance and the palliations to which he is entitled, must not be withheld. And the more especially should the facts involved be given as they bear in like manner upon so many incumbents of the sacred desk. The preacher was a *young man*. Years had not modified his judgment nor experience corrected his youthful assumptions. He had not yet left his stilts. He displayed the sanguineness of one who had not learned the folly of human wisdom. He used the treasured thoughts of others as if they were his own when he had not sufficiently mastered them to apprehend their full import. He gave his congregation his first impressions respecting what he had been taught, with

all the sanguineness of which a mature mind might speak of axioms, because as yet he had found no occasion for either modesty or modification.

Some other things should be mentioned to his credit. His creed was orthodox. He had become the hero of no scientific skepticism. He had the elements of a good voice. Like his mind and heart, it needed culture. He seemed to feel that monotony was self-possession, and that staccato was emphasis. He appeared, and doubtless was, honest. All who heard him seemed to feel that he might be a good man. He had evidently completed his education *for* the ministry, though as evidently he was yet to begin his education *in* the ministry.

As public worship is commonly conducted, the sermon is the main and most important part, the opinions of some good men to the contrary notwithstanding. It is the *main* thing, though it is not every thing. Whether the general interest of the congregation as a whole, or the spiritual edification of believers in particular, is taken into the account, the devotional part of the services is not to be treated with indifference. Respecting prayer, the great apostle said, "I will pray with the Spirit, and I will pray with the understanding also." And surely the prayers of the pulpit as they bear upon the minds of all classes which frequent the house of God, are worthy of careful attention. They are not intended merely to round out the exercises. They have not only a befitting place, but in themselves they are indispensable. Prayerless worship is not worship. It neither meets God's requirements nor man's necessities. Its mellowing, elevating and controlling influence, is imparted to every other part of the service,

The true idea of public prayer in public worship is the devotional interpretation, embodiment and expression of the religious necessities and aspirations of the congregation. The minister must be something more than mouth to the people. If he does not rightly apprehend their wants he cannot correctly represent them. Unless his hearers are conscious that their sentiments and feelings are embodied in the prayer, they cannot unite in it. The minister does not lead them because they do not follow him. It is not their prayer but his; the individual

prayer of one, not the united prayer of many. Only as it may be a means of instruction, it might as well have been offered in the closet as in the pulpit. Prayer is communion with God. Public prayer, to amount to prayer, is the communion of a religious assembly with God. And as it is uttered by the minister, it is likely to be effectual about in proportion to the correctness and the completeness of his apprehensions and representations of the devotional state of those with whom he is thus associated. And it may as well be said here as elsewhere that stereotyped prayers, publicly offered, are well nigh necessarily failures, for this reason, if for no other, that the same congregation cannot be in the same condition at different times and on different occasions. And our prayers must always be offered with a view not only to our present state, but with a discriminating regard to our present surroundings. Occasions never exactly repeat themselves. There is always a difference in the pervading idea, the atmosphere it produces and the susceptibilities it awakens. There is such a thing as spiritual discernment, and the minister of Christ never needs it more than when he attempts to lead an assembly in their devotions. Nor is it ever more appropriate for him to remind himself of the apostolic declaration, "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

In the experience of the writer among the pews nothing has impressed him so much as the awful isolation of the preacher from the people in his public prayers. There have been a few—but a few—exceptions. And what a fearful blank, nay, what a distressing desolation, is a public prayer in which the heart of the devout hearer can take no interest except as a hearer! There is the recognized leader before the people, and between them and God. And yet too often all are made to feel that if he is speaking on their behalf in the open ear of the Infinite, he fails to speak of their heaviest burdens and their most needed blessings.

Did space permit, any number of examples might be given

of what might, in some respects, be called excellent prayers, as torturing to a really devout worshiper as would be the repetition of the Declaration of Independence at the bedside of a dying sinner.

There evidently is a most lamentable lack of earnest thoughtfulness, of suitable preparation, of spiritual intuitions in regard to this part of public worship. But what most of all is needed to fit the man of God to pray as well as preach, is a blessed realization of one of the possibilities which the Master himself has placed before us: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." A mighty man in the pulpit was accustomed to say, "The arrows which are to be hurled with effect in the sermon must be pointed in the prayer." And another "Boanerges," who had more or less to do with the schools of the prophets, repeatedly said to students, "Whether you learn to preach or not, be sure you learn to pray."

From what has been said it must be apparent that the pulpit sustains a very influential relation to *empty pews*. Nothing in these times has called forth more frequent lamentation than the fact that so large a proportion of every community utterly neglect or very irregularly attend public worship anywhere. No question has been more perplexing to the chosen leaders of the churches than how to attract the masses to the house of God. And yet, if these utterances from the pew are entitled to any respect, it cannot be difficult to name the cause and the cure of this most undesirable state of things. It may indeed be true, in some favored localities, that, regardless of the talent and the tact, or the absence of both in the ministry, an approximation to a general and uniform attendance upon the stated means of grace, may be secured by the proper enforcement of a well established public sentiment. But it amounts to a moral certainty that nearly everywhere there is a large and growing class of a very good sort of people who do not with any regularity frequent places of public worship, not because they are either skeptical or indifferent, but because their religious views, sympathies and aspirations find few responses in the churches to which they have access. Many of them love the sacred courts quite as ar-

dently as the majority who frequent them. They are flippantly denounced from the pulpit as infidel, as heathen, and people greatly wonder how it is, that where there are so many churches, any one should be so uncivilized as to neglect public worship. Well, it is a wonder, and yet it is a fact. Every Sabbath there are not a few who have the question before them for decision, whether they will go to Church, and if so, *where*. If ministers and churches better understood the sadness and sore trials to which many really religious people are subjected respecting this subject, they might be less censorious and *perhaps* feel some responsibility in view of it.

Perhaps this article cannot be brought to a close more appropriately than by a condensed statement of a single example.

A stranger, an intelligent Christian man, went into a town, where, in proportion to its size, there were the usual number and variety of churches. Business required him to remain there for some length of time. Of course he expected to attend public worship. He was a church member, but he was not a bigot, and he did not incline to endure torture in his own denomination when he could find satisfactory religious services elsewhere. Whether at this point he was right or wrong is a question not here to be decided. He sought congeniality. He wanted instruction. He had an eye to such opportunities as might invite personal activity. He intended to keep himself alive spiritually, in working condition, and to make himself useful so far as he could. Such, in the main, were his thoughts and intentions. Where he could find the privileges suited to his felt necessities, was the question to be settled.

He first went to the largest and more costly church edifice in the town. He need not be charged with pride or with ambition to become associated with the fashionable and the aristocratic. Wealth invested in a house of worship may be very properly regarded as an exponent of intelligence, taste, liberality, enterprise. But he found to his disgust that costly pulpits are, sometimes at least, occupied by stupid, superficial, narrow-minded ministers.

Next he sought the security afforded by denominational reputation. The church to which he went did not represent his

preferences. But the denomination was noted as sending out only learned ministers. In going there he felt that whether he heard his own views unfolded and defended or not, the sermon would be worth hearing. One visit here was enough—more than enough. Either the reputation of the denomination was unfounded or it was sadly scandalized in this particular case.

In his third adventure he followed the multitude. Other churches were emptied to crowd this. The minister's name was on everybody's lips. As a man of discernment the stranger left the place, saying to himself, "*Sensational nonsense!*" On his way to his room he asked himself two questions: "Have I not known before that the greatest simpleton, by the cry of fire, will call out a greater crowd than the most profound and most instructive religious teacher?" The second question was, "WHERE NEXT?"

After three such experiments, with such results, would it surprise any one to learn that on the next Sabbath morning the stranger decided to—*stay at home*.

ARTICLE VI.

PRACTICAL OBJECTIONS TO CHILIASM.

By REV. PROF. J. I. MILLER, A. M., Staunton, Va.

To define Chiliasm is no easy task. We have never seen two definitions of it that coincided. This much, however, we feel may be safely affirmed as, in the main, the views of Chiliasts or Millenarians, for these two terms are used interchangeably; that Christ will reign in person for a thousand years on the earth.

In this millennial period, his saints, especially those who believe in his pre-millennial coming, are to reign with him, in which they are to enjoy all manner of spiritual and bodily pleasure, while the wicked are to be in subjection to the saints, or (according to other declarations of Chiliasts) they shall be entirely exterminated. The above, refined in some instances of its grossness, has been held all through the ages of Christianity by some most excellent people in the various churches of Christendom. It is not with them, therefore, but with the doctrine that we find fault. "By their fruits ye shall

know them," is an inspired standard of judgment, and so long, as in a spirit of kindness, we adhere to this standard, we are sure we are safe. Stripped of all prejudice, we are sure the Chiliastic views cannot stand before the "*fruit*" test.

I. Let us try it as applied to its advocates. There is no safer test of a particular tenet than to watch its effect on those that hold it. Infidelity, deism, and the like, are familiar and forcible illustrations.

In this crucial test of Chiliasm, we may notice (*a*) that it necessarily leads to *Phariseeism*. This spirit is often apparent in them when they themselves do not suspect it. If they are sincere in their belief, and this we concede to some of them at least, that only those who hold to the doctrine of Christ's pre-millennial coming, will be among the number who shall reign with him in his earthly kingdom, they are fostering the very spirit of Zebedee's children, which the Saviour more than once rebuked during his days on the earth. But let this idea take fast hold on the mind, and its only refuge is in a self-righteous spirit. So, the idea which some of its intelligent adherents cherish that, through the ordeal of suffering, they are especially to be fitted for a high place in this millennial kingdom, begets the same unhallowed self-esteem. A letter, from a very intelligent person, holding this as a part of her Chiliasm, was once given us to read. While it was apparent that the writer was the very soul of sincerity, and in possession of a mind of the very highest order of intelligence, it was equally apparent that, doubtless wholly unsuspected by herself, she was permeated with the leaven of self-righteousness.

But under this point we would consider (*b*) the tendency in the adherent to this faith to beget a morbidly soured and unhappy spirit. It is claimed by Chiliasts that wickedness is to increase in the earth, and calamities multiply, till the Messiah come to set up his temporal kingdom. With this, as an article of their faith, to be consistent, they must see from "out the self-same quarter of the sky ten thousand demons frown, in which others see as many angels look and smile." Such a theology cannot consistently be maintained without affecting seriously the spirits of its followers. Till human nature is wholly differ-

ent from what it is, men and women will reflect, as a rule, the hue of their religious tenets. With a theology, whose leading tenet is not "wickedness must needs be growing and extending, and deepening in every step of human history," they could often find much to approve, where now all must be condemned. Where every word and act, and principle, must, chameleon-like, reflect the hue of their faith.

The effect (*c*) upon the temporal well-being of believers in Chiliasm must be considered in order to have a full estimate of its fruits. This notion which we are combating prevailed in the *tenth century*, and the effects upon the temporal prosperity of those holding it were most disastrous. "This belief, upon the multitudes who adopted it, had the effect to render them inactive; they squandered and consumed their goods; they suffered their houses to go to ruin; and many families were reduced to want," Knapp p. 342. So, though to a more limited extent, it was in the excitement in 1843, when the Millerite delusion prevailed, and so, still later, in the Valley of Virginia under the influence of the Thurmanite heresy.

A recent writer attributes even demoralizing effects to its adherents: "We will go even further, and express our opinion that, while on such serious men as Moody and Nicholson and Craven and Goodwin and Gordon, the doctrine may produce no ill effect, the history of the Church is black with the demoralizing effect when preached to the common people. It is a doctrine first of fanaticism and then of infidelity. The reaction from it was disastrous at the end of the tenth century; and so it was in the more limited excitement within our own memory.

II. One of the most deplorable fruits of this doctrine is *its tendency to increase infidelity*. This is one which follows as naturally as effect follows cause. It is a noted peculiarity of Chiliasts to be *positive, dogmatic* and *confident*. Hence, with the most unblushing assurance they have again and again set the time for the end of the present and the ushering in of the personal reign of Christ on the earth.

But what has been the result? They have failed, as they ever will in every instance, to make good their presumptuous

predictions. What then is the effect upon the minds of unbelievers? The natural recoil is infidelity.

They reason that if men, who claim to be good men and learned theologians, fail to understand the Scriptures, as the sequel has proven they do on this point, who knows whether any man understands them, and may not men be mistaken on all points of doctrine claimed to be taught in the Bible? We will, therefore, discard the whole system of Christianity as "a cunningly devised fable."

With the unbelievers in the time of Peter, they will say, after seeing so many failures concerning the second advent: "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." To our mind, there is no doubt that this "being wise above what is written" has caused more infidelity than all the writings of all the known infidels since the introduction of Christianity into the world.

With the heart full of hatred to the truth by nature, how ready are they to catch at every thing that can strengthen their native aversion thereto! And surely no unprejudiced mind can deny that Chiliasm with its dogmatizing and positive assertions as to the time of Christ's coming, furnishes the occasion for the confirmation of cavilers.

III. Another evil fruit of Chiliasm is, *it takes away the very highest incentives to labor for the conversion of the world.*

"Mind is so made that it needs the hope of *gaining an object* as an inducement to effort." "Millenarianism, 'keeps the word of promise to our ear and breaks it to our hope.' It dissociates the triumph of Christ's kingdom in the future from its antecedent progress and from the endeavors of Christians to advance it. It therefore repudiates the promise and hope of human progress, and declares them delusions of philosophy and rationalism and no part or incident of Christianity. The Christian, it is indeed admitted, is required to work for Christ; for the command is: 'Occupy till I come.' But he is to work with the deadening consciousness that his efforts will fail to make the world better. They are to toil and suffer knowing that all their

efforts avail nothing to establish the kingdom of righteousness and peace on earth."

The above extracts from the *eleventh* lecture before the students of the Andover Theological Seminary by Prof. Harris, of Yale, present the truth in a nut-shell on this aspect of our subject. Why spend time, money and strength to do what, if this theory be true is already a forlorn hope? Would men hazard their lives even to the death to go to heathen lands to tell "the old, old story," convinced that it *must* fail of its end? Would parents consecrate themselves to the arduous and self-denying work of the ministry, or young men voluntarily enter this calling, impressed with the idea that the cause in which "they count not their own lives dear" is hopeless? No, no, instead of the teaching that the present dispensation is worn out and from sheer feebleness is passing through its death throes, I offer to your study a different and an all-inspiring lesson in the words of Dr. Young, of Edinburg, Scotland: "After nearly two thousand years, notwithstanding the countless and manifold evils* by which it has been beset, Christianity survives and has not grown old. At this hour it betrays none of the sunkenness and feebleness of old age. In all the freshness and vigor of its youth, it yet lives. All sorts of antagonists it has met, all possible plans of assault it has encountered; and at this moment it is not vanquished but victorious. Having nobly conflicted with every foe it is but erecting itself to look abroad upon fields which it shall at last proclaim its own, and when it shall at last stand without antagonist and without rival. As yet it is only working itself forth from the evils which the ages have accumulated upon it. By and by we shall behold it girding itself for mightier efforts than have before been witnessed, baring and nerving its heart for the universal conquest of the world."*

These words of Dr. Young have the ring of the true metal in them, and with such a faith, heroic deeds and great results must show themselves. But the very opposite of this is the legitimate tendency of the teachings and spirit of Chiliasm.

*Extract from the writer's address delivered before the Y. M. C. A., at Salem, Va., June 9, 1878.

IV. *Another of the evil points of Chiliasm is its reactionary effect.* The Christian Church, in all its divisions, recognizes the truth that *Christ will come the second time without sin unto salvation.* So far as we know, there is not a church, in all the range of Christendom, but believes in the Second Advent, or that does not hold this to be an important doctrine in the Christian system; and yet it now rarely ever forms the topic of discourse from the pulpit. But how shall we account for this? On the principle that "extremes beget extremes." The extravagant and unscriptural lengths to which this doctrine has been pressed by many in the Chiliastic ranks has so reacted on the orthodox faith, that it has been virtually dropped out of the teachings of the pulpit. We do not justify the entire omission of this subject by those holding what, by the whole Protestant Church in its formulated faith, is considered the true doctrine concerning the Second Coming of Christ, for on the common adage, "two wrongs do not make a right," they would be condemned. The fact, however, remains the same, that it can be accounted for most satisfactorily to all familiar with the philosophy of the human mind, by the reactionary effect of Chiliastic extremes. A parallel case is the doctrine of *Holiness* so prominently taught in the Scriptures. That God's people should be holy, no one can deny; there is nothing plainly taught in the Holy Writ if this is not, and yet how rarely does it form the subject of pulpit ministrations in these latter days. But how account for this? By the reactionary effect of the *ultra* and *unscriptural* teachings of many ministers and some congregations on this subject. The doctrine of Holiness has been so abused as to become a stench in the nostrils of sober-minded people, till, ere they are aware of it, they are driven to the extreme position of, if not denying the doctrine, passing it by as among the *adiaphora* of Christian truth.

That individual Christians and the Church suffer loss by the reticence into which the subjects both of the Second Coming, and Holiness have fallen, no one can doubt. No important doctrine of the Christian system can be suffered to fall into disuse, without a corresponding measure of injury upon the

child of God, and the Church in her aggregated capacity. But whilst the Church is not guiltless in this thing, the primal source of such evil lies with those who have been "wise above what is written," and have displayed "zeal without knowledge."

Revival, both as to its nomenclature and fact, is *scriptural*, yet to such indecent extremes, under the name revival, have meetings been carried, till whole congregations of good people, believing in vital piety, have come to express disgust at the very mention of a revival of religion. So, in like manner, as already seen, Millenarians are responsible for the unjustifiable reticence on the true doctrine of Christ's Second Coming.

It is truly sad to think so much evil grows out of what, in many instances, may be a well meant, but intemperate, advocacy of a phase of truth, which, if established can result in little or no good. One of our theological professors, a few years ago, in a letter to the writer has well expressed the whole truth on the subject: "Faith *in* Christ, and not in the *time* of his coming is the only condition of salvation."

V. Another objection to Chiliasm, which though not one of its fruits is well worth considering, is: *It is not sustained by the Creed of a single Evangelical Church.*

It surely is a singular and noteworthy fact that, with all the prominence, a few men, from all the churches, have sought to invest this subject, it never has found a single Creed willing to incorporate it into the body of its Articles. It may suit the tastes and preferences of some to be the foster-parent of such a foundling, but as for us, whenever we find ourselves outside the distinctly formulated faith of the Church catholic, we pause in dismay at such seeming presumption.

It seems, if the whole Church has failed to see the truth on this subject, its voice, even with the Bible in her hand, is uncertain, and the legitimate conclusion which we must reach is, that each for himself, must be the judge of what is orthodox, or essential, when alas! how worse than Babel confusion would be the spiritual tongues! Any doctrine that is likely to prove "an apple of discord" in the Christian Church, is surely to be looked upon with suspicion. Says Prof. Briggs, of Union Theological Seminary, N. Y.: "Thanks be to God that these men

do not constitute the Christian Church ; they are the few who give forth the discordant notes in that grand hymn of thanksgiving and praise that is constantly ascending to our Saviour and King for all his mercies to the Church and the world. We are not yet prepared to discard the great teachers of the Church or to put out the lights of Christian history. We are not disposed to adopt the suggestion of one of these pre-Millenarians, (Dr. Goodman), 'to turn over libraries, break through all the traditions, overturn all the schemes,' devote ourselves for life to the study of King James' version at the feet of these new lights, who take such a gloomy view of things, and give such little encouragement for hearty labor."

VI. Another and serious objection to Chiliasm is: *It is un-Lutheran*. This follows legitimately from what has been said under the preceding head. If it is not found in any of the orthodox creeds, of course it has no place in the Augsburg Confession. Not only has it no place there but it is unquestionably condemned by that noble Confession. Hear Article XVII.: "It is also taught that on the last day our Lord Jesus Christ will come to judge all the dead, to give unto the believing and elect eternal life and endless joys; and that he will come to condemn impious men and devils to hell and everlasting punishment. * * Here, in like manner, certain Jewish doctrines are condemned, which are circulated even now, that, prior to the resurrection of the dead, the holy and pious alone will occupy a temporal kingdom, and that all the wicked will be exterminated." If this Article can be so interpreted as not to antagonize itself to Chiliasm, or Chiliasm to it, then the Bible can be interpreted not to teach regeneration or redemption. Millenarianism teaches that Christ will come one thousand years before the end of the world and set up a kingdom, in which he shall reign with his people as his subjects, and his people are simply all those who have accepted their *dictum* that Christ's coming is to be pre-millennial. The Confession, however, says that on the *last day*, &c., our Lord Jesus Christ will come. Now if these two things agree, then it is vain to talk of disagreement.

The Confession teaches that the object of Christ's coming is to judge all the dead, but Chiliasm teaches that it is to set up a

temporal kingdom, and that he will then raise the pious dead—such as have died with pre-millennial faith—who, with persons of like faith, are to reign with him *a thousand years*. If there is agreement here, in what would disagreement consist?

“The seventeenth Article of the Augsburg Confession of faith, therefore, rightly rejects not only a *grosser* Chiliasm, but Chiliasm in all its several form.”*

Says a writer in the LUTHERAN QUARTERLY, January 1874: “Whilst her leading theologians and the great body of the Church, have interpreted it (Augsburg Confession) to condemn Chiliasm in every form that includes a literal presence and sensible reign of Christ, prior to the general resurrection and general judgment, a few have professed to find in it a warrant for their views of a pre-millennial advent and personal reign of Christ on earth. * * The words of the Confession fix the order or relative time of Christ’s coming as definitely as human language can well do it. It is to take place at the last day, at the consummation of the world, and in connection with the resurrection and final judgment. Any earlier, literal coming, or for any other purpose than this, the Confessors treated as the dream of Chiliasts or Millenarians.” How any thing can be plainer or more conclusive than this it is difficult to conceive.

That there are a few men in the Lutheran Church who hold and teach Millenarian views, as there are a few like-minded in all churches, we do not deny; but that her Confessions, except by the use of Procrustean principles, can be made to teach it, we do most unhesitatingly deny. On this subject the Lutheran Church stands with all the great creeds of Protestantism, and the great foundation of all creeds, the Bible, viz.: “that finally this same Christ will return visibly to judge the living and the dead, according to the Apostles’ Creed.”†

*Rev. H. Wetzel, of Concordia Synod.

†As further evidence from high Lutheran authority (Schmid’s Dogmatics, p. 660) that Chiliasm is not in harmony with Lutheran theology we quote the following: “Others not of the Lutheran Church enumerate as among these events, ‘a coming of Christ to be effected before the final judgment, for the purpose of establishing a kingdom on this earth, under the control of the elect for a thousand years’” (Chiliasm).

Many other objections might be urged against this Montanistic heresy, but time and space admonish us to desist. What possible good can grow out of Chiliasm we have yet to learn. All that can be effected with it can be done without it, and with many of its evil effects eliminated.

Says the reviewer of the seventh edition of the "Last Times" in the July number of the QUARTERLY, for 1878: "Our commendation of the volume for its earnest spirit and forcible presentation of important truths, must be coupled with a disclaimer of any endorsement of the peculiar millenarian views running through it, and which we believe to be unscriptural and unfriendly to the growth of piety and true Christian zeal."

Prof. Samuel Harris, of Yale, already quoted, most truly says: "In the light of the Christian promise rightly understood, we accept Christian work as a privilege, because in it we are workers together with God to save sinners from their sins, to multiply the number of Christian workers, to hasten the deliverance of the world from its sin and misery, and to advance the Christianizing of civilization, and the progress and universal prevalence of Christ's kingdom. Work thus becomes a part of Christian education. It trains him to love all men as Christ did, to be valiant for the truth, and to be strong in faith and hope; it develops a broad and intense interest in humanity and in all that affects human welfare, and creates a large-hearted, genial and healthful Christian manhood. Millenarianism, teaching the in-

But the Lutheran Church has always taught as follows (Quen., IV., 649): "Since the second advent of Christ, the general resurrection, the final judgment, and the end of the world, are immediately united, and one follows the other without an interval of time, it is manifest that before the completion of the judgment, no earthly kingdom and life, abounding in all spiritual and bodily pleasure, as the Chiliasts or Millenarians dream, is to be expected."

"This reign does not imply, it is true, a *visible* terrestrial and secular government, as ignorance and folly (Chiliasm) have often supposed, but one that is invisible and celestial; heaven and earth will not then already have attained a perfect end and consummation, death will not yet have been abolished, and the final judgment, when the evil will have been separated from the righteous, will not yet have taken place."—Kurtz's *Sacred History*, p. 423.

evitable failure of all efforts to reform and renovate society, deadens the interest in human affairs, trains the Christian to disgust with life, and desire to flee from the world in order to save himself from its dangers, and to nurse his own spiritual emotions in retirement rather than to interest in toil for the world's renovation. It trains him to a longing to die in order to escape from the toil and conflicts of the Christian—a saintliness which is ungenial, ghastly, and remote from all the interests of human life."

Surely a doctrine with such fruits, and the views of Prof. Harris just quoted as to the legitimate tendency of Chiliasm, are but the echo of all writers on this subject, save the few defenders of the same, who ought to be exposed and the unwary warned lest they fall into the snare so artfully laid.

ARTICLE VII.

EDUCATION IN THE SOUTH.

By JOHN E. BUSHNELL, A. M., New Haven, Ct.

In a recent issue of *Education*, Dr. Curry,* an authority in this connection, presents the favorable side of the school work in the South. He says, moreover, that there is much misapprehension on this general subject of "Education in the South," and adds that, before the war, "in proportion to population, taking man for man, negroes excluded from the calculation, the South sustained a larger number of colleges, with more professors and more students, at a greater annual cost, than was done in any other section of the Union." Let me reproduce some of the figures: "According to the census of 1860, Massachusetts had a population of 1,221,464, and Virginia 1,047,411; Massachusetts had 8 colleges, with 96 teachers and 1,733 students at a cost of \$195,110; Virginia had 23 colleges, 183 teachers and 2,824 students at a cost of \$243,940; Massachusetts had 319 academies, 633 teachers, 14,001 students, at a cost of \$490,047;

*Rev. J. L. M. Curry, D. D., LL. D., General Agent of the Peabody Educational Fund, Richmond, Va.

Virginia had 398 academies, 720 teachers, 13,204 students, at a cost of \$544,241." The comparison between New Hampshire and South Carolina was much more striking and greatly in favor of the latter State. "The white population of the North in 1860 was about 19,000,000; of the Southern States about 8,000,000. The North had 205 colleges, 1,407 teachers, 20,044 students at a cost of \$1,514,298; the South had 262 colleges, 1,488 teachers, 27,055 students, at a cost of \$1,662,419." In the face of such facts no one should ask, "Why was the South so backward in educational enterprise?" The facts repel the insinuation. The once slave states have not been "backward" in educational enterprise. The school work of the South however was of a different spirit from the school work of the North. The South began with the few. The scholars of the South, especially of Virginia and the Carolinas, have spoken before the world of the superior culture of the fortunate white population. There was a high standard of scholarship maintained by the few—the leading and representative men of the South, but no rhetorical turn can conceal the fact that the average intelligence of the actual population even before the war was low. There were no public schools which the whole people of all classes, from the "rich man's dunce" to the "poor man's genius," attended in common. And now with a new generation on the stage who were deprived very generally of college training, on account of the circumstances of war, the census does indeed make an invidious comparison between the South and the other three great geographical sections of the Union. Census figures make few distinctions, and count man for man.

Let us look at the comparison in 1880, taking Pennsylvania as a fair average for the North. In the Keystone state, where we find four millions of population, we find hardly $5\frac{1}{2}$ per cent. unable to read. Whereas in the South (taking the percentage upon the same basis) we find a state of things which is far from being so satisfactory. Starting in the alphabetical order we find that this percentage of illiteracy for Alabama is $34\frac{33}{100}$; for Florida the figures are substantially the same; for Georgia the same; for Kentucky and Louisiana and Mississippi and

North Carolina and South Carolina and Tennessee and Virginia, the same. Only two-thirds of the total population are able to write their own names. In no one instance does the percentage rise as high as three-fourths. "Oh," they tell us, "but you must exclude the negroes from the calculation!" I have often heard this plausible exception offered in palliation of the ignorance which the census makes so apparent. More of this anon.

Let us look at the figures, even with the six millions of negroes excluded. The average still shows that about 16 per cent. of the total population in the South, cannot write. In Pennsylvania, on the other hand, only $3\frac{41}{100}$ of the present four millions of population are not able to read, and only $5\frac{32}{100}$ are not able write. (I quote from official documents kindly furnished me by Mr. Eaton, U. S. Commissioner of Education).

In regard to the negro race in the South (and there is a race to speak of), it may suffice to give the facts for a single state—a leading and central state in the new South. The degree of illiteracy reached upon this basis of percentage is such as should cause educators to act as well as to speak. Out of the total colored population, in Georgia, of 725,274 souls there are 391,482 over the age of ten years, who cannot write their own names. The percentage for Alabama and Louisiana and most of the other southern states is substantially the same. Dare we stop and turn aside at this point simply to discuss delicate distinctions which might possibly reflect a few chance rays to the temporary credit of the white people, saving them from some degree of reproach? Or must we move on counting man for man and soul for soul, without regard to race or color questions? What have we as educators, as Christian teachers and citizens to do with ethnic differences save as they may enable us to wisely meet the demands of the situation? For one, I do not intend to *exclude* the negro, but rather to *include* him in all my educational calculations. His need is the greatest and the call to speak and labor in his behalf comes with corresponding emphasis. Why should we, as educators make any invidious distinction between colored and white, between white sons and daughters and the children of the freedman? If slavery

was wrong and the negro was degraded by the wrong done him by his white brother, then is there not a ten-fold responsibility upon us and upon those who shall follow us? I speak as a white man. I speak as a Southron. Nor do I claim that the white people of the South—the intelligent, Christian men and women who control the public sentiment of the South—harbor a fixed prejudice against the negro. The white people do not, in fact or purpose, exclude him from equal educational privileges with their own children. Dr. Curry does not “exclude” the negro, save as it is necessary to explain the past and present condition of the educational work in the South. Apart from some mere verbal explanations, the negro is not excluded from the southern schoolroom. To be sure he is practically excluded from the separate schools established for the white children, but he is in turn equally supplied with schools from which white children are excluded. Allow me to quote, in this connection, from Supt. Ruffner. In his report for 1881, p. 124, he says: “The education of the negro I took up earnestly in my first report (1871) and gave offence, by my decided advocacy, to many persons, some of whom are now favorable to this object. I showed, from the history of emancipations in all ages, how important it was for the State to enter upon this work. I showed the public value of our colored population, and contended that they were fully capable of receiving an education, and that every reason for educating whites applied equally to educating blacks; and that whilst it was necessary to educate the races in separate schools there should be no discrimination in respect to their schools as to ‘management, usefulness or efficiency.’ This requirement, in the words just quoted, I embodied in the School Law (of which I am the author) at a time when many influential persons would have had it otherwise. These sentiments I have never ceased to repeat and have always acted upon them in my administration. The facts presented in this and last year’s reports fully attest the correctness of the views expressed in 1871 and many times since.”

Such is the utterance of the State Superintendent of Virginia. The importance of the subject demands that we should

dwell upon it. Allow me as a Lutheran to appeal to the men and women of the Lutheran Church. Are we doing what we can for the freedman? I address myself to our 739,413 communicants individually. Can we in the presence of our Lord say that we are doing what we can to educate the colored people of our own country? The Lutheran Church, from the days of the Reformers to this present has been an avowed friend of sound culture and a patron of letters. But what are we as a Church doing? Two years ago I was present at the meeting of our General Synod (South) in Richmond, Va. The subject of education among the colored people of the South was taken up and passed upon in a series of resolutions, which, as was my duty, I reported for the city papers. We *resolved* to establish a colored school immediately. The subject was ably discussed. Drs. Baum and Conrad of Philadelphia, Dr. Butler of Washington and Dr. Strobel of Rhinebeck, N. Y., engaged in the discussion much to the delight of the more southern friends. But what came of these resolutions? Apart from their publication in the Richmond papers and our church papers and a faint after-revival in the *Observer*, there has been nothing done worth speaking of. Not a single man or woman, boy or girl has been educated by the Church in its organic capacity. Happily the present public school system provides for the elementary school training of the colored children, but this training has no specific Christian bearing.* It still remains that the Church must provide for the higher and religious, Christian education of the colored people. I have given the percentage of illiteracy simply to suggest this educational need of the negro race in the South. Young men and women of much promise are appearing here and there. What shall we do for these few who are to influence the many that shall come after them? At Yale and at Harvard the colored student and the white student sit side by side, just as the Indians and white boys at my Virginia *alma mater* (Roanoke College) have sat side by side for the past ten years. Yet no one seems to think it possible for

*See "Our Brother in Black," by President Haygood, of Emory College, Ga., for a fair view of the religious character of the negroes in the South.

the white man's son and the freedman's son to sit together in the Christian schools of the South. For myself I realize that under the existing circumstances at the South a double system is more expedient for the masses; but if our Christian people cannot afford to endow and support separate colleges and universities to meet the growing religious needs of the colored people, the rule of expediency will require that the negro be educated with his white brother in the same colleges and universities. Some tell me that there are certain advantages in continuing a double system from the public schools up, that thus there will be less prejudice cultivated. I can not think so. Prejudice will rather grow as long as it is allowed to rule. But though there is some prejudice existing, which is the main reason why no colored students are encouraged to enter the established (white) schools of the South—thus depriving the negro of the great advantage of association with the white students,—still there is less prejudice than Christian people at the North are apt to suppose. There are to-day very few intelligent, Christian men and women in the South who would, if interviewed personally, confess that they harbor a prejudice against the negro (as contrasted with the Indian, the Chinese, or any race other than their own). Very few, if fairly dealt with, would withdraw their patronage from a school just because it was favorable to the higher education of the negro and which, moreover, might favor, under convictions of duty, the admission of students without distinction of race. For instance, if the Lutheran Church in the South should deem it more expedient to educate colored young men (for the ministry) at some existing institution, rather than to incur additional and necessary expense for the establishment and endowment of a separate school, I do not see how Roanoke College in Virginia, or Newberry in South Carolina, or North Carolina College, or Beth Eden College in Mississippi, or any other one of our classical institutions in the South could consistently offer objections to the admission of colored students under such circumstances. The fact is simply this: Certain ones in their ignorance think that certain others in their wisdom would be awfully stirred up, if it was known that negroes were admitted to these Christian colleges. And

thus the matter stands. Nobody says anything. Nobody does anything. And as a natural consequence, so far as the work of the Lutheran Church is concerned, the six millions of more or less unfortunate negroes are sadly neglected. This ought not so to be. I do not, however, find fault; nor do I propose to offer either opinions or suggestions which may at this juncture seem offensive or officious. I rather put the practical and important subject frankly and fairly before the Church. Here I must leave it for the present. Let every man be persuaded in his own mind. To our own Master we each stand or fall.

As I am writing from New England, allow me to call attention to the work which is being carried on by the Congregational Church, whose great strength centres in the East. This Church, numbering only 382,920 members as compared with the 739,413 Lutherans in this country, contributed during the past year (I use a report of 1880) \$627,861.98 for foreign missions and \$326,720 for home missions, and in addition to this, through the American Missionary Association, which has special charge of the work among the negroes and Indians, \$334,450.67 was spent *for the one fiscal year*. This association has upwards of forty-three schools in the South alone. Compare these figures with the figures of our own Church. Is it not time for us to move in these matters?

I can not conclude without adding a few words which shall speak for the South with no uncertain sound. I quote from an address, read before the American Missionary Association at its last annual meeting, Worcester, Mass., by Rev. C. T. Collins, Chairman of the Educational Committee. After speaking of the comparative present condition of the South and North on the score of school property, showing that New York alone has four times as much school property as Alabama, Arkansas, Mississippi, Louisiana, Florida, Georgia and the Carolinas combined; the speaker goes on to show that we hear a great deal about what the North has done, but very little of what the South has done, since the war. "Oh yes! we northerners gave," says the speaker, "\$500,000 last year to educate the negro; *southern [white] tax payers gave \$4,000,000 to educate him*. I am not comparing the spirit in giving, but the amounts actu-

ally given. In our 129 schools we have 14,000 scholars. In the 14,000 colored public schools of the South there are nearly 700,000 scholars." And this is not all, as Rev. Collins has shown. There are, to-day, hundreds of thousands of white property owners in the South who, regarding the negro as a man and a brother, desire to have him equally educated with the white children. The church and state conventions are outspoken in this behalf.

Apart from this general educational work among the colored people, there are large and influential schools being built up by the white people for their own sons (and daughters) who, by the right of actual superiority, will mainly control public sentiment and conduct the business enterprises of the States. Phoenix-like, the South has risen from its own ashes. At the close of the war this whole section was poor and nearly bankrupt. But "a new era soon dawned, and a new South has been built upon the ruins of a perished civilization." As is well said in the paper to which I have already referred, "to look to the surrender at Appomattox and contemplate what has since been accomplished awakens wonder and gratitude, and is the highest tribute to the energy and capacity of the people and to the creative power of free institutions."

If time and space permitted, I might tell of noble men who gave not only their labors but their lives for the cause of education in the South. The past furnished some who were educators indeed. Within the last two decades a few, who deserve to be called *great*, have gone

———"To be at rest
With kindred spirits,—spirits who have blessed
The human brotherhood
By labors, cares and councils for their good."

Among such I class Gersner Harrison, of the University of Virginia. Though dead, he yet speaketh, saying,* "Sirs, brothers, FEAR GOD AND WORK." So likewise is our beloved Bittle, saying,† "Carry on my work. Aim at great things. Cast self behind you, and go forward."

*"Memorial of Gersner Harrison," by John A. Broadus, D. D., LL. D.

†"Dr. Bittle and Roanoke College," an address by Wm. R. Ruffner, LL. D., State Supt. Pub. Instruction.

ARTICLE VIII.

LITERARY INTELLIGENCE.

AMERICAN.

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ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

HARPER & BROTHERS, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Harper's Popular Cyclopædia of United States History. From the Aboriginal Period to 1876, containing Brief Sketches of Important Events and Conspicuous Actors. By Benson J. Lossing, LL. D. Illustrated by over one hundred engravings. In two volumes. pp. 1605. 1881.

Rarely does a work come to our table that impresses us more strongly with a sense of its value than that found in these two fine volumes. It belongs to the class of useful works. There are very few persons who—unless they are themselves walking cyclopædias, or have a very large library at hand—have not experienced the difficulty and inconvenience of obtaining definite and trustworthy information concerning the chief points involved in various historical, biographical, political or social occurrences. The mass of matter belonging to the history of our own country has long been so great and varied, and the inconvenience of lack of easy sources of information so often felt, that it is not surprising that an attempt should be made to supply the need in this cyclopædic way. Indeed, now that the thing has been done, and the whole trouble removed, we wonder that book-making enterprise did not do it before.

The scope of this work is wide, and covers the most important events and actors in the history of the United States from the aboriginal times to 1876, giving the date of occurrence and their connection with other events. It includes brief biographical notices of the principal actors in the varied scenes recorded in our annals. It thus becomes a thesaurus of the facts and incidents of almost every sort, that constitute the complex story of American affairs.

In a work of this kind the most needful quality is trustworthiness. This feature is here almost fully assured in the unquestionable qualifications of the author for the task of preparing the work. American history has been his specialty. Long-continued and critical investigation has given him rare familiarity with its minute and specific details. His "Field-Book of the Revolution" many years ago, his "Field-Book of the War of 1812," his "History of the United States," his "History of the Civil War," and many other historical writings, have made him so well and favorably known to the American public, that there will be little disposition to criticise the correctness of the information furnished in these volumes.

To a very great degree all his works are here united; and their material, with large amount of additional matter, has been adjusted to the cyclopædic treatment and form for convenient reference. Of course, much of the success of the task in preparing such a work as this must depend on the author's clearly grasping a good conception of the whole field to be included, and a plan that will cover it all and unify its parts in right proportions. Where the matter is so broadly miscellaneous as here, great skill and tact are required to find and designate the alphabetic topic, so as to make it of easy reference. It must be conceded that Dr. Lossing has succeeded in these several respects to a degree, if not wholly satisfactory, yet highly and honorably successful. If there are a few instances—as the critic may find such—in which the designating term for the item is not the happiest, they are not sufficiently numerous or unsuitable to form a ground of serious objection. The treatment of the topics, moreover, as a rule exhibits good judgment and ability. The author shows himself master of his material, for discriminating selection and proper molding. Personal sketches and other accounts are usually brief but comprehensive, compact and clear. The articles do not straggle. If any fault appears in this respect, it is that sometimes the account ends *too* suddenly.

The whole work is thus in its prevailing characteristics so very excellent, and has been made so valuable a contribution to our cyclopædic literature, that there is but little room or call for criticism. On a few points, however, some persons will feel that the author's usually well-guided judgment has not been fully maintained. One point is that of including or excluding topics or names. Relatively, to many there will seem to be an excess of military notices. There is at least no sign of failure to do honor to the men of war. Those who have taken the sword have their reward. And when sketches are to be given from the walks of peace, which has its

victories too, it is not always easy to see on what principle or method the selection has been made. For instance, one is tempted to wonder why Dr. Bellows is included, and Dr. Tyng, Bishop McIlvaine, Bishop Haven, Dr. Spring, Dr. Schmucker, &c., are left out—especially since in the article on the U. S. Sanitary Commission, in the only relation in which there was anything making his work special, Dr. Lellows is abundantly as well as rightly honored. Why is Ballou in, and Dr. R. J. Breckenridge passed over? Some will be ready to ask, too, whether it was needful or proper in Dr. Lossing to intervene in the matter of differing theologies, and write for Channing the eulogy: "He did more than any man of his time toward disenthraling the human mind from the bonds of theological systems as inflexible as cast-iron." Possibly it is not yet time to fix the value of Channing's work for New England. The harvest is not yet all in. Much of what his labor has developed, moreover, has been such as he himself would but little admire or rejoice in. However, we do not wish to put these points as any serious abatement from the merit of the work before us. Its value does not depend on its perfection. To professional men, to instructors of the young, to journalists, publicists, and writers of every class, it will prove a great convenience, if not a necessity. The publishers have done their work well. The printing and engravings are good.

The Land of the Midnight Sun. Summer and Winter Journeys through Sweden, Norway, Lapland and Northern Finland. By Paul Du Chaillu, Author of "Explorations in Equatorial Africa," "A Journey to Ashango Land," "Stories of the Gorilla Country," etc. With Map and 235 Illustrations. In two volumes. pp. 441 and 466. 1882.

Du Chaillu is a model traveler. When he undertakes a journey he does it with the evident purpose of learning all he can about the district he traverses, and uses the means best adapted to this end. It is no three months excursion with him, visiting only the cities and places of special prominence, but a tarrying for six or seven years, and going here, there, and everywhere, until his paths form a complete network over the face of the country. Such was the course he pursued in Scandinavia, and, in the "Land of the Midnight Sun," he gives a detailed account of his observations and experiences.

The title of the book is based upon the fact, that, during the winter months, the sun can be seen at midnight in the most northern latitudes, this phenomenon occurring as low as latitude 67, or on the line of the Arctic Circle, at the time of the winter solstice. He gives a lucid explanation of the cause of it, and speaks of the view as something full of interest and most impressive to the beholder. In this wonderful country the author has traveled from place to place, going to city, town and hamlet, along shores and inland, in fruitful regions and on bleak hills and mountains—everywhere to learn the nature of the country, the climate, the occupations of the people, their religion, character, manner of living, etc., etc.

Du Chaillu knows not only how to travel but also how to tell the story of his travels. This is well shown in these two fine volumes. In them we go with him to these interesting northern countries of the Eastern Hemisphere and see him as he, with letters of introduction to men of influence and position, has an interview with the king, dines with high officials and rich merchants, and, with remarkable facility for adapting himself to circumstances, spends months and years among the peasantry, adopting their manner of living, becoming one of the family, joining in their plays, attending their religious services, and showing throughout a warm sympathy for them, thus finding the best opportunities for learning what manner of people they really are.

He gives an account of the system of government, furnishing the details in the appendix. Although governed by a king, the people are free and love their sovereign, who frequently appears among them without a guard, scorning the idea of having soldiers around him to protect him from subjects in whose fidelity he has perfect confidence. He tells us of their system of railroad travel and the excellent provision made for meals at the principal stations. The articles of food are "done to a turn," there is no hurry in eating, and the honesty of the traveler in reporting and paying for what he eats is relied upon. He examines and tells us of the antiquities of the country, its geology, meteorology, mineral resources, fauna and flora, etc. His account of the botanical productions is specially complete. He speaks of the general prevalence of education among all classes, the schools from the lowest to the highest being carefully fostered by the government. Their universities have furnished some of our leading scientists. He never tires of telling us of the honesty of the people, their industry, economy, integrity, generosity, hospitality, and simple but strong and abiding faith in God.

The religious life of these people should be of special interest to Lutherans, for it is the Lutheran system of doctrine that prevails—is the one, indeed, recognized and established by the State. The faith and life of the Scandinavians may, therefore, be instanced as an example of what Lutheranism is, when consistent with itself and left to its own natural growth and to develop into its own legitimate fruits. The testimony everywhere given by Du Chaillu, who could have no motive in giving an account partial to the Lutheran cultus and faith, must be in every respect gratifying to the Lutheran reader. However few are the books found in some humble dwellings, the Bible is sure to be one of them. Family worship is general. A simple, implicit faith in Christ, the Saviour, is characteristic of them from early childhood and goes with them through life, whether it be the peasant in his humble abode or the king on his throne. And this faith shows itself in their life. Everywhere the author speaks of their honesty, the fairness shown in their dealings, their industry, how they were given to hospitality, their freedom from guile, the faithful observance of their duties as Christians, their reverence for their Maker, and their im-

plicit trust in his goodness and love. And yet one or two denominations in our country are looking upon these people as proper subjects for special missionary effort. With millions upon millions of heathen to be converted, they think they would be justified in making proselytes of these honest, God-fearing Lutheran Christians. Peripatetic fanatics have occasionally appeared among them in the past, but always to the detriment of their religious faith and life.

The minuteness of detail, which enters so largely into the descriptions, becomes somewhat tedious as the reader goes on in the work, however much he may have been pleased with it at first. And yet to give a full and satisfactory account, we hardly see how the author could have been less explicit. The whole is so good, that we hesitate to find fault with any particular part. The map that accompanies the work is excellent, and assists materially in following the traveler. The illustrations are many and well executed. The typographical work, paper, and binding, are in keeping with the excellence of the contents. It is being widely read in a Swedish translation and deserves the same by all who feel any interest whatever in the people of which it treats. The author closes as follows:

"Though I have left much unsaid, I must close these volumes. Farewell, Scandinavia—Land of the Midnight Sun! I have wandered over thy country from north to south; I have seen thy gay cities and quiet villages, thy fruitful farms, thy humble cottages; I have sailed upon thy fjords and lakes; I have wended my way in the midst of thy beautiful valleys and dales; I have clambered over thy majestic mountains; I have gazed with awe and wonder upon thy noble glaciers; I have stood upon thy grand and rugged coasts and watched the storm-tossed sea as it dashed with fury upon thy shores. Never shall I forget thy kindness and the hospitality of thy people. The lofty and the lowly—king and peasant—have united to welcome the stranger who landed among them. The many happy days spent among thy good and noble people will never be forgotten. The memory of the dear friends who have been so kind to me will always be cherished."

G. P. PUTNAM'S SONS, N. Y.

The Hibbert Lectures, 1881. Lectures on the Origin and Growth of Religion, as illustrated by some points in the History of Indian Buddhism. By T. W. Rhys Davids. pp. 262, 8vo. 1882.

It is a rare thing to take up a book whose mechanical finish, literary execution and subject matter vie with each other in attractiveness such as is possessed by the volume before us. While the science of religion is yet like many of the physical sciences in comparative infancy and the discussion of remote creeds and the deciphering of religious, metaphysical and ethical theories from the earliest writings of antiquity is commonly deemed a very dry task, the author has handled his subject with such mastery and elegance, that it costs the reader a struggle to lay aside his work

before the last page is finished. Seldom is so much valuable and startling information to be found in so narrow a compass. Limited to six Lectures of one hour each, the discussion is restricted to the original type of Buddhism and those points in its history which appear likely to throw light on the origin and growth of religious belief.

Buddhism itself is shown to be a comparatively modern religion, one of the very latest products of the human mind, preceded as it was by more ancient systems stretching through the long vista of unknown centuries. To trace its relations to these older forms of which it was the logical ultimate outcome and to present the ideas among which it had its birth, form accordingly one of the first aims of the Lecturer. Other reformers had appeared before the Buddha but they uniformly operated along the old lines of belief. Buddhism is a radical change. It started on a new line. It cut loose from the old standpoint and swept away from the field of its vision the whole of the great "soul-theory." "It proclaimed a salvation which each man could gain for himself, and by himself, in this world, during this life, without any of the least reference to God, or to gods."

Hence the transmigration of souls forms no part of Gotama's teachings. The earliest Buddhism views with contempt and aversion, all discussions about any future life. Man's highest attainment is to have no concern for the future. Virtue is not to be alloyed by any hopes or fears of the result of human conduct. This is the central doctrine of Buddha's teaching, the hope, the aim of every good and enlightened Buddhist: to gain the highest wisdom and goodness in this life apart from all curiosities or desires about any future existence. Instead of the transmigration of souls, he teaches a transmigration of character or, to use the better and technical term, the doctrine of "Karma." After the death of a being nothing survives but the result of that being's mental and bodily actions. This is his "Karma," and this, the proper result of his conduct, passes over to a new-born soul, sustaining the relation to it which the flame of a lamp bears to the flame of another lamp lighted by it. "Every individual is the last inheritor and the last result of the Karma of a long series of past individuals." * * "Each generation the exact, inevitable and natural result of the generation that preceded it." Gotama still retained the idea of personal identity, but the identity which makes two beings to be the same being is—not soul, but—Karma. There is indeed a real connection of cause and effect between persons in the present life and persons in a past life, but this connection is not a physical one, it is a moral one between individuals who, according to this belief, are the same. The new being is not consciously the same as the man who dies, yet he is really the same, for he inherits the same Karma.

A man's charity, self-denial, righteousness thus are made wholly disinterested, as he will never consciously share in the results either of his good or evil conduct. Right living is enforced for its own sake, without any motive from desire or hope of supposed benefits to be reaped from it in

the future. Desire for a future life is really foolish, unworthy, groveling. It is an actual impediment in the way of the only object we ought to seek after, viz., the attainment in this world of the state of mental and ethical culture summed up in the word Arahatsip. The original character of Buddhism was thus essentially an ethical reformation, an elaborated scheme of practical life, a refined system of inward self-control and self-culture. Righteousness, earnest thought, wisdom and freedom, these constitute Arahatsip, the end of the noble path. But such a state of mind is impossible, however exalted one's virtue or humble his faith, so long as the mind is still darkened by any hankering after any kind of future life. This spiritual bondage must be broken, this craving desire suppressed. The Arahatsip contains within itself the element of finality. It is better than heaven, and the Arahats are above all Gods.

Governed not only by these premises, but also by the thorough study which he has made of the Pali Pitakas, Mr. Davids defines the Nirvana according to Gotama, to be neither the annihilation of being nor its eternal existence in a state of bliss, but the extinction of passion, malice and delusion. Gotama steered clear of the problems of the future by proclaiming a salvation from the sorrows of life which was to be reached here on earth by a changed state of mind. The Arahatsip is called Nirvana, "the going out, the becoming extinct," because it involves the extinction of craving, and the quenching of the three inward fires of lust, hatred and delusion.

Other subjects treated are, The Pali Pitakas or Canonical Books of Buddhism, said to comprise 8800 octavo pages, The Buddhist Lives of Buddha with the striking parallels between his life and that of our Lord, The rise of the Buddhist order, the community founded to carry out the New System in practice and to make new disciples, and, Later forms of Buddhism. The system claims like Rome to be *idem semper*, yet its variations have actually been as great as the difference of the lands to which it has come and every age as well as every nation has witnessed great modifications. The earlier and original form is however the key to the understanding of the later types and not the converse.

Martin Luther and his Work, by John H. Treadwell. pp. 243. 1881.

If this little volume possessed no other attraction, its superb engraving of the Reformer from Cranach's painting for John Frederick, would alone commend it to the public. To Lutherans especially who have for a generation been obliged to look daily at the wretched excuse for a portrait of the great hero on their Church Almanac, it is very gratifying to have a presentment of his appearance bearing some likeness to the reality of the grand original. The work belongs to the "New Plutarch Series," and is not, according to the best knowledge of the reviewer, the production of a Lutheran pen, yet it could not contain more boundless laudation for this mighty, majestic man if it were the tribute of the most bigoted follower of

his religious views. The author's aim is not so much to set forth the theological and ecclesiastical aspect of Luther's career as to show his remarkable personal qualities, his grand achievements on the stage of history and his influential relation to the freedom and progress of our age.

To write a life of Luther and pass over the controversies in which he was wont to brandish his relentless sword, is indeed like giving the play of Hamlet with the part of Hamlet left out. But when we find such statements as the following, "He was the best example of a disbeliever in hereditary faith," "opposition to scientific investigation has ever been a fundamental principle of the Christian Church," we have reason to be very thankful for Mr. Treadwell's modesty and wisdom in not entering this domain. Unlike other authors of the hour he declines to dilate upon subjects for the discussion of which ignorance is a poor qualification. For some other departments of the vast work of the Reformer the author has more appreciation, and he delineates them in terms of enthusiastic and unqualified admiration and with the strong stroke of a master hand. The day at Worms, that "grandest scene in history," has never been drawn more effectively.

A real biography of the Reformer has never yet been produced. The subject seems too colossal, yet our author has added a few worthy touches and his work deserves a large reading. It is a valuable addition to the Sunday-school Library. Of fascinating interest from beginning to end, with an occasional abruptness and outburst which recall the strong, free, impulsive individuality of the hero himself, it combines the thrilling features of the highest romance with the absolute certainty of their being embodied in actual existence and personal reality. In this instance truth is not only stranger than fiction but more captivating and thrilling. The author is correct in his statement that "the life of Luther is one for which we find no parallel in any history, and as such it is worth knowing."

The Universe : Or the Infinitely Great and the Infinitely Little. By F. A. Pouchet, M. D., Corresponding Member of the Institute of France and of the Royal Institute of Italy ; Director of the Museum of Natural History at Rouen, Officer of the Legion of Honor, etc. Sixth Edition. Illustrated by 270 Engravings on Wood, from Drawings by A. Faguet, Mesnel, and Emile Bayard. pp. 564. 1882.

One of the defects of books that aim at the *multum in parvo* is, that in giving many subjects, they give so little on each one, that the whole is unsatisfactory and of little value. This objection, however, does not pertain to the book now under review. The chief divisions are, "The Animal Kingdom," "The Vegetable Kingdom," "Geology," and "The Sidereal Universe," and yet each is quite full and complete except, possibly, the last one. The "Animal Kingdom" is fuller than any other, and constitutes a chapter of rare interest and valuable information. The "Vegetable

Kingdom," though not so full, is, however, not less interesting and valuable. The habits of animals and vegetable physiology receive special attention.

The aim of Pouchet in preparing this work is implied in the following sentence from the preface: "Whoever aspires to the title of a philosopher has, in the present day, a double mission to perform—to *discover* and to *popularize*; he should labor on the one hand for the advancement, on the other for the diffusion, of science." But in popularizing science there is a risk, in dropping the technical terms and expressions for those better understood by the general class of intelligent readers, of becoming inaccurate at the expense of becoming more widely intelligible. In the present volume, however, this seems to have been avoided, and, while it is popular, it is scientifically accurate. The reputation of the author, indeed, is a guarantee of accuracy and of the latest results of investigations in the sciences of which he treats.

The style of the writer is picturesque in the highest degree, and the book is anything but the dry-as-dust reading which, in the popular mind, usually characterizes works on scientific subjects. The foot-notes may not prove so attractive or interesting, but they are very valuable and more purely scientific in character than the text.

The dress in which this volume appears deserves remark. Artists of the highest merit were put at the command of the writer, and the 270 fine wood-engravings attest their skill and greatly increase the value and attractiveness of the work. The paper is heavy and well finished, the press-work first-class, the binding has been tastefully done, and the whole is a fine specimen of book-making.

Sensation and Pain. By Charles Fayette Taylor, M. D. pp. 77. 1881.

Here is a lecture delivered by Dr. Taylor before the New York Academy of Sciences in March, 1881. As a solution to the many strange cases of feeling pain where none exists and of being unconscious of it where it does exist, he claims that they are due, not to imagination although originating in the mind, but to the paramount attention given—in the one case, to the part supposed to be affected, and, in the other, to something apart from the body. These subjectively excited sensations obtain such a controlling influence over the objectively excited ones that the latter become unreliable, unless there is the power of making a distinction between them through an act of reason. Many instances are cited in illustration and confirmation of the views presented—all of them interesting, some of them striking and remarkable. We are impressed with the reasonableness of the author's solution and of the convincing power of it as applied to the cases related.

PHILLIPS & HUNT, NEW YORK.

WALDEN & STOWE, CINCINNATI.

For sale by J. B. Lippincott & Co., Phila.

The Problem of Religious Progress. By Daniel Dorchester, D. D. pp. 603. 1882.

Every few years the public ear is greeted with the announcement, from some Romanist or High Churchman, that Protestantism has lost all central force and is on the decline, and, from some skeptic or infidel, that Christianity has seen its best days and is now losing its hold upon the public mind. Of this character was the address of Archbishop Hughes, some years ago, on "The Decline of Protestantism and its Causes," the book of Dr. Ewer on "Protestantism a Failure," and many addresses and magazine articles by Free Religionists and blatant infidels on such subjects as "Christianity an Exhausted Factor," etc. Only so far back as January, 1882, the *Westminster Review*, which no one will charge with any predilections for the orthodox faith, in the beginning of one of its book notices, says: "In Professor Blackie's 'Lay Sermons,' we have another attempt to resuscitate *expiring faith*." And later still, in February of this year, Mr. Miln, of Chicago, whose 'evolution,' as he calls it, has been downward from communion with the Triune God to communion with his little self, says that the people are discarding their faith in the supernatural, and that the Christianity of the past will have no part nor lot in the Church of the future.

In the midst of all these dire predictions, it is refreshing to the believer who longs for the full coming of Christ's Kingdom, to read such a book as Dr. Dorchester's on the "Problem of Religious Progress." He shows, that, while there has been progress all along during the past centuries, since its establishment, Christianity is making its most remarkable strides in the present century, and especially during the last thirty or forty years. Nor is his claim a mere idle boast, but step by step he fortifies every statement by carefully collected data. Notwithstanding the meagre band of only 120 shortly after Christ's death, in three centuries the Christians numbered five millions, and one of them swayed the sceptre on the throne of the Cæsars. At the close of the tenth century there were fifty millions; at the close of the fifteenth, one hundred millions; at the close of the eighteenth, two hundred millions. Thus, while it took three hundred years for the 100,000,000 to double, the 200,000,000 have more than doubled in the first eighty years of the present century. In this the fair-minded man will see progress and not decline. In view, too, of the fact that the greatest proportionate increase has been made within the last few decades, that the door to the heathen world has never been wider open, and that there has never been greater activity in sustaining and multiplying foreign mission stations, instead of Christianity having seen its best days, it is manifest that it is just now in the beginning of an era of the most gratifying prosperity and progress.

With the most painstaking care, Dr. Dorchester has gathered the statistics, which he gives in tabular form at the close of his book. Whilst he pays special attention to the growth of Trinitarian Protestantism, he presents the progress of Christianity as a whole, institutes a comparison between Romanism and Protestantism, and between the latter, in its Trinitarian form, and those religious bodies that do not believe in Christ's divinity. He treats the subject, also, in many other aspects which will prove interesting to the Christian reader.

In the statistics of the Protestant denominations in the United States, the Lutheran will find, in one of the earlier tables, that, while the Baptists, Congregationalists, Friends, Methodists, Presbyterians and Episcopalians are given as leading ones and the number of ministers and communicants specially noted, his own Church is included under the head of "Smaller Bodies" and its numbers are lost in the aggregate of six or seven classed with itself. But so rapid is its growth, that, in "Table V" which gives the latest statistics, the Lutherans rank third—the order being Methodists, Baptists, Lutherans. Presbyterians, Congregationalists, Episcopalians, etc. We regret that, among the carefully compiled tables, the number of Lutherans in the world is not given. We notice this defect especially, because it is the only large Protestant body omitted, and because it is the largest of them all. We see no excuse for this omission, unless the author found it impossible to secure the necessary data. With this exception, we have found the book highly satisfactory and deserving of hearty commendation. A wide reading and study of it will do much good.

Young Workers in the Church ; or the Training and Organization of Young People for Christian Activity. By Rev. T. B. Neely, A. M. With an Introduction by Bishop Matthew Simpson, D. D., LL. D. pp. 218.

This little book is the outgrowth of an essay prepared by the author, at the request of the Ministerial Union of Philadelphia, on young people's work in the Church. Mr. Neely, after showing the benefit of organized effort, earnestly urges that the young be included in such effort both for their own good and for what they may accomplish for the Lord's cause. He very properly claims that every believer should be a worker, and that he will thus not only be performing his duty but will also become more ardently attached to the Church.

The way in which the consent of the young to engage in work may be obtained is indicated, and also the kind of work they should be called upon to perform. He would have them prepare to teach in the Sunday-school, to distribute tracts and other religious literature, to speak to men on their duty to profess Christ, to lead in public prayer and address religious meetings. This is the substance of what he conceives to be their work, and he cites Mr. Moody as an illustrious example of what one may become by passing through the process he advocates. Part of this may be well enough, but our observation leads us to believe that much of such

training leads to conceit and spiritual pride. Those, at any rate, who are most zealous in importuning older persons to become Christians and who are ever ready to lead in prayer and speak in religious assemblies, are seldom the most humble Christians. Better get them interested in the benevolent work of the Church and give them something to do in that line rather than try to make embryonic lay-preachers of them. Our Methodist brethren, however, have their own ideas and ways of doing things, and Mr. Neely shows that he is in thorough sympathy with them.

This book is not large, and yet it might be still smaller without any loss to its value. The reader feels that in some of the chapters, especially some of the earlier ones, there is a needless spinning out of the thought to make more pages. There is too much space used in showing *why* the young people should be active workers. It requires no argument to convince one of that. All in all, our impression is, that the book is better adapted for benefiting the members of Y. M. C. Associations, as usually conducted, than for promoting *genuine* lay work among the young in the Church.

Commentary on the Old Testament. Vol. V. The Book of Psalms. By Rev. F. G. Hibbard, D. D. Author of "Psalms chronologically arranged," &c., &c. D. D. Whedon, LL. D., Editor. pp. 448. 1882.

The sterling excellence of Dr. Whedon's Commentary has been repeatedly remarked in the pages of THE QUARTERLY. As a popular exposition of God's word we know of nothing superior to it in the English language. Since various hands have been employed upon different books of the Bible, the successive volumes naturally possess unequal merit. The present number, Vol. V. of the Old Testament, ranks with the very best of the series. Dr. Hibbard is at home in this sphere of theological labor. He evinces striking capacity for profound investigation of the Scriptures as well as for pointed, clear and forcible exposition of their contents. He is obviously familiar with the best studies that have been made of the Sacred Text but he does not bid for the reader's admiration of his learning. Wherever a passage is of doubtful meaning, he seeks to give its true sense, to furnish the help which the unlearned needs in searching the Scriptures, and then he passes on without bewildering the mind with a multitude of authorities and an endless diversity of interpretations. He is in fact often too brief, hastens too much. To do the whole book of the Psalms in a duodecimo of 450 pages, including the English text, marginal references, numerous wood engravings, and historical and practical preludes to each Psalm, is carrying even the virtue of brevity too far. True this is a refreshing change from the wearisome prolixity of many renowned commentators, and the author's style, it must be remembered is marvelously terse, and the print is fine, though exceptionally clear, yet what is given is so good that a little more of the same sort would, we think, have been still better.

The Life of Edmund S. Janes, D. D., LL. D. By Henry B. Ridgaway, D. D. pp. 428. 1882.

It would be hard to find in any of the higher walks of life a roll of worthier names than those which have adorned the episcopate of the Methodist Episcopal Church. No wonder that a place on that roll is confessedly the highest ambition of the ablest ministers in that large communion.

That Mr. Janes had his aspirations fixed upon that goal, the volume before us furnishes no evidence, but no one familiar with his personal worth and his noble work could have any doubt as to his preëminent fitness for it. Of sturdy, godly, New England stock, reared in the invigorating atmosphere and simple, industrious habits of farm life, his preparatory intellectual training derived from the common schools and his graduation attained in the mastership of a district school—a position that has so often proved an excellent substitute for a college curriculum, converted in early manhood,—though, strangely for a Methodist, the date and place of his conversion are not definitely known, combining superior practical endowments with lofty self-consecration, the subject of this memoir entered the ministry in his twenty-second year, and in a short period received some of the highest appointments in the itinerancy. At the remarkably early age of thirty-seven he was chosen Bishop and during the thirty-six years in which he occupied that exalted and responsible position, he displayed such a capacity for his office and exercised such an influence for good, as has rarely been surpassed by any of the Methodist Bishops. “He moved through the land, touching well-nigh every part of it with a personal force which was recognized and felt by all whom he met.”

One peculiarity of Bishop Janes as a Methodist dignitary was his conservatism on the slavery question. He in fact owed his election as a Bishop to the unanimity with which the South supported him in the stormy General Conference of 1844, when the disruption of the Church took place. His biographer touches this chapter with uncommon adroitness as well as sound philosophy. Mr. Janes, he holds, shared moderate views on this subject in common with most of the leading men of the North and of the South. He was doubtless in accord with the Methodist discipline and traditions on this subject, but he was a man of action rather than of controversy. “He was no agitator in the politico-ecclesiastical sense, but accepting the condition of things about him where beyond his control, he sought to usher in universal righteousness by bringing all men to the knowledge of God and his salvation.”

Dr. Ridgaway's indiscriminate, boundless eulogy of his subject, does not conform to the Scriptural model of inflexible rigor and unbiased fidelity to biographical truth in its shady as well as its shining elements, but the object of writing such a life also undoubtedly differs from the aim of the inspired writer. Bating this infirmity so common to biographies and so needful to be remembered if we are to be profited by their perusal,

this life of an eminent minister of Christ is to be commended as an example and an inspiration to young men.

Thoughts on the Holy Gospels. How they came to be in manner and form as they are. By Francis W. Upham, LL. D. Author of "The Church and Science," "The Wise Men, who they were," and "The Star of our Lord." pp. 378. 1881.

The author of this work is a brother of the late eminent psychologist, Prof. Thomas C. Upham, and has by his previous publications achieved an eminence of his own as a writer of great ability, originality and learning. In the work before us he has taken up one of the burning questions of the day, the origin and the date of the Holy Gospels. It is a question of grave and confessed difficulties, a battle with subtle and stubborn antagonists, a contest on which are staked tremendous issues, but our author goes into it with undaunted courage and thorough equipment and he comes out of it triumphant.

We welcome all works of this class that defend the sources of our faith and at the same time invest those sources with a fresh interest and give to us a life-like conception of the circumstances that surrounded the origin and occasioned the composition of the Gospels. One of the best results of the reading of this volume is to make the reader resolve to enter upon a fuller and a deeper study of the Gospels for himself than he has ever undertaken before. The comprehensive survey of the sacred books which the Author exhibits and his marvelous familiarity with the peculiar contents and the individual characteristics of each of them, make one ashamed of having bestowed so little critical attention upon a subject at once so important and so interesting.

The chief aim of the book is to prove that the Gospels are of Apostolic origin. To say that the author has no patience with such apologists as concede to the demands of historical criticism *a later date*, would be putting it very mildly. He presents forcible arguments for the composition of Matthew's Gospel as early as the seventh year after the Crucifixion, and shows conclusively that Luke's Gospel was written before his "Acts," and the "Acts," as is manifest from the closing sentence, before the martyrdom of Paul. So also it is claimed with great weight that "Mark and Luke could never have been received by the Congregation, as equal with the two Apostolic Gospels, had not their inspiration been attested by one or more of the Apostles." Very much is made of the hypothesis of *prudential concealment*, which to a considerable extent accounts for many omissions especially in the two earlier Gospels.

The common charge that the early Church was composed altogether of ignorant and unlettered persons who had no predilection or capacity for writing, and who therefore lacked the intelligence necessary to judge of the inspiration or the genuineness of any books, our author refutes completely by the overwhelming evidence that "the congregations formed in

the days of the Apostles were made up of the finest men of the finest of the ancient races." "Berlin, London or New York might well be proud of one congregation, to whom a letter like that to the Romans or to the Hebrews, might to-day be fitly addressed."

We regard the work as one of great excellence, profound in thought, striking and pleasing in style, a work to be commended to all thoughtful, intelligent Christians.

It is a pity that in a volume of such high merit the author should descend to the ignoble practice of impugning the motives and reviling the character of those whose theories he is refuting. Epithets that smack of vulgar associations are constantly applied to them and charges of "lunacy," "depravity," "insolence" and "hatred for the truth" abound. Each instance of the kind weakens the force of the argument, lowers the reader's estimation of the author, and makes him hesitate to accept his conclusion. Against the use of such "carnal weapons," the greatest defender of the faith protested many years ago, and those who heed his caution render the best service to the contest in which they have enlisted. When some Tübingen students of the last generation attempted in the presence of Prof. Beck to assail the personal character of Baur, the indignation of the great "Bible Theologian" instantly flashed into white heat and on his emphatic assertion, "for this man I have the profoundest esteem," the accusers of his eminent colleague vanished from his presence and pondered the significance of their reproof.

The Methodist Year-Book for 1882, pp. 88, bristles with statistical information concerning the great Methodist body and its numerous agencies of ecclesiastical activity. The statistics include not only all the branches that sustain any relation to the Methodist family but also various other churches and societies in the United States, all the denominations in fact except the Lutherans, Congregationalists and German Reformed.

D. APPLETON & CO., NEW YORK.

The Sun. By C. A. Young, Ph. D., LL. D., Professor of Astronomy in the College of New Jersey. With Numerous Illustrations. pp. 321. 1881.

We have frequently been impressed with the good judgment shown in the selection of the contributors to the "International Scientific Series," but in no instance more than in the choice of Professor Young to prepare a volume on "The Sun." In him as much as in any other, perhaps more than in any other, unite those favorable conditions best adapted for producing a satisfactory and reliable presentation of this subject. The men who are as well acquainted as he with what has been published in reference to the great central orb of our system can be counted on the fingers of one hand. But well as it is to know the literature of the subject, Professor Young has not been dependent, in any great measure, on the book

shelf for what he knows of the sun, but can use the results of personal observation. In addition to the years of careful and thorough work he has done with the excellent telescope and tele-spectroscope of the Dartmouth observatory, and recently also at Princeton, he has been prominent in the expeditions, at home and abroad, that have observed total solar eclipses during the last twenty-five years; was chief of a party in the summer of 1872 at Sherman, in the Rocky Mountains, 8,000 feet above the sea-level, that spent several weeks in studying the solar surface in the clear atmosphere of that locality; was a member of the expedition sent out by the United States to China, in 1874, to observe the transit of Venus; and has been a leading member of other similar expeditions. In view, therefore, of the work he has done in this line and the reputation he has acquired in scientific circles as an authority in reference to the sun, we naturally look to this volume as a digest of the very latest and most reliable investigations and their results on this subject.

We are not disappointed. On a careful examination of the work, we find abundant evidence of a thorough acquaintance with what has been learned about the sun, a systematic arrangement of the material, and such a judicious "boiling down" as was required by the size of the volume, and yet without omitting any points of essential importance. After an introduction on "The Sun's Relation to Life and Activity upon the Earth," he devotes the nine chapters of the work to the following subjects: "Distance and Dimensions of the Sun;" "Methods and Apparatus for Studying the Surface of the Sun;" "The Spectroscope and the Solar Spectrum;" "Sun-Spots and the Solar Surface;" "Periodicity of Sun-Spots, their Effects upon the Earth, and Theories as to their Cause and Nature;" "The Chromosphere and Prominences;" "The Corona;" "The Sun's Light and Heat;" "Summary of Facts, and a Discussion of the Constitution of the Sun." To these chapters is added an appendix, containing Professor Langley's account of his bolometric observations and the conclusions he derives from them. A copious index completes the volume.

Although Professor Young deals with "magnificent distances" and wonderful phenomena, he indulges in no swelling rhetoric and the superlative degree is seldom called upon to do service. In the common acceptance of the term, there is nothing rhetorical about his style; but, in the sense of observing the rules for clearness of expression and the right choice of words, it is rhetorical in a high degree. In giving scientific theories and discoveries, there is a skillful adaptation of phraseology to the popular understanding that is noteworthy. We notice, too, an unusual carefulness in giving credit to others for whatever light they have given either by their investigations or writings, and a creditable air of modesty whenever reference is made to the author's own work. This spirit, indeed, prevails to such an extent that his own priority in discovery is sometimes so held in the background that the reader is apt not to observe it. Another feature

worthy of observation is, that, when a theory or a fact is not fully established, no matter how plausible it may be or how much there may be in confirmation of it, the reader is informed of what is wanting or what objections may be alleged against it. This carefulness is quite in contrast with the confident tone of some writers on scientific subjects, who parade unfounded hypotheses or mere speculations as fully established facts and theories. If Professor Young commits any error in this respect, it is in being so guarded, that he speaks cautiously where he might speak with a high degree of confidence. But this is rather a merit than a fault, and, if it more generally prevailed, there would be more confidence in the claims of scientific writers and fewer misunderstandings between them and religious writers. Unwarranted claims, on one side or the other, are at the bottom of more than half of the discussions on the supposed antagonism between science and religion. A little more of the cautious and reverent spirit of the Princeton professor of astronomy would save many a page of bitter controversy.

To any one, therefore, wishing an interesting, clear and correct presentation of what has been learned about our great central orb, we heartily commend this monograph by Professor Young.

The Concepts and Theories of Modern Physics. By J. B. Stallo. pp. 313. 1882.

This is the thirty-seventh volume of the "International Scientific Series." The object of the author as expressed in the introductory chapter is as follows: "It is my purpose, therefore, in the following pages, to inquire whether or not the validity of the mechanical theory of the universe in its present form, and with its ordinary assumptions, is indeed absolute within the bounds of human intelligence, and to this end, if possible, to ascertain the nature of this theory as well as its logical and psychological origin. Obviously the first question presenting itself in the course of an examination into its validity is, whether it is consistent with itself and with the facts for the explanation of which it is propounded. Our initial problem, then, will be that of finding an answer to this question." The answer he finds is at variance with the views of most modern physicists, and the bulk of the discussion is used in substantiating this answer.

The argument gives evidence of an unusually wide range of reading in the sphere of the physical sciences, and the array of authorities quoted and antagonized is quite imposing. It would take too long to give a fair idea of the line of reasoning pursued, and, even were the way open for this, so far as space is concerned, we are not sure that Judge Stallo has made himself clear enough to have his meaning on all points well apprehended. Wherever he introduces his system of metaphysics to throw light on physical theories, the matter becomes not a little nebulous, and the reader gropes his way in a maze. He discards a work of his written in 1848, while, he says, he "was under the spell of Hegel's ontological

reveries;" but, judging from some of his present views and expressions, we are not sure that he is altogether free from that spell now.

The author's earnestness is to be commended, but we think he has made a mistake in dealing so much in the technical language of physics, chemistry, metaphysics and logic. This is well enough in text-books and works to be read by the scientific few, but when the intelligent general reader is to be reached, which we understand is one of the aims of the "International Scientific Series," the language should be adapted to his capacities.

The book is issued in the attractive binding and with the excellent press-work which characterize the other numbers of the valuable series to which it belongs. A full and satisfactory index is appended.

Early Christian Literature Primers. Edited by Professor George P. Fisher, D. D. The Apostolic Fathers and the Apologists of the Second Century. By Rev. George A. Jackson. pp. 203. 1879.

The design of this series is to furnish an acquaintance with the early Christian literature. This will be done by brief notices of the authors and their writings and also by giving copious extracts from the writings themselves. To those who do not possess the writings of these early Christian fathers, the series will be interesting and instructive, if judiciously prepared, of which there is every reasonable guarantee.

Early Christian Literature Primers. The Fathers of the Third Century. By Rev. George A. Jackson. pp. 211. 1881.

The second of these patristic Primers comprises the principal Fathers from A. D. 180 to 325, and contains the most essential portions of the writings of Irenæus, Clement of Alexandria, Origen, Tertullian, Cyprian and others. No writers of any period have wielded a more potent influence upon their own and succeeding ages than these renowned teachers of the Church in its first great doctrinal conflicts. Brought out in this inexpensive form and giving the cream of their characteristic works, these little volumes make a most desirable addition to the library of every one who feels any interest in the doctrinal history of the Christian Church. Two more groups, The Post-Nicene Greek Fathers A. D. 325-750 and The Post-Nicene Latin Fathers A. D. 325-590, will complete the series. They are now in course of preparation and will doubtless be issued at an early day.

CHARLES SCRIBNER'S SONS, NEW YORK.

The Principles of Church Polity. Illustrated by an Analysis of Modern Congregationalism and applied to certain important Practical Questions in the Government of Christian Churches. Southworth Lectures, delivered at Andover Theological Seminary in the years 1879-1881. By George T. Ladd, Professor of Mental and Moral Philosophy in Yale College. pp. 433. 1882.

This work exhibits a fair degree of originality and freshness in the treatment of a subject by no means novel. It is not a discussion appealing to

Biblical exegesis for the fixing of any well-defined form of church government. It rather lays down a few broad principles as generically scriptural, and endeavors to trace their applications to the chief great ends and functions of the Christian Church. The two *primary* principles on which it constructs the true polity are what are termed the *formal* and the *material*. The formal is stated to be: "*The Word of God in the Scriptures is designed to furnish, and actually does furnish, the sole objective authority, not only for the doctrines, but also for the constitution, worship and discipline of the Christian Church.*" The material principle is: "*The immediateness and fulness of that relation which exists between the Spirit of Christ and the Church of Christ extends to every congregation of true Christians, and to the soul of every individual true believer.*" From these are derived seven subordinate principles, viz: "1. The principle of Christ's exclusive rulership; 2. The principle of individual equality and self-control; 3. The principle of regenerate membership; 4. The principle of the autonomy of the local church; 5. The principle of the communion of churches; 6. The principle of conserving the results of common experience; and 7. The principle of progress through individual inquiry."

These principles are looked upon as standing related to each other so as to constitute a due balance of influences and forces in church-polity. The author then proceeds to trace the application of the formal and material principles to man in the chief relations he sustains—to man as a rational, redeemed soul, as a social being, and as a citizen or member of the civil state. He further traces their adaptation to the requirements for membership in the local church, the purity of faith of ministers, and the communion of local churches in matters of their common faith, and discusses the self-propagating power of Congregationalism, its relation to foreign missions, and its present and prospective tendencies. The specific and essential form of church-organization as required under the formal principle is represented to consist in the election, by the congregation from its own membership, of a "board or body of elders, to be ordained to their office and held as officers responsible for the trusts committed to them." "Such officers are, and should be called, the elders or presbyter-bishops of the local church." There ought to be more than one elder, and the presbyter-bishop who exercises the teaching office, must be an actual member of the local church which he serves. Deacons are also recognized. Thus organized and officered, the congregation is complete in its own autonomy as a Christian Church.

Prof. Ladd is full of admiring love for Congregationalism, and in the broad scope of his discussion, gives it credit for being the polity adapted to the fullest development and exhibition of all the forces of living Christianity and all the richest fruits of personal piety and manly character. He traces the best things in our social, educational and national life to New England Congregationalism. He admits that its principles have to some degree been imperfectly understood and applied, but holds it adapted to carry Christian progress to its ideal excellence.

As to obligation to creed, Prof. Ladd is not stringent. The local church should properly adopt a creed as the manifesto of its faith. "But this creed is not, as we have already concluded, to be made an indispensable requirement, and exacted of each member received into the particular church, nor is it to be regarded as constituting the basis of its fellowship with other churches." "It does not, however, pledge itself, by making a statement of dogma at its organization, to continue the one form of statement indefinitely without change." Dr. Dexter would hardly be satisfied with this representation, judging from the more positive ground taken by him in his "Congregationalism of the Last Hundred Years."

Prof. Ladd is right in recognizing, as he does, that the "formal principle" was set forth in Lutheranism, and right too in adding that it failed to give its full realization in a pure-and-simple congregational polity. The peculiar conditions in which the reformation occurred interfered. The Lutheran dogmaticians, however, have always taught essentially presbyterial congregational views. And if Prof. Ladd had extended his vision, he might have seen in the Lutheran Church in the United States, now much larger than his own denomination, a freer illustration of the fundamental principles he so justly admires. He gives no sign of being aware of it.

This work will have a tendency to impress the reader with the importance of the subject. The breadth of relations in which church-polity is represented as being vitally influential will help to connect it more closely, in men's minds, with the whole sphere of the Christian life.

Divorce and Divorce Legislation, especially in the United States. By Theodore D. Woolsey. Second Revised Edition. pp. 328. 1882.

This is an opportune re-appearance of this work, first published in 1868 but now revised and brought down to date in the additional laws and statistics on the subject. Evidently there is a growing looseness of view, in some quarters, on the binding character of the marriage relation, and anything that has a tendency to check this laxity and restore a healthful tone to the community should be welcomed. Such is this work of President Woolsey, and we trust it will find a wide reading. He first gives an account of divorce among the Hebrews, Greeks, and Romans, and then discusses the doctrine of divorce in the New Testament. In the third chapter, he treats of the law of divorce in the Roman Empire and in the Christian Church; in the fourth, of divorce and divorce law in Europe since the Reformation; in the fifth, of divorce and law of divorce in the United States; and in the sixth, of the duty of the Church towards divorce. An appendix is added, containing some valuable notes and extracts.

As might be expected from President Woolsey's well known painstaking care and his power of treating such subjects, this book is an excellent digest of the views and laws of the past and present on divorce among the leading nationalities of the world. The statistics are carefully compiled, but the author complains of the paucity of systematically kept rec-

ords. In this connection he expresses the hope that provision will soon be made for more full and comprehensive statistics. In addition to having more care bestowed upon the points already included, he wishes to have some tabulated information on the following : "Relation of divorce to illegitimacy, its prevalence in town and country, and among different callings; remarriage of divorced persons; average number of years of married life before divorce takes place; ratio of divorces where there are no children to their number where there are children; causes for divorce in different countries compared; influence of national peculiarities on frequency of divorces; religious or confessional differences and national traits, and whatever else is calculated to throw light on the influence of divorce and divorce laws upon the interests of society."

As there are now thirty-eight States in the Union, and each State enacts its own divorce laws, so there are just so many different sets of laws on the subject. The reader will be surprised to find, when all are summed up, how many legalized causes there are for severing the sacred bond of marriage. And, in one or two of the States, after giving a number of distinct grounds for divorce, this clause is added: "And for any other cause for which the court shall deem it proper that a divorce shall be granted." Thus a wide range of discretionary power is given, and, from past observation, we know how grossly this may be abused. In view of our present loose laws and looser practices, Mr. Woolsey sounds the alarm for more rigid enactments and a more faithful execution of them, if our nation is to be the moral and prosperous people all good men would have it be. He, of course, takes the true ground, that the only cause for divorce is that given by Christ in the Scriptures.

As a summary of his study of the past history and present aspect of the subject, he speaks (page 223) as follows: "In looking back on the ground over which we have traveled in this chapter, and, indeed, on the whole history of divorce in Christian lands, especially where the law of the State has undertaken to control it, we find divorce to be a very troublesome problem for legislation. We find the causes for it to be more numerous since the Reformation took the care of it out of ecclesiastical hands; or made ecclesiastical courts dependent on the State. We find all over Protestant Europe new causes allowed for divorce, and an increasing want of reverence for the sacred institution of marriage. We find in the United States numberless experiments and alterations in this branch of the law, so that it is evident that marriage does not sit easy on the people; new and hard cases continually arise, and new laws are made which do not help society out of its perplexities. We find, or think we find, such looseness of procedure in the courts, such facility in granting divorces and despatching cases, unknown elsewhere, that it seems as if laws and courts multiplied the evils they were meant to relieve. And it is certain that, in some States, the increase in the number of causes for divorce, by increasing

the number of petitions for this privilege, has made it necessary for the courts to become more hasty and summary in their judgments."

We repeat our wish that this book may be widely read, and trust that it may be instrumental in restoring a healthy tone to public sentiment on the subject of which it treats, and that there may result from this improved sentiment better laws and a faithful observance of them.

E. CLAXTON & CO., PHILADELPHIA.

The Gospel in the Stars ; or Primeval Astronomy. By Joseph A. Seiss, D. D. Author of "A Miracle in Stone," "Voices from Babylon," "The Last Times," "Lectures on the Apocalypse," "Holy Types," etc. pp. 452, 1882.

A celestial globe or a star atlas groups the heavenly bodies, and makes them represent all sorts of objects, mainly men and animals, thus constituting a great "celestial menagerie." Some of them are in very grotesque and ludicrous positions, but they are thus the better enabled to include the stars intended for their respective constellations. In looking at the heavens themselves, it is very difficult to trace these figures, and many of them are so extremely fanciful, that they cannot be recognized at all. But they are very old, and many things are continued in use simply because of their antiquity—tolerated out of "respect for old age." On this ground, if for no other, the constellations, as named by the ancients, deserve a long lease of life. Long before the Christian era, far back in the centuries when men were leading a pastoral life—more than 3,000 years before the birth of Christ, as some claim—the outlines were traced, the figures chosen, and the names given. Men watching their flocks by night, under a clear eastern sky, with little to do but to keep awake, would naturally turn to the starry dome above them for entertainment, and, with imaginative minds, they would naturally also make forms and figures out of the stars, just as now the imaginative mind delights to trace such outlines on the fleeting and ever-changing clouds. The stars, however, showed permanency in their relative positions, and hence it was worth while to name them and note their places for future reference and use. The oldest of these became fixed in the early astronomical records, and were made to play a prominent part in the foolish vagaries of astrology.

Dr. Seiss, however, finds quite a different origin for these constellations. Instead of proceeding from the fancies of the oriental mind, passing the long hours of night with his flocks under the clear sky, they are divinely inspired and have been placed in the heavens to tell the story of the cross and man's redemption. He takes the twelve constellations in the zodiac and, with each of these, three additional ones, called "decans," making forty-eight in all; and, beginning with Virgo, he considers in order the constellations of the zodiacal belt and their respective decans, and interprets them as revealing the whole plan of redemption, from the birth of the virgin's divine Son to the final consummation, when, in *Leo*, the "Lion

of the tribe of Judah" shall come to judge the world. As giving the lessons he finds in this wonderful page above us, we quote his own words (pp. 162, 163):

"These twelve signs of the solar zodiac divide themselves into three distinct groups, each group having its own distinct subject. The first group, consisting of the four signs which have already been before us, relates to the Person, Work and Triumph of the illustrious Redeemer, with special reference to himself. The next succeeding group, consisting of Capricornus, Aquarius, Pisces and Aries, with their several decans, relates to the Fruits of his Work and Mediatorship—the formation, condition, and destiny of the Church, or that body of people spiritually born to him through faith, and made partakers of the benefits of his redemptive administrations; whilst the third and last group relates to the final Consummation of the whole in the united glory of the Redeemer and the redeemed, and the exalted condition of the things which the Consummation is to realize."

If any one should think that Dr. Seiss took hold of this subject simply to try his hand at analogy, he will discover his mistake before he reads many pages. He himself declares that he is convinced of what he says, and the tone of the lectures throughout confirms this avowal. Strange as it may seem, he is in earnest, and, suspecting that this may be doubted, says he would have to "go against all laws of evidence and principles of logic" (p. 363) not to accept the lessons he draws from the constellations. It must be confessed, that, whatever may be thought of his views, he does draw some very striking analogies. In this, indeed, he has always shown remarkable skill. Others of them, however, are strained, far-fetched and extremely fanciful, and one is inclined to feel that, in such hands, almost anything might be proved from analogy. We can see, too, how those "set for the defence of the truth," may bring discredit upon the very cause they are advocating by pressing this style of reasoning to undue limits and applying it to subjects of doubtful applicability. If these constellations, in their names, etc., with all their mythological associations, mean what the author claims for them, how strange that we have no intimation of it in the Scriptures! It is true that some of them are mentioned, but it is done with no indication whatever that either the name or sign has been divinely chosen or appointed. The days of the week, we are told, took their names from the seven bodies that, to the eyes of the ancients, had their paths among the stars, viz., the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The Earth was the fixed centre around which these revolved. They could be seen with the unassisted eye. The applications were made according as things appeared. And yet they are spoken of in the same connection with the constellations and, like them, as providentially chosen. If this be true, how is it that the inspiration does not fit in with the Copernican centre instead of the Ptolemaic and with Uranus and Neptune, not to say anything of the more than 200 asteroids (not 85 as the author has it)?

In these lectures the author gives the heathen myths also, which strike the reader as extremely applicable, and as suggesting many of the points in connection with the Person and Work of Christ. With the book also is a map of the constellations containing all the changes which Dr. Seiss regards as necessary to make them accord with what they were at first.

After finishing the constellations, the author proceeds, in the fifteenth lecture, to find the same story of the Gospel in the significations of the names of the primeval patriarchs, Adam, Seth, Enos, etc.; then in the names of the twelve tribes of Israel; and then in the twelve jewels which make up the foundations of the New Jerusalem, jasper, sapphire, etc. Can any one do more with analogy than this?

LEE & SHEPARD, BOSTON. CHAS. T. DILLINGHAM, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Numa Roumestan. By Alphonse Daudet. Translated from the French by Virginia Champlin. pp. 312. 1882.

Here is a French political novel by a writer who is accredited with unusual skill in word-painting and in subtle analysis of character. As with most French stories we have found it difficult to get at or into, in the sense of becoming interested in the characters and in the circumstances of the plot, until it is more than half read. Then there is a change, and the book is finished with a decidedly favorable impression of the writer's skill in carrying out the purpose of his story and in combining the incidents in such a manner as to give picturesqueness and force to the whole.

All Paris says that Numa Roumestan, the hero, is Gambetta, and, although the incidents are evidently drawn, not from one person but many, the public in general pronounce the judgment of the Parisians well founded. He is given as a representative of the impulsive, passionate South, especially of Provence. He is a man of brain and decided oratorical powers, carrying public assemblies with him on almost any subject, but having no strength of moral character, ever ready to make promises but just as ready to break them, practicing the grossest duplicity on all occasions. By his own brazen assumptions of personal merit and his influence over the crowd, he becomes their hero and rises rapidly in office and power until he becomes one of the Ministers of the French Cabinet. In public he advocates reform, but in private he panders to lust and passion and, by his acts of unfaithfulness, wrongs the noble woman of wealth, education and refinement, he had won as his wife. To gratify his lower nature, he degrades the very interests over which he presides and for whose improvement he publicly professes such ardent zeal.

If Daudet, in this book, gives a fair picture of the processes of political preferment in France, of the morals of those in official life, and of the moral condition of high social life, there is little to be hoped from the third French Republic in the way of the world's growth and progress to

something higher and better. It is anything but gratifying to those who have any interest whatever in France's welfare. But truth may have demanded such a picture and Daudet may be only laying bare the political and social France of the Third Republic.

Young Folks' Heroes of History. Raleigh. His Exploits and Voyages. By George Makepeace Towle. Illustrated. pp. 273. 1882.

The career of this extraordinary character—Courtier, Colonist, Poet, Patriot, Warrior, and Wooer of Queen Elizabeth, offers a theme of uncommon interest to the pen of the historian. The life of such a real hero is not only more marvelous than the painted features of fictitious heroes, but possesses incomparably greater educational value. And Mr. Towle has peculiar aptness in employing the thrilling elements of veritable history for the nourishment of morality, manliness and honor in the minds of young readers. While holding them as with a spell by the interest of the subject and the felicity of his style, he is engaged in stimulating the noblest aspirations, kindling the best impulses of the heart, and giving nerve to the will. For such juvenile Histories as "Vasco da Gamma," "Pizarro," "Magellan," "Marco Polo," and latest and best of the series, "Raleigh," parents owe a large meed of gratitude both to the author and to the publishers. They have provided for our boys most palatable, wholesome and nutritive food.

ANSON D. F. RANDOLPH & CO., NEW YORK.

Our Saints. A Family Story. By Rose Porter, Author of "Summer Driftwood," "In the Mist," "Charity, Sweet Charity," etc. pp. 263. 1882.

Miss Porter here gives us another book, similar in many respects to those that have preceded it. It purports to be a family history, which is, for the most part, gathered from a mother's diary. It is not so much a history of the events of days and weeks as of things concerning the spiritual advancement of each one of a family of eight children. The mother named them after favorite saints—such ones as she hoped they might, in after life, be like, and hence the title of the book. Then she chose for each a beatitude, calling it a "benediction verse," and she tells how, as years go on, these verses seemed to apply to the special ones to whom she had given them. She tells, too, in words that should carry a lesson to many hearts, of the test-hours that came to her children, as they have come and will come to all the children of men, and how, by divine grace, they obtained the mastery over self.

All of Miss Porter's books are pervaded by a deep Christian spirit, and a looking for and into the hidden meaning of all things in nature. While this one is likely to find many admiring readers among different classes, it is specially adapted to mothers, whom it will help to understand and meet the deepest necessities of their children. The exception has been taken to Miss Porter's writings, that they are too sentimental; but, while the sentiment is so pure and so well calculated to comfort and to stimu-

late to better deeds, we would not find fault with it. "Our Saints" is tastefully bound in a style uniform with "Charity, Sweet Charity," which preceded it.

The Decorative Sisters. A Modest Ballad. By Josephine Pollard. With Illustrations by Walter Satterlee.

This satirical poem will please and interest all who have been observing the extent to which so-called æstheticism has been developing. The writer takes two young, "clever English lasses" as the heroines of her ballad, one of whom "fed the chickens and attended to the dairy," and of the other she says, her "bread and cakes and pies and things were, oh! so nice to eat." In their country home, they were supremely happy, until an artist came along and 'turned their heads' on decorative art. Then their interest in all that attracted them before was gone. They began to decorate everything, "pots and pans—whate'er the house afforded." Finally, however, they saw the folly of all that was "so unutterably utter" and "whimsically whimsey," and were glad to leave it for something more substantial. The book is prepared, in every way, to amuse, and, too, to correct a fast-growing sentimentalism on so-called art. It is full of illuminated pictures, and, according to the present standard, both the inside and outside are highly "æsthetic." Sunflowers, lilies, fans, peacock feathers, storks, plaques, and even the æsthetic poke-bonnet are here illustrated. He is sour to an extreme, who would not richly enjoy the picture of the family at church, æsthetically arrayed, even to the sunflower in the button-hole of the father's coat—"a novel exhibition, distracting to the pews." The whole thing is a capital hit.

GEORGE H. ELLIS, BOSTON.

Ecce Spiritus. A Statement of the Spiritual Principle of Jesus as the Law of Life. pp. 238. 1881.

This work is another attempt to re-write the real life of Jesus. It is a book that, by its fine literary quality and its extreme theological ideas, would make a sensation, but for the fact that the public has become well-accustomed to productions of this kind. Since the brilliant writer of *Ecce Homo* pictured the Jesus of the earlier and milder rationalism, attempt has followed attempt, in increasing exclusion of the supernatural. The novelty of the thing is gone, and while the literary quality of the works evince the talent and culture that have conceived and shaped them, they cease to disturb the composure of the orthodox Christian world.

The conception of Jesus here given is reached through a most thorough repudiation of the view of Jesus in which the evangelists saw him and have represented him. It admits to some degree the credibility of the historical accounts his disciples have furnished as to the occurrences and sayings of his ministry, but assumes that they utterly misunderstood *him* and his claims and actions. "The gospel writers," it says, "were not sufficiently skilled to more than construct the literary outlines from which the

secret of Christian history will appear only when the keenly visioned and sympathetic mind approaches them. He resides in and animates the heart of the narrative, but only our best mood, our highest reach of intelligence, will find him. He will elude us, unless we are competent to read between the lines." In this plan, therefore, of rejecting the historical sense, rejecting all supernaturalism and special inspiration, the author, with his assumed "keenly visioned and sympathetic mind," proceeds to read "between" the supposed blundering lines of the records the features of what he holds to be "the real Jesus," and the true gospel, which is true because it is "another gospel" than that which the apostles understood and preached.

It is difficult, in a few words, to state exactly what our author means by identifying Jesus and the spiritual principle. He bases the explanation in his general view of man. "No statement can be simpler nor more readily accepted than that life, as we know it, is an ascending and descending scale between the two extremes of moral and spiritual attainment, tending in graded steps now toward some typical and irresistible virtue, and now toward some representative evil." Life ranges between the extremes of utter wickedness and lofty goodness. In Jesus the force of human nature reached its summit—including every possibility of spiritual life in perfection. He was however purely a product of the human life of the race. "For Jesus draws his peculiar environment from as fine a natural selection, as pure a succession of law, as any development of life within the scope of scientific observation." "When we look for the highest outcome of our race possibilities, we have not far to go. That Jesus stands in that position will be a matter of doubt to almost none." "He was good—utterly, unmistakably good"—"our pinnacle character." "He is a race necessity, provided for from the beginning, included in a law so perfect that it needed no intervention; a revelation out of man's own loins of the God that first breathed in him the breath of life, and was never more to be a fact separate from him." Many men have reached some special virtue in great perfection, "but the race of *whole* men began and ended with Jesus." In thus reaching the summit of the human, he became the realization of God's idea for humanity. He became God's true son, an example and illustration of the supremacy of the spiritual principle as the law of life. He thus becomes a Saviour, to lift the race out of its littleness and sins.

Under this conception our author goes on to discuss Spirituality, the relation between Nature and Spirit, the connection Christ sustains to the worship of God, the Selfhood of Jesus, Life, Immortal Life, Symbolism of the Cross, and the Faith of the Future. Though writing under an idea of Jesus so utterly inadequate and false, the discussion presents many lines of rich and fine thought, many bright gems of real truth. To one who is securely anchored to the orthodox truth of the Gospel, these discussions are suggestive and quickening. They open out to view some things often lost sight of. The separated parts of even the broken diamond reflect the

light. Some debt of obligation may be acknowledged to even these writers of extreme views—at least such of them, as despite their utter rationalism still discern the glory of the transcendent character of Jesus. Their resting so much on a spiritual significance of the supposed merely human life of Jesus, has helped to bring out, in these later times, many relations of the spiritual significance of the Gospel that were not sufficiently attended to before. They have helped to show the breadth and glory of Christianity. For we can at once see that the great features which they call us to look at, are rightly connected, not with the false theories they offer, but with the orthodox teaching that the Church has held for eighteen hundred years. The evangelical thinker sees that the great spiritual principle of Jesus belongs logically and actually to the Christ of the Gospels, as read not “between,” but *in* the lines; that the negations of this sort of rationalism are destructive of the very thing sought to be saved in it; that in rejecting the historical interpretation of the Gospel, rationalism breaks the casket that alone holds the jewel it praises.

The Way of Life. By George S. Merriam. pp. 205. 1882.

Before going very far over these well-written pages, it occurs to the reader that the title of the book must be a burlesque! What with no special revelation, no incarnation, no atonement, no resurrection, it becomes a query what an author in Christendom means by “the way of life.” With the road-bed washed away, the bridges torn down, the means of locomotion destroyed, all the lights extinguished, who would venture through the darkness upon such a highway? If Jesus, to whom his nation offered his country’s crown, submitted to crucifixion for claiming to be God, was not essentially one with the Father, then he was under the spell of a delusion. Whatever else he may have been, he was not the way and the truth and the life. Humanity cannot accept him as its model and guide. He is, as the author admits, no authority for us. “Our soberest reason, our widest observation, our deepest experience, these we will accept.” But our deepest experience is “a wounded spirit,” a heart pierced by conscience and “O where shall rest be found?” Till rationalism answers that cry of the soul, its glowing rhetoric about the possibilities of human nature transcending the realities possessed by Jesus and the moral consummation which is to surpass the Christ-ideal, is the height of absurdity and mockery. With all the ability which marks this little volume, we get not even the feeblest response to the wail of universal distress which sin has sent forth from the heart. We have indeed most pleasing descriptions of nature. The author’s ecstasies over his summer revels through the woods and fields of New England he communicates largely to his reader, and when he discusses the importance of sleep and digestion, the duty of eating our meals more leisurely and other matters conducive to bodily health, he is a most entertaining and instructive writer, but what are these to the heir of immortality? What are they in comparison with a sin-atoning, almighty Saviour?

These his works shall perish. They all shall wax old as doth a garment and as a vesture shall they be changed, but thou art the same and thy years shall not fail—Jesus Christ yesterday, to-day and forever the same.

A Study of the Pentateuch. For popular reading. Being an inquiry into the age of the so-called Books of Moses, with an introductory Examination of recent Dutch Theories, as represented by Dr. Kuenen's "Religion of Israel." By Rufus P. Stebbins, D. D., formerly President, Lecturer on Hebrew Literature, and Professor of Theology in the Meadville Theological School. pp. 233. 1881.

A most timely work, which needs but to be read to be heartily appreciated. It is just the book for the hour. Coming so soon after the publication of Prof. W. Robertson Smith's Lectures on *The Old Testament in the Jewish Church*, it is to be hailed as a strong antidote to the mischievous effects likely to result from that able and captivating volume. Dr. Stebbins' work was indeed not written as a reply to Prof. Smith. It was half through the press before Prof. Smith's lectures appeared, but the author had beforehand such a thorough acquaintance with the distinctive theories of the Dutch School, which the Scotch Professor has reproduced in English, that these pages, as if purposely so designed by divine Providence, are admirably adapted most effectually to counteract his book. Nor can one fail to recognize the overruling of all things for the advancement of the truth, when we see these Unitarians like Abbot, Stebbins and others, consecrating their splendid scholarship to the defence of the faith which this denomination of Liberals once sought to destroy.

This whole work is substantially a reprint of articles published in *The Unitarian Review*, 1879, 1880. Although a number of publications on the subject have since appeared, they do not materially affect the force of the author's argument. He has accordingly not felt it needful to rewrite or in any way modify the course of his reasoning.

The first seventy pages are occupied with the review of Kuenen's "Religion of Israel," and the reckless theories and wild assumptions of this daring criticism is met with an array of sober, stubborn and telling facts, which leave nothing of the theories but the spectacle of a pyramid affecting to stand upon its apex. Moses still survives and instead of being once more overturned, he towers aloft like a mighty granite cube, which as often as it is overthrown still stands firmly upon its base, unharmed, indestructible, the profoundest wonder of history.

The second and principal part of the book is entitled a *Study of the Pentateuch*. It presents a thorough examination of "the origin and the age of the books commonly known as the Pentateuch." The author confines himself to the one question whether these books are as old as the time of Moses, and gives first the *historical* indications of their ancient existence, proving by numerous passages from: I. The Literature of the period between Christ and Malachi; II. Malachi to the Captivity; III. The Captivity to David; (a) in the historical books; (b) in the prophetic and devo-

tional books, that through all these ages there was extant a book known under the different titles of "The Law," "The Book of the Law," "The Law of Moses," "The Law of the Lord," substantially identical with the Pentateuch of Ezra, of the Son of Sirach, of Josephus and of Martin Luther. This was not an unwritten or oral law, but it is literally stated that such and such things are "*written* in the law of Moses."

In all these historic and prophetic authors, even those who like Hosea and Amos prophesied in the northern kingdom, there occurs not only the name of this book under its various titles, but a Mosaic phraseology, an introduction and a constant use of the style of the Pentateuch and often its literal expressions, with such allusions to its ceremonies, customs, rites and laws as indicate unmistakably that the Pentateuch was the underlying basis of all the other Old Testament books, excepting only Ecclesiastes and the Song of Solomon. All these sacred authors extending back as far as the time of Joshua and of Judges, books that must have been written before the close of David's reign, show a familiarity with the contents of these five books not surpassed by the familiarity which the preachers of to-day have with the Gospel.

By his exhibition of the evidence as well as by the logical force and conclusiveness of his argument the author has abundant warrant for his emphatic decision "that no writing which has come down to our day from a remote antiquity can show such an array of historical evidence attesting its age as the writings of the Jews furnish to the existence of the Pentateuch in the time of David."

LUTHERAN PUBLICATION SOCIETY.

Memorial Volume to commemorate the Semi-centennial Anniversary of the Hartwick Lutheran Synod, of the State of New York. Compiled and edited by Rev. P. A. Strobel, and published under a resolution of the Hartwick Synod. pp. 424. 1881.

A Reunion of Ministers and Churches, held at Gardnersville, May 14-17, 1881. "Unity of Spirit." Published for the compilers. pp. 210. 1881.

The appearance of these two publications is a fresh proof of the revival of historic interest which is manifesting itself in all quarters of the Lutheran Church. The first volume, besides a well-written "Historical Address" by Rev. P. A. Strobel, delivered before the semi-centennial convention of the Hartwick Synod, held at Middleburg, N. Y., October 1880, contains a list of all the ministers who have belonged to that Synod, interesting sketches of many of its churches, brief biographies of some of the pastors and a sketch of Hartwick Seminary. Competent and diligent hands gave their assistance to the general editor, by furnishing the individual biographies and writing up the history of the respective churches. Many facts are brought out which kindle serious reflection, and while but a local interest may seem to attach to some of the names, both of ministers and churches, the philosophic historian may derive from them an induction of some general truths that are of grave importance to the whole

Church. If Lutherans are capable of profiting by the experience of the past, their history in this country has not been made in vain—sad and disheartening as many of its pages are. The hope of the future brightens with the conviction that familiarity with the divisions and the disasters of years gone by, will make the Church wiser in discerning the signs of the present and in improving the opportunities that yet remain.

Although the Hartwick Synod has never been numerically strong, yet it has always held a conspicuous position and wielded an acknowledged influence in the general interests of the Church, a fact doubtless due in part to the strong and worthy men who, as clergy or laity, have from time to time been connected with it. A Synod, which at the convention called for its organization, numbered such worthies as G. A. Lintner, G. B. Miller, J. C. Zenderling, Philip Wieting and Charles A. Smith, was not destined to obscurity or insignificance among the many tribes of Lutherans in this land.

What manner of spirit they were of may be seen by the measures which were inaugurated at the first regular business convention: 1. The publication of a Lutheran periodical. 2. The establishment of a depository for the sale of Lutheran books. 3. The appointment of a committee to further the interests of Hartwick Seminary. 4. Pledging the Synod to the cause of total abstinence. 5. The appointment of a committee on Home Missions and beneficiary Education. 6. The division of Synod into conferences for more systematic and efficient church work. A body of men actuated by such zeal, resolved, of course, at once to unite with the General Synod, electing as its first delegates Rev. G. A. Lintner, D. D. and Hon. W. C. Bouck.

The other little volume entitled "Reunion" seems to have been, in part at least, called forth by "The Memorial Volume." It contains a number of addresses on historical and other subjects delivered on the occasion of a reunion of a sisterhood of churches belonging to the Franckean Synod, the seven churches planted and nurtured by the pastoral labors and care of Rev. P. Wieting. The reunion which was held at Gardnersville, N. Y., contemplated, we are told, a review of that field as unfolded in the last forty years. The chapter on the "Memories of our departed" gives brief obituary sketches of some twenty ministers who during their lifetime were connected with churches of the Franckean Synod.

The paper on "Historical Fidelity," which forms the opening chapter, is a review of the "Hartwick Synod Memorial," and impugns some of its statements on the relations of the two Synods. There is in it here and there a feeble echo of the war-whoop that at one time was so familiar to Lutheran ears, but the days for bitter strife and angry ecclesiastical wrangling are over, at least in the General Synod. Thirty years ago quite another spirit would have characterized these memorials, but the irenic temper has possessed our writers now as well as their readers.

From the same enterprising House we have received the Proceedings

of the Ninth Annual Convention of the Evangelical Lutheran Synod of Nebraska, held at Tekamah, Neb., Oct. 5-8, 1881.

Also, several copies of *Easter Service* No. 2. A Festival Service for the congregation and the Sunday-school, by Rev. G. U. Wenner. There is no man within the bounds of the Lutheran Church better qualified to prepare such a Service than Pastor Wenner. These forms will doubtless be extensively used in the coming Easter festivity and their proper use cannot but be a means of edification.

JANSEN, M'CLURG & CO., CHICAGO,

For sale by J. B. Lippincott & Co., Phila.

Sketch of Edward Coles, the Second Governor of Illinois, and of the Slavery Struggle of 1823-4. Prepared for the Chicago Historical Society by E. B. Washburne, Honorary Member of the Society. pp. 253. 1882.

Governor Coles was a Virginian by birth and was educated at two of her colleges—Hampden-Sidney, and William and Mary. At the age of 23, he found himself proprietor, by inheritance, of a large plantation and the owner of some slaves. He seems, however, to have had an innate aversion to the whole system of human slavery, and he not only set about freeing his own but gave many an anxious thought to the subject of ridding his native State and the whole country of the institution. With this in view, he entered into a correspondence, while Private Secretary of President Madison, with Thomas Jefferson, and a *fac simile* of Mr. Jefferson's letter is given, showing full sympathy with a scheme for gradual emancipation. Despairing however of accomplishing anything at large, and hindered by the laws of Virginia in manumitting his own slaves at home, he removed with them, in 1819, to Illinois and settled at Edwardsville. Before arriving there he announced to them their freedom, and afterwards gave each one a certificate of manumission, which, strange to say, gave rise to a troublesome lawsuit. In 1822, Mr. Coles was elected Governor of Illinois, and the bulk of the book is devoted to the slavery agitation during his term of office. Mr. Washburne has given an account of it in an interesting though not always impartial manner. Apart from the bias manifested, this book is of decided historical value, making an important page in the history of the exciting times growing out of the question in those days, whether the new states of the Federal Union should be free or slave.

Golden Poems. By British and American Authors. Edited by Francis F. Browne. pp. 464. 1882.

Notwithstanding the many collections of poems hitherto published, here is another claiming recognition, and not without reason. It is based upon a plan of its own and differs in important features from all the others. The poems are arranged, not chronologically nor according to the nationality of their authors, but by subjects, as follows: "By the Fireside," "Nature's

Voices," "Dreams and Fancies," "Friendship and Sympathy," "Love," "Liberty and Patriotism," "Battle Echoes," "Humor," "Pathos and Sorrow," "The Better Life," "Scattered Leaves." There are in all more than 400 selections. This large number is due to the editor's purpose to take only short complete poems and extracts of larger ones.

We are favorably impressed with the taste and judgment shown in these selections. They are well grouped, too, notwithstanding the difficulty often encountered in deciding to what class certain poems belong. The reader will be delighted, also, in finding so many familiar poems and in seeing the names attached to verses which he has long known but whose authors he has not remembered. There are, also, some selections here, which have appeared here and there in periodicals and are familiar enough, but which have never before been included in such a collection. Much credit is due the editor for the care and judicious discrimination he has shown throughout the work, and to the publishers, too, for the attractive volume they offer to the public. In every respect it is an excellent and most desirable book.

JAMES R. OSGOOD & CO., BOSTON.

President Garfield and Education. Hiram College Memorial. By B. A. Hinsdale, A. M., President of Hiram College. pp. 433. 1882.

In view of the interest General Garfield always manifested in education and the active part he took in it, the propriety of devoting a book to this single feature of his life becomes apparent. The general subject always enlisted his active sympathies, and there was nothing to which he devoted himself with more heart and energy than to an enterprise that promised to promote the welfare of the schools of his country and the extension and improvement of all educational facilities. It is fitting, too, that the presentation of this special aspect of his life should have been made by the President of Hiram College. That was the institution in which Mr. Garfield spent a number of years as pupil and teacher, and with which he was identified, during his public career, as a member of the Board of Trustees. Furthermore, President Hinsdale was on terms of special intimacy with him, and is, therefore, able to speak of him in this connection as few others can.

The book opens with a brief but satisfactory biographical sketch, in which the author, here and there, pays some tender and eloquent tributes to the memory of his distinguished friend. Then follow the addresses delivered at the Hiram College Memorial Service, on Sunday afternoon, Sept. 25th, 1881. The remainder of the book—more than half of it—is taken up with the speeches and addresses of President Garfield on educational topics, delivered in Congress and elsewhere.

This memorial volume is issued with the approval of Mrs. Garfield, of whom, as well as of her husband, there is given an excellent portrait. It is a book of marked interest, especially to students and educators; and to them the speeches will prove of great value, containing as they do the

careful investigations and mature thoughts of one of the most remarkable and symmetrically developed men of our age.

AMERICAN SUNDAY-SCHOOL UNION, PHILADELPHIA.

A Pictorial Commentary on the Gospel according to Mark. With the Text of the Authorized and Revised Versions. Edited by Rev. Edwin W. Rice. pp. 219.

In preparing this commentary, Mr. Rice says his aim was, among other things, to comment only on what needed explanation; to give to obscure or difficult passages the solutions offered by the best scholars; to give particular attention to the events of our Lord's passion and resurrection; to present some practical lessons at the end of each topical division; and to introduce illustrations, not for ornament, but as a help to explain and impress scriptural truth. These commendable objects he kept before him and, we think, attained them in a high degree. The introduction succinctly presents "the results of recent scholarship in respect to the authorship, style, character and contents of Mark's Gospel, with a special note on the disputed portion, at the close of the Gospel."

The list of authorities cited is a long one, the editor's aim being to give the explanation of each commentator in his own language, and yet avoid the practice of many in giving several contradictory expositions which only confuse the reader. In the choice made, therefore, Mr. Rice's own view of what is the correct explanation is reflected; and this, in general, seems to be discriminating and judicious. The texts of the authorized and revised versions are in parallel columns above the comments on each page, and are thus in a convenient position for comparison.

The pictorial illustrations serve their purpose well enough, but do not deserve much praise as works of art. The maps, however, at the close of the volume, are good. The first one is that of "Palestine in the Time of Christ;" the third, of "The Environs of Jerusalem;" the fourth, of "Modern Palestine;" and the second is a "Sketch Map illustrating the Journeys of our Lord." We are specially gratified that the last one we have named has been introduced. It is the one found in Alford's "New Testament for English Readers," and will assist materially in following the Saviour in his journeys from place to place.

The fact that the Gospel according to Mark has been selected for 1882 by the International Sunday-school Committee was the main element in deciding upon this portion of the Bible for comment. The wants of Sunday-school teachers were, therefore, held in view, in publishing this commentary, and they will find it of special value to them in preparing for their classes. It seems to be admirably adapted for this purpose, and we commend it for their use in conjunction with more complete works.

LITTLE, BROWN & CO., BOSTON.

Ideality in the Physical Sciences. By Benjamin Peirce. 12mo. pp. 211. 1881.

On the whole this is a disappointing book. The great fame of the au-

thor, who was easily the leading mathematical genius of this age, and the promise of the title, raised expectations of no ordinary sort. Of the striking genius of Prof. Peirce no lengthy mention is necessary here: the readers of the QUARTERLY are aware that his was one of the few minds which made great original discoveries in science, and enlarged the boundaries of human knowledge by an inventive stroke. The title, too, is a hopeful one; taken with the description of the book furnished in the editor's preface, viz.: that these lectures were prepared by him as affording an opportunity "to advocate that high conception of the functions of science which he always earnestly maintained, to offer his own contribution to the great theory of evolution, and to testify his unwavering faith in the ultimate advantage to religion of every movement of scientific thought"—this description, we say, with the inviting title, promised new light on the great question of our time, viz., What does science say of a personal God.

What Prof. Peirce does say on this point is sound and helpful; but he can not be said to have added anything of real moment to the discussion of the question. We had hoped that by the indication of some subtler watermark, so to speak in the structure of the universe, another proof of the presence of the ideal element in the cosmos might have been revealed by this great mind, great both in its scientific genius and in its reverent spirit. But we are disappointed.

He only expounds what has been amply expressed before, that there is an ideal element in the cosmos, that there is an identity between the laws of mind and of matter, and that this identity is explicable only on the hypothesis of a divine mind posited as the author of both. This position is illustrated by a happy elucidation of the nebular theory, and the process of world building. Perhaps the best thing in the book is the discussion of Sir Wm. Thomson's theory of the solidification of the interior of the earth in the cooling process. Also the review of the curious mistake made by the discoverer of the planet Neptune. For much curious matter concerning the process by which the worlds were made, the reader may be referred to this bright and reverent book; but he need not expect to find in it any newer proof of a personal God, from design in the universe, than has already been given in *Prof. Flint's* treatise on *Theism*.

THOMAS WHITAKER, NEW YORK.

The New Man and the Eternal Life. Notes on the reiterated Amens of the Son of God. By Andrew Jukes, author of "Types of Genesis," &c. pp. xi., 296. 1882.

This is a dreary book. It has the best intentions; it treats of a rich theme, the New Man in Christ Jesus; and it takes for its text some of the greatest sayings of Christ; but theme and text are treated alike in that vague, mystical manner which is of all manners the most empty and tantalizing. It leaves the reader at last like one who has traveled through a

beautiful country on a foggy day : he has been told that the landscape is very wonderful, but he has not seen it.

In twelve chapters entitled, respectively, "the Home, the Birth, the Law, the Meat, the Liberty, the Divine Nature, the Service, the Sacrifice, the Humiliation, the Glory and Power, the Sorowing and Joy, the Perfecting, and the Eternal Life—of the New Man," the author unfolds his thought. But the more he unfolds it the darker it gets. Who and what is the 'New Man'? Is it Christ himself, or is it the New Man in us, or is it the new generic life of humanity which Christ has brought into the race by his union to it? Sometimes it seems one and then the other; but nowhere does the author give us a definite statement.

We turn to the preface but we do not get much light. It opens with an allusion to Ezekiel's vision of the Temple, and then tells us that something like this is the vision the author proposes to unfold. "In Christ the House is shown as God alone can show it. But though for 1800 years the Church has had the vision before her, for the most part it is yet sealed. Even to saints very little has been opened of it. Yet this is the vision God would have us see, for Christ is the pattern to which we are predestined to be conformed; and we shall be like him when we see him as he is. Now as of old, therefore, a voice is saying, 'Show the House to fallen men, that they may know what God can do in man's ruin.'" And so it goes on in a vague and misty vein, giving us truth in the nebulous stage.

The truth is, while Mr. Jukes says a great many true things and a great many good things, his true things and his good things are all by the way. They do not really advance the exposition of his subject. We do not get on. To express the fault of the book in one word it is *unreal*. Nowhere does it touch the solid ground of life, of common experience; it is all in the air. The 'New Man,' his Home, Birth, Law, and all the rest of it are, in the author's treatment of them, mere notions. It is theology, but theology in one of its deteriorated forms, as a mere play of notions.

We would like to notice the author's fondness for mystical conceits, as on pages 78, 79, 99; but we must stop. It is a pity to see a great theme and an earnest purpose muddled away after the fashion of this book. It is like watching the dissipation of a great fortune in bubble speculations. If Mr. Jukes would know how abstruse and subtle themes are made living and impressive under a real treatment let him study the conclusion of the article on Original Sin, and the beginning of that on Justification in Melancthon's Apology of the Augsburg Confession, and see how subtle and abstract ideas take to themselves flesh and blood and make the soul thrill at the touch. Take, for instance, the picture of the good man struggling against impatience under trial, and dissatisfaction at the prosperity of the wicked; or, the story of the Barefoot Monks ministering to the dying and finding nothing to still the restless conscience but to tell them, "*Dear friend, Christ hath died for thee.*" Mr. Jukes must try it again in a more real way.

Only a Tramp; or The Golden Links. By Grace Stebbing, Author of "Silverdale Rectory." pp. 222. 1882.

This is a religious story, full of interest and the most healthful teaching. A wretched-looking vagrant appears in "Silverdale Parish," England, but he is a "tramp," not through crime but misfortune, and the kindness he receives awakens his manhood, and his vagrancy is abandoned for a life of usefulness. The main object of the story evidently is, to show the fulness of the Litany in prayers suited to human wants, and to impress this upon the minds of those who use it, so that these prayers may be known not simply by rote but, as the writer puts it, "by heart." The object is a good one, and we think no one will read the story without feeling that it has been attained.

S. C. GRIGGS & CO., CHICAGO.

Sparks from a Geologist's Hammer. By Alexander Winchell, LL. D., Author of "Pre-Adamites," etc., etc., and Professor of Geology and Paleontology in the University of Michigan. pp. 400. 1881.

A volume from the pen of Dr. Winchell is always welcome, and sure of readers, even when, as is sometimes the case, the reader must dissent from some of the views presented. Independent and earnest in his thinking, and fresh and lucidly transparent in his style, his discussions, in whatever branch of thought he may conduct them, become attractive and interesting. The present work is somewhat miscellaneous in its contents, consisting of descriptions, essays and discussions on various literary, historical and scientific themes. They deal with science in collateral and recreative relations rather than in its direct and substantial work. The topics themselves will give the best idea of the scope of the volume: Mont Blanc and the Mer de Glace, Ascent of Mont Blanc, The Beautiful, The Old Age of Continents, Obliterated Continents, A Grasp of Geologic Time, Geological Seasons, The Climate of the Lake Region, Mammoths and Mastodons, Salt Enterprise in Michigan, A Remarkable Maori Manuscript, The Genealogy of Ships, Huxley and Evolution, Grounds and Consequences of Evolution, and The Metaphysics of Science.

These are bright and entertaining papers, written for the people. The one on the Genealogy of Ships," conceived somewhat in ironical and satirical temper, is an excellent showing how misleading may be the claim of evolutionists that structural similarity and gradation of series proves *genetic relation* of actual origin. In "Huxley and Evolution," we have a good and damaging criticism of that naturalist's famous New York address in which he claimed to give demonstrative evidence of the evolution hypothesis, especially in tracing the supposed connection between the *Equus*, *Orohippus*, *Miohippus*, and *Hipparion*. The author asserts that there is no proof of *derivative* relationship between them. Dr. Winchell, however, is an evolutionist, and in the last paper endeavors to gather up and state the grounds of his belief. It is strange that he should be found using here the very same method that, in the preceding papers, he employed his

irony in showing to be inconclusive. Indeed, it is a serious trial to one's patience to read the illogical conclusions drawn from the facts of morphology and embryology. Because the human embryo in its growth passes through all the *forms* of other animals, it is inferred that man sustains a derivative relation to them. "We *know*," says Dr. Winchell, "the stages of the embryonic series to stand derivatively related." He infers, therefore, "that the corresponding forms in the realm of actual and extinct life are also derivatively related," because, forsooth, there is "*a material continuity from form to form*." But this argument could be valid only if the human embryo, at its successive stages, did not simply present the "forms" but actually were the several animals. That the changing embryo is *not* really these, despite the "forms," is a proof of the illusive character of these appearances in embryonic morphology.

I. K. FUNK & CO., NEW YORK.

Teacher's Edition of the New Testament of our Lord and Saviour Jesus Christ. Translated out of the Greek: Being the Version set forth A. D. 1611, compared with the most ancient authorities, and Revised A. D. 1881. Exact Reprint of the Text and Footnotes of the Authorized Oxford and Cambridge Editions of the British and American Revision Committees, with Readings of American Appendix introduced into the Margins. Parallel Passages printed at length. With an Appendix of Helps to the Study of the New Testament, containing Condensed Concordance, Oxford Bible Index Harmony of Gospels, Maps, Tables, etc., from the best "Teachers' Bibles," all revised and adapted to the Revised New Testament. pp. 344.

The title of this volume, thus given, is so extended and excellent a statement of its contents, that it seems almost unnecessary to add any further account of it. But an examination shows that these contents are yet richer and fuller than the lengthened title indicates. Besides presenting an exact reprint of the entire Oxford and Cambridge Edition including Preface, the readings of the American Committee on the margin opposite the passage, the parallel passages printed in full, it puts running headings as in the Bagster and other Bibles, and marks the verses by black-faced punctuation marks at the close of each. Besides, the second part, or "Helps to the Study of the revised New Testament," furnishes a far larger amount of information, and of more varied character, than might be supposed. It contains not only a condensed concordance, the Oxford Bible Index Harmony of the Gospels, but summaries of the several books, historical, chronological and geographical Tables, descriptions of animals, birds, fishes, insects, plants, and precious stones mentioned in New Testament, tables of weights, measures, time and money, explanations of Jewish sects and feasts, quotations from the Old Testament in the New. In short this edition offers one of the most complete New Testaments that we know of for the use of teachers and others in their study of the sacred volume.

D. LOTHROP & CO., BOSTON, MASS.

For sale by J. B. Lippincott & Co., Philadelphia.

Around the World Tour of Christian Missions. A Universal Survey. By William F. Bainbridge. With Maps of Prevailing Religions and all Leading Mission Stations. Second Edition. pp. 583. 1882.

This book consists of the observations of Mr. Bainbridge among the mission stations during a tour around the world. He made the tour, not as the representative of any ecclesiastical body, but as an individual Christian believer, who was deeply interested in the promulgation of the Gospel. He wished to see for himself how much was being done to accomplish this great end, the process pursued in the missions themselves, and what promises the present efforts of Christians gave for the world's evangelization. Accompanied by his wife, his son, and a friend, he spent two years in visiting the stations established by the various Christian denominations of the world. Untrammelled by instructions from any missionary society and under no obligations to any except for letters of introduction from the secretaries of the principal ones, he took his own time and went where he pleased for making his observations. How well he has carried out the purpose of his tour this book clearly shows.

Mr. Bainbridge shows a disposition to look at things in a cheerful way, and finds many grounds for encouragement in the work of Christian missions as now conducted. He, however, does not allow himself to take such a roseate view of matters as to be blind to defects or gloss them over when they manifest themselves. Where he suggests the modification of present plans or the introduction of new ones, his views seem to us eminently practical and to be based upon a just appreciation of the character of the people to be dealt with, the circumstances surrounding them, and the means which will likely be most conducive to success. For this reason his book will be found of great value to those immediately connected with the foreign mission work, to the pastors in the different denominations, and to all who are interested in giving and working for the recovery of the heathen world to Christianity.

The Appendix contains a list of Christian missions; the missionary societies of all denominations, with the income, the number of missionaries and communicants, and the names of the officers; the undenominational societies, etc.—a satisfactory and valuable addition to the work.

The Temple Rebuilt. A Poem. By Frederick R. Abbe. A new Edition, Revised and Enlarged. pp. 251. 1882.

This is a large poetic venture and has some merit, but it will hardly realize the author's expectations. The "temple rebuilt" is

"The man renewed, the fallen soul restored
In holy beauty through Messiah slain."

The delineation extends through ten books, beginning with the primal dignity and destiny of the soul, running on through the fall and sin, the new

foundation in renewal, the agents and instrumentalities in the restoration, the Christian graces and life in their narrower and wider relations in the world, ending in the completion in heaven and the songs of eternal redemption. It presents a scope full of great truth, appealing to the human heart by relations of intensest personal interest. There are passages of genuine poetic beauty and force. But Mr. Abbe does not fully succeed in transforming theologic truth into the true poetic mold and life. He does not succeed in bringing it close enough to the human heart. This may be due, in no small degree, to an unfortunate characteristic of his style. All through the poem there appears to be a straining after strong and intense phrase, running at times into a lofty grandiloquence. It is not enough the language of the heart. This, of course, is fatal to that quality in which poetry finds its finest power. It lacks the delicate touches, the sweet sympathies, that go most deeply and strongly into the hearts of men. Despite its commendable fidelity to scripture teaching, therefore, and notwithstanding the numerous beautiful and happily-put passages, the poem can not be accounted a success.

CHAS. A. HILBURN, EASTON, PA.

Thieves of Homes; or Habits that Impoverish. By Rev. J. M. Anspach, Pastor of Christ Lutheran Church, Easton, Pa. pp. 220. 1881.

The subject of this volume is most happily chosen and strikingly expressed. It is one of large and living importance. The several points of discussion present topics that sustain the interest of the expressive title. The various "thieves" of home against which the young especially are guarded are Alcohol, Tobacco, Bad Books, Promiscuous Amusements, the Gaming Table, Extravagant Dress and Diet, Mismanagement or Wastefulness, Penuriousness, Indolence and Ease, Credit, Usury and Oppression. The volume abounds in sound advice and wholesome counsel which, if heeded, would save the happiness or promote the comfort of thousands of homes. The matter of the book, being so excellent, is not equalled by the style, which is often wanting in directness and force. This, however, is not to be weighed against its solid merits, as a volume of needed and wholesome counsel.

MACMILLAN & CO., NEW YORK.

Hypatia; or New Foes with an Old Face. By Charles Kingsley, F. S. A., F. L. S. Thirteenth Edition. pp. 487. 1882.

Westward Ho! or the Voyages and Adventures of Sir Amyas Leigh, Knight of Burrough, in the County of Devon, in the reign of her most glorious majesty Queen Elizabeth. Rendered into modern English by Charles Kingsley. pp. 591. 1882.

Hypatia is charming. From the opening chapter to the closing page it holds the reader's intense interest. The tale of love which is inseparable even from the historical novel is almost lost sight of amid the more at-

tractive and more instructive features of solid authentic history which characterize the work, and for the sake of which it was written. The scenes transpire in a great and momentous age, "one of the critical and cardinal eras in the history of the human race," the period of "the last struggle between the Young Church and the Old World," when cultured heathenism had reached its last hour and when in its very setting, like the sinking sun, it shed forth some of its richest glories.

The short-comings of the Christians seem at times to be overdrawn and the virtues of the last of the Heathen appear in the contrast somewhat exaggerated. Yet if Cyril, the violent and unscrupulous Bishop of Alexandria, were a fair representative of Christian character, and Hypatia a genuine type of average heathenism, there would be no occasion for boasting of the ennobling and transforming power of the Gospel.

The title of "Westward Ho!" is taken from the name of a town in Devonshire which in his earlier years was the author's home. Like the other volume it covers a great and stirring age, though in character and time far removed from the former—an age in which "Westward Ho!" was the general watchword of England as well as of Spain.

With the portrayal of such historic heroes as Sir Richard Granville, Sir Francis Drake and Sir Walter Raleigh, and their world-renowned adventures in quest of gold and of glory, with the exposure of Jesuit craft and of the operations of the Spanish Inquisition, the author has produced a most eventful, lively and entertaining story for young men.

After the reading of these delightful volumes we can heartily second the judgment of an eminent critic who considers "*Hypatia*" and "*Westward Ho!*" the greatest historical novels which this century has produced. Kingsley's power to delineate human nature in its hidden and subtle action as well as in all its diverse and perverse manifestations, has rarely been equaled, while the poetic charm, the high purpose, the essentially Christian spirit, the superior literary style of these volumes, raise him to the highest rank of modern writers of fiction. They are destined to become a permanent and most valuable addition to this class of literature. Thanks to the publishers for bringing them out in a form so attractive and yet so inexpensive as to place them within the reach of all.

PORTER & COATES, PHILADELPHIA.

The Comparative Edition of the New Testament: Translated out of the Original Greek; and with the Former Translations Diligently Compared and Revised. Containing the Authorized Version commonly called "The King James Version," and the New Revised Version, arranged in Parallel Columns for Comparison and Reference.

When the comparative edition of the New Testament, by Porter and Coates, first appeared we spoke of it as follows: "The enormous sales of the Revised Version of the New Testament show how general was the desire to see what changes have been made, and whether these changes are

justifiable and meet the wishes of Bible readers. To make the comparison and discover the changes, there is not a more convenient form than that adopted by Porter & Coates in the volume before us. In parallel columns, with good, clear type, both versions are presented to the eye at once, and the verbal changes, as well as the omissions and system of paragraphing, can be noticed at a glance. Like the other editions, it contains the marginal notes and the changes recommended by the American committee. It is just what the reader wants in comparing the Revised Version with the 'King James Version.'"

Since then, this same enterprising firm has made the following additions and improvements :

1. Chapter headings in Roman numerals.
2. Running head-lines as in the old version.
3. Chronology of the New Testament.
4. The readings preferred by the American Committee, which were adopted by the Committee on Revision, are incorporated in the text. Those which were rejected are collectively in the Appendix, and for convenience of reference are also inserted as foot-notes to the respective passages.
5. A history of the Revision, and an account of the methods followed by the Committee on Revision.

With these modifications and improvements, the Comparative New Testament is without doubt the most desirable edition now offered to the public; and Messrs. Porter & Coates deserve the thanks of all Bible readers for thus consulting and meeting their desire for a convenient form in which they may compare the two versions and learn the chief matters of interest connected with the Revision. Their whole work is well and wisely done.

ROBERT CARTER & BROS., NEW YORK.

For sale by S. W. Harman, Tract House, Baltimore, Md.

The Letter of Credit. By the author of "The wide, wide world." pp. 733. 1882.

"The Letter of Credit" does no discredit to Miss Warner's fame. Her popularity is enhanced by every additional volume from her pen. The characteristic and commendable feature of all her writings is found in her power to arouse the young to higher and nobler aims in life. They are sure to recognize in her a sympathizing and a stimulating friend. The present volume portrays two types of humanity, the superlatively good and the despicably bad, and contrasts the exceedingly happy with the extremely miserable. The character most worthy of imitation is the heroine's teacher, in whom a despised, maltreated orphan found the genuine kindness and Christian helpfulness which raised her to a noble womanhood and fitted her for the high position she was destined to occupy and which, it is hardly necessary to add, was brought about by this "Letter of Credit."

The World's Foundations, or Geology for Beginners. By Agnes Giberne, Author of "Sun, Moon and Stars," &c. pp. 326. 1882.

The pages of this most interesting book keep faithfully the promise of its title: *Geology for beginners*. It gives a comprehensive treatment of this attractive branch of knowledge with such remarkable simplicity that beginners of all kinds, whether poor or rich, boys, girls or grown-up people, will comprehend its narration of the marvelous facts revealed by Geology, and clearly grasp its statements of theories. It is the first book of the kind that has fallen into our hands which may lie open to the charge of simplicity being overdone. But this is a failing that leans to virtue's side.

Part First of the volume describes the earth's crust, the formation of its rocks, their layers and bendings, ice work, &c.

Part Second seeks to decipher the story which is written on these rocks, giving the order of the geologic ages, their fossil remains, &c., from the earliest azoic period to the age of man.

Part Third reads the past in the light of the present, showing by the present action of rivers and other waters, glaciers, volcanoes, earthquakes, &c., what forces must have been in operation in forming the earth's crust and shaping its surface in bygone and remote ages.

The authoress has followed the leading Geological writers of England and America in order to insure accuracy, and has evidently taken pains to furnish the established truths of her subject as well as to invest them with peculiar freshness and thrilling interest. Nor does she fail to remind her readers, page after page, of the distinction between fact and theory, between what we may know with relative certainty and what is pure and crude guessing. With her repeated cautions on this point and the fervent reverence that breathes all through the volume, this science which has been feared as a somewhat dangerous study is made the wonderful record of God's handiwork. Its discoveries instead of being directed against the inspired volume through man's haste in decision and his ready faith in unproved theories, is made to speak to man of his mighty Creator and his mysterious ways, "*albeit in terms more ambiguous, in language more easily misunderstood.*" With the acknowledgment that we have derived a better and fuller understanding of Geology from this volume for beginners than we acquired by the study of a dry text-book and with the help of a learned Professor at College, we most heartily commend "The World's Foundations" to families and Sunday-schools. They will surely prize it alike for its scientific and for its religious value.

WARREN F. DRAPER, ANDOVER.

The Critical Handbook. A Guide to the Study of the Authenticity, Canon, and Text of the Greek New Testament. By E. C. Mitchell. Illustrated by Diagrams, Tables and a Map. pp. 151. 1880.

We recommend this book most heartily. Of course, its purpose must not be confounded with that of large manuals of textual criticism like the

work of Dr. Scrivener. But as a compact as well as comprehensive outline handbook, of small cost, it deserves the highest commendation. The substance of it was first prepared by the author while engaged in the work of instruction. The plan of the book embraces, first, a view of the present field of controversy on the subject of the authenticity of the N. T. Scriptures. This is followed by a brief discussion of the leading points in the history of the Canon, another by a *resume* of the subject of Textual Criticism. The Tables strike us as the feature of especial value. They combine brevity and accuracy. There are no less than thirteen of them, giving a bird's-eye view of the Roman Empire; of Ancient Civilization, Science and Literature, Synchronistically related; Contemporaneous Christian Fathers; Witnesses or Actors in Early Christian History; Patristic References to the Canonical Books; Disputed Books; Fac-similes of Chief Codices; Uncial and Cursive Manuscripts of the N. T.; Christian Fathers, Chronologically arranged, &c., &c. The whole forms a most excellent compendium of a subject of great interest.

BROBST, DIEHL & CO.

Commentary on the Gospel of Mark. By Revere F. Weidner, M. A., B. D., Pastor of St. Luke's Ev. Luth. Church of Phila. Member of the American Oriental Society, &c. pp. 310. 1881.

We have experienced two disappointments in connection with this volume. First, its appearance, size, and general mechanical execution, fell much below what he had expected. Secondly, being so unfavorably impressed with these external features and seeing that the greater part of the small duodecimo was filled up with the Authorized and revised Versions, we feared that it would prove correspondingly deficient in its internal make-up, its substantial contents. Again we were disappointed, but in this instance so favorably that in our interest in and appreciation of the exegetical treasures it offers we forgot the unattractive exterior which encloses them. We hail the work with gratitude, as an honor to Lutheran authorship, and a fresh proof that if our hard-worked ministers could but find the leisure necessary to writing, they are abundantly capable of bringing out works that compare favorably with the best productions of authors in other communions.

It is particularly desirable that we should have something in this line for our own people. The popular commentaries in the English language are without exception strongly saturated with either Arminian, Calvinistic or Rationalistic Theology. All are lacking in and as a rule hostile to the faith as apprehended and cherished by the Lutheran Church. Mr. Weidner has written in the spirit of a Lutheran, reverently submitting his reason always to the doctrine of the Gospel, and making no effort to explain away such truths as he finds himself unable to grasp. He displays most commendable clearness and simplicity of style and in the citations which make up the bulk of expository notes he has exercised discriminating judg-

ment, calling into service such masters of Scripture as Luther, Bengel, Olshausen and Stier. The appearance of this Commentary is well-timed. *Mark* has been selected for Sunday-school study during the current year and S. S. teachers cannot choose a safer guide and a better help in their preparations than this little volume. It may be found in places rather meagre, but that is not so serious a fault as the chaotic and confusing overfullness which marks the average popular commentary. The Pastor and the student will also find it valuable. Apart from its exegetical matter, the *prolegomena* are so scholarly and sober in their character as to aid materially in attaining correct views of the authorship, import and design of the Second Gospel. We can heartily commend the work, and shall be glad to learn that it meets with such a circulation as will hasten the appearance of similar volumes, promised by the author, on all the books of the New Testament. Its reception by the religious press generally has been exceptionally favorable and has brought the young author high encomiums from eminent Biblical Scholars.

Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinen in Nord America, &c., &c. Erster Band. II. Heft. pp. 97-192. 1881.

We have been ardently waiting for the appearance of No. 2 of this great and most interesting work on the earliest history of Lutheranism in this country. It contains the "Andere Fortsetzung der Kurtzen Nachricht," of the date of 1746, with a number of letters from Muhlenberg, the Examination of J. N. Kurtz, &c., &c., and the "Dritte Fortsetzung der Nachricht," bearing date 1750, including Handschuh's Diary of his voyage from England to Pennsylvania. Added to the original matter we have the historical references and explanatory notes gathered by the Editors, Drs. Mann, Schmucker and German, from all accessible sources in German, English and American libraries. We hardly know which to call the more valuable and interesting, the subject matter of the work or these exceedingly full and satisfactory notes. To our hearty appreciation of this great publication expressed in a previous issue, we have but to add a single wish, namely, that the publishers may be enabled to hasten the appearance of the sixteen to twenty numbers which will complete the work.

THE LUTHERAN BOOK STORE, PHILADELPHIA.

Luther's Small Catechism. With Proof-Texts, Additions and Appendices. For the use of Church, School and Family. pp. 144.

The copious proof-texts which are added to each part constituting the body of the Catechism, and which illustrate each distinct thought, form a very valuable improvement. Among the additions are the "Order of Salvation in 169 Questions and Answers," with Scripture references printed in full, the "Examination of Catechumens," "The doctrines and duties of the Christian religion, systematically arranged," "A Chronological Summary

of Biblical History," an account of "the Church Year and Festivals," &c., &c., the whole constituting a treasury of Christian truth which is worthy of the widest circulation among ministers and people.

The Cosmos. In the Rhymes of a Summer Holiday Journey.

This is a poem of fifty-two stanzas, by Dr. C. P. Krauth. Though they are "rhymes of a summer holiday," they rush *in medias res* into some of the abstrusest questions of cosmic order and the import of evil. They exhibit the poet's eye and the poet's heart. They abound in gems of truth and gems of poetry.

I. KOHLER, 911 ARCH ST., PHILADELPHIA.

The New Testament in Eighty Pictures, designed and drawn by Julius Schnorr of Carolsfeld. pp. 80. 1882.

This is a gem for the family. It sets forth the most important scenes of New Testament history in a succession of most beautiful and impressive illustrations. It was originally published in Germany and the German Text of Scripture accompanies in this edition the English Version. All the mechanical features of the work are very fine and we know of no more attractive form for familiarizing and impressing the children with the great events on which rests the way of salvation.

OTHER BOOKS.

Notices of the following books, recently received, will appear in our next issue :

Modern Heroes of the Mission Field. By W. P. Walsh, D. D., Bishop of Ossory. T. Whittaker.

Short Sermons for the Christian Year. By Dr. Norton. Thirteenth Edition. T. Whittaker.

The True Story of John Smyth, the Se-Baptist. By Henry Martyn Dexter. Lee & Shepard.

John Inglesant. A Romance. By J. H. Shorthouse. Macmillan & Co.

Lands of the Bible. A Geographical and Topographical description of Palestine, with letters of Travel, &c. By J. W. McGarvey. J. B. Lippincott & Co.

Sermons. By J. Oswald Dykes, M. A., D. D. Robert Carter & Bros.

Covenant Names and Privileges. By Rev. Richard Newton, D. D. Same.

Gleams from the Sick Chamber. By the Author of "Morning and Night Watches." Same.

French History for English Children. By Sarah Brook. With Illustrations and Maps. Harper & Brothers.

Seven Voices of Sympathy. From the writings of Henry Wadsworth Longfellow. Edited by Charlotte Fiske Bates. Houghton, Mifflin & Co.

Louise, Queen of Prussia. A Memorial by August Kluckholm. Same.

FOREIGN REVIEWS.

The *Edinburgh Review*, *Westminster Review*, *London Quarterly*, and *British Quarterly* have been received regularly from the Leonard Scott Publishing Company, and continue to furnish their usual varied and valuable discussions of scientific, literary and theological topics.

HARPERS' PUBLICATIONS.

Harpers' *Monthly*, *Weekly*, *Bazar*, and *Young People* have come regularly, and their contents are of undiminished interest and value. All have a large circulation and well deserve it.

PRESIDENT GARFIELD'S WORKS.

The publication of the authorized edition of the Works of President Garfield has been entrusted to Messrs. James R. Osgood & Co., of Boston. It will be carefully prepared and edited by President B. A. Hinsdale of Hiram College, Ohio, the life-long friend of Gen. Garfield, who was thoroughly familiar with the late President's habits and method of thought. The work will be in two octavo volumes, from new and clear type, printed in the best style of the University Press, of Cambridge, and handsomely and substantially bound. It will contain new portraits of President Garfield. The work is expected to be ready for publication in November next.

Vick's Illustrated Floral Guide

For 1882 is an elegant book of 130 pages, two colored plates of flowers, and more than 1000 illustrations of the choicest Flowers, Plants and Vegetables, and directions for growing. It is handsome enough for the Centre Table or a Holiday Present. Send on your name and Post Office address with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents.

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Address,

JAMES VICK, Rochester, N. Y.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.
JULY, 1882.

ARTICLE I.

THE CHURCH'S FUTURE.*

By PROF. E. J. WOLF, D. D., Gettysburg, Pa.

Article XVII. of the Augsburg Confession reads according to the Latin Text: They also teach that at the consummation of the world Christ will appear for judgment and raise all the dead, bestow upon the pious and elect eternal life and everlasting joy, but condemn wicked men and devils to be forever tormented.

They condemn the Anabaptists who teach that the punishment of damned men and devils will have an end. They condemn also others who are now disseminating the Judaizing notions that anterior to the resurrection of the dead the righteous will possess the government of the world, the wicked being every where destroyed. (Ger. Text: Certain Jewish notions which are even now mooted that * * the holy and pious shall alone possess a secular kingdom and shall exterminate all the ungodly).

The XV. Marburg Articles which constitute the original draught of which the Augustana is the ultimate development,

*Holman Lecture on the Augsburg Confession for 1882, delivered in the Theological Seminary, Gettysburg, Pa., May 5, 1882.

do not contain this Article nor any allusion to the *Novissima*. It is found, however, in the second outline of formulated doctrine, the XVII. Articles of Schwabach, although in a form varying somewhat from that here given from the Augustana, and with the order of the related Articles transposed.

The XIII. of the Schwabach Articles declares "that our Lord Jesus will come at the last day to judge the quick and the dead, and to deliver his believing ones from all evil and bring them into everlasting life. The unbelieving and ungodly he will punish and with the devils condemn them forever to hell."

This Article is there immediately preceded by that concerning THE CHURCH: There will always be upon earth a holy Christian Church until the end of the world, which Church is no other than the body of believers in Christ, &c., and is followed by the Article concerning CIVIL GOVERNMENT: That in the meanwhile until the Lord shall come to judgment and abolish all power and dominion, we are to honor and obey all civil government and rule, as an estate ordained of God, &c.

The import of this sequence as given by Luther, in the Schwabach Articles is very evident and striking. In Art. XII. it is maintained that there will always be a holy Church upon the earth; a Church that must endure suffering and persecution in the world, yet in view of the fact that this Church even in and by means of its struggles and afflictions is steadily advancing toward a triumphant goal, the Parousia of her Lord and the completion of his kingdom, it devolves upon Christians to take comfort, and in the meanwhile, until this glorious deliverance and the supersedure of all worldly reign and authority, by the visible reign of Him whose right it is to rule, to submit themselves loyally and reverently to the worldly powers under which they are placed. It is not their province as Christians to revolutionize civil governments. They are ordained of God for the time being. Yet does it behoove them at all times to discriminate between the rule of these and the reign of Christ. The internal connection in the Confession is therefore virtually the same even in the reversed order of the Articles.* From

*Plitt's Einleitung.

the present confusion, the deep distress and the fiery tribulations which the Church is constantly experiencing, the Confessors lift their eyes to the future and declare their conviction that her ultimate consummation is yet to be achieved. Contending ever against adverse powers, assailed both by the darkness of this world and by spiritual wickedness in high places, the Church does not despair. Her conflicts though violent as they are incessant must eventually terminate in her triumph and not in her overthrow. Her feet bruised and bleeding from the fangs of the Serpent will yet crush the very head of that Serpent, and the kingdoms that have so long humbled and oppressed the subjects of the true King, will yet themselves become the empire of Immanuel. Inspired and sustained by this unfaltering hope, the Church keeps up the contest. She is persuaded that the flaming light of that day of days, when her Lord shall come in power and great glory, will reveal the ruin of her foes and her own triumph and enthronement with Christ. Now her life is hid with Christ in God. Like her Lord, she is pierced, dishonored, crucified. But when he who is her life will appear then she will also appear with him in glory, conformed to him in spirit, and partaker of his overwhelming triumph.* The day of his revelation from heaven will also witness the manifestation of the sons of God.† This she knows and this is what she confesses. The surprising brevity of the Confession is well illustrated in this Article. The whole domain of Eschatology is in its thetical statements couched in half a dozen lines, the Confessors aiming, as is well known, at the enumeration of only such points as were deemed necessary for the defence of their position, to wit, that they had adopted nothing, either in regard to doctrine or ceremonies, that is opposed to the Holy Scriptures or to the Christian Church Universal.‡

The true scope of a Confession they well understood to be the definition and defense of those truths which are essential to the faith of the Church and which are at once the experience and the expression of her living consciousness. In this Article

*Coll. 3 : 4.

†Rom. 8 : 19.

‡Epilogus, Sym. Bücher, Müller's Edition, p. 69.

they knew themselves to be in such entire accord with the historic Church that their language is little more than a literal repetition of the Œcumenical Creeds, and is like them restricted to the plainest declarations of the Scriptures.

The reformers were also aware, that in this matter there was entire harmony between them and their antagonists both on the right and on the left, for the Zwinglians were perfectly satisfied with this presentation of eschatological doctrines and the Romanists offered no objection to it in their Confutation.

"All were agreed in this that the History of the Church, therefore also that of the world, will terminate with the coming of Christ for the final judgment, that, moreover, all the dead will appear in risen form and that the judgment will effect a final and eternal separation between the blessed followers of Christ and his condemned foes."*

The position of the Confessors in this Article falls under three heads:

I. WHAT THEY CONFESS.

II. WHAT THEY CONDEMN.

III. WHAT THEY COMMIT TO THE FREEDOM AND FURTHER ELUCIDATION OF THE CHURCH. /

I. WHAT THEY CONFESS.

Under the doctrines confessed we have

I. *The Advent of the Lord, ἡ παρουσία.* This is the first stage of the Church's history to succeed the present order of things, that stage which is the condition and cause of the other events named in this Article, their signal as well as their centre.

The Lord is now absent from his beloved bride. The Church presents the anomaly of a kingdom whose Sovereign has for the time disappeared. This merely spiritual relationship cannot, in the nature of the case, be the normal or the final state of his kingdom. It is a state to which his people can never be reconciled and in regard to which they are evermore praying that it may speedily terminate. He who has personally founded the

*Plitt's Einleitung.

kingdom upon the confession of his own divine Sovereignty, who has given for it his own blood, who has never surrendered his immediate headship over it, can surely not have purposed to remain forever away from them—as far as the Heavens are above the earth. A glorious consummation in this world must await this kingdom. The absence of the king is designedly in its interests and if while continuing in the closest spiritual relation to it he has ascended to infinite dignity and power only the better to promote its extension and assure its triumph, then most certainly he will come again into his own realm, with the display of his real majesty. Surely the same earth which witnessed his state of humiliation for the sake of the Church, shall also behold the state of his glorification at the head of the Church triumphant. The world which he redeemed must be the theatre of his ultimate victorious manifestation. Both Christology and Soteriology demand the return of the Lord in glory as the necessary and supreme completion of his office and the proper apocalypse of his person.

Such a hope, therefore, reason itself inevitably awakens and encourages. In the words of Nitzsch: "Speculation has so little to object to the Christian conception of the world catastrophe, that—if there were no eschatological doctrine—it must supply this lack." "History and experience even, give every reason to doubt whether without such personal appearing and intervention of the king himself in the course of things, the kingdom of God could indeed *ever* arrive at the complete development and triumph to which it is designed it should come. It is with this doctrine as with that of the Creation and Beginning of all things,—in its ultimate character equally incomprehensible, but also equally indispensable."* The personal advent of the Lord is thus the logical close, *συντέλεια*, of all that has or shall have preceded it, the magnificent dome of God's temple, the grand finale of history. This and this only will give to the economy of redemption an issue corresponding with its eternal aim and purpose, a consummation crowning its long process.

For this expectation the Church has the fullest warrant. If

*Van Oosterzee.

the language of Revelation is ever explicit, emphatic and reiterate, it is on the promise of his coming. If reason itself suggests this sequel to the present dispensation, inspiration guarantees it as an immutable certainty.

Even before the disciples distinctly understood the purpose of Christ's first coming, they received one lesson after another upon the second Advent. When the Master in his tender farewell discourse communicates to them the staggering news of his withdrawal from them, he at the same time consoles their breaking hearts with the prospect of his final return. His going away, he assures them is but the condition of his coming again. He describes to them great commotions and terrible revolutions and judgments that are to overtake the world, more especially the Jewish nation, and through these as a glass points them to the still more awful catastrophe that shall shake the powers of heaven and earth and at the same time signalize the personal, visible, Parousia of the Son of Man in the clouds of heaven, in the glory of his Father attended by his holy messengers. He represents himself as a nobleman going into a far country to receive a kingdom and to return. He nerves them for the self-denial and endurance which are called for by their present relation to him, with the prospect of an ample recompence when he shall come to render to every man according to his works.

His apostles subsequently take up the same theme. They thrill their audiences with the same joyful truth. In the very first passage of history outside of the Gospels the sacred writer reports the testimony of the angels that this same Jesus shall so come in like manner as ye have seen him go into heaven.* And from that time the same strain runs through all the apostolical writings. There is perhaps no other doctrine on which their testimony is so united, so prominent, so pronounced.† This outlook forms the underlying basis of all the exhortations and consolations of the New Testament. It serves as the never-failing solution of the peculiar tribulations and the mysterious cir-

*Acts 1 : 11.

†Acts 3 : 20 ; 1 Jno. 2 : 28 ; Rev. 1 : 7 ; 2 Thess. 1 : 10 ; Heb. 9 : 28 ; James 5 : 8 ; Jude 14.

cumstances which Christians were called upon to encounter, and it became the summit of all their aspirations and endeavors. Nor can it be without supreme significance that the canon which ever resounds with this hope should close with the antiphonal shouts, "Surely I come quickly, Amen. Even so come, Lord Jesus."

Not all the numerous passages that speak of Christ's return can indeed be understood in the same sense. They have reference now to an event more realistic, now to a fact more spiritualistic, at one time they point to an occurrence close at hand, then to one more remote, here to his constant coming, there to his ultimate coming once for all. The first generation of Christians were not to taste of death until they would see the Son of Man coming in his kingdom.* This coming is certainly not to be confounded with that eventual day of the Lord in which the heavens shall pass away and the earth and the works that are therein, shall be burned up.† The failure to make this distinction, evidently created some errors and confusion in the early Church, and gave rise to scoffing taunts.

Yet whatever difference obtains in the peculiar import of the respective utterances on the Lord's coming, the one idea of his final advent in glory never disappears. He comes in manifold ways and at sundry times, in special manifestations both of his saving and his judicial kingly office. His incarnation, his outpouring of the Spirit, the overthrow of the Jewish nation, the conversion of the Heathen, and other mighty interpositions that have advanced the progress of his kingdom and have revealed the sway of his sceptre over all authorities in an ever increasing measure, all these are instances of his coming, shining manifestations of his presence in the world, yet these are but the symbols, the prophecies, the germs of a still greater, and brighter advent, the appropriate culmination of all previous comings. The true significance of the latter, in fact lies in their reference to the ultimate Parousia, the "last, all-deciding final manifestation, which constitutes not only the product, but also the end of the present development."

*Matt. 16 : 28.

†2 Peter, 3 : 10.

Her first teachers having so implicitly impressed this doctrine on the faith of the Church, it passed over into her life and has ever been one of the strongest and most marked characteristics of her spirit. The more healthy and vigorous her life pulsations, the brighter burns this hope and the more steadily is she on the watch, "looking for and earnestly desiring the coming of the day of God." Nothing is dearer to her than "the promise of his coming." Nothing in her best life is she more intent upon than to discern the signs of his approach. Nothing in the deepest perplexity so cheers her as the hope that the Lord is at hand. The Israel of God under the New Dispensation even as the ancient Israel are distinguished as a people of desire, a people of the future. They rejoice not that they have attained, but that with the coming of the Lord they will attain. It is this hope that kindles and sustains the best exercises and brings forth the best fruits of the soul and "history makes abundantly manifest, that where this prospect has temporarily receded in the Christian consciousness, the spiritual life also has declined."*

It was especially while the Church was yet in the glow of her first love, and possessed of the firm faith that endured the ravages and terrors of the persecutions as well as when she sustained the sublime struggle of the Reformation, that this hope profoundly thrilled and powerfully supported the saints of the Most High.

It was affirmed in the earliest expression of the Church's faith as the completion of the Second Article, and from that day till now she is never done with the confession of her Lord until she has testified her conviction that he will come again to judge the quick and the dead. It has ever kindled her poetic fire and in so eminent a degree inspired her song, that no great truth of Christianity has struck sublimer strains from the sacred lyre than the vision of the day of the Son of Man.

So too in the ecclesiastical year which the Church has instituted as the perennial expression of her Creed she has set apart an extended portion in which to cherish and strengthen her ad-

*Van Oosterzee.

vent hopes and prepare herself for the actual and ultimate advent season. Even in the celebration of the Lord's death, in the midst of the Holy Communion of his body and blood, she utters this truth in her constant rehearsal of the command to show the Lord's death until he come.

Of the mode of the Lord's coming we can in the nature of the case form no definite conception. All eschatological events are necessarily shrouded and veiled from our present knowledge. The sphere in which they will take place is in some respects certainly different from that of our present life, giving them a unique character. Unlike the great doctrines of Theology and Soteriology, experience can here reflect no light upon what is left dark by Revelation, and the statements of the latter are such that with our present data we can merely spell out the substantial truth without being able to interpret the concomitant details.

It will unmistakably be a personal coming. All the references to this event plainly assert or imply that fact. It is something different from his ordinary intervention for the rescue of his people or the judgment of his foes, those ever-recurring manifestations of his grace and power upon earth.

From these instances of his spiritual presence that coming is distinguished as an *επιφάνεια του κυρίου*, appearance of the Lord,* *επιφάνεια της παρουσίας*, manifestation of his presence.† *επιφάνεια της δόξης*, appearance of the glory.‡ It is a *παρουσία του κυρίου*, an arrival, an advent of the Lord, a presence unlike what is now realized, an *επιφάνεια της παρουσίας*, the appearing of his presence by which will be destroyed the wicked one.§ Now he is taken away from us, we walk not by sight but by faith. His glory is hidden from view but we look for an *αποκαλύψις Ιησους Χριστου*, a revelation of Jesus Christ.|| Now in her humble lot the Church is partaker of Christ's sufferings, but at the revelation of his glory we shall also rejoice with exceeding joy.¶ The manifestation of God in the flesh has indeed already taken place, but this only in humil-

*1 Tim. 6 : 14.

†2 Thess. 2 : 8.

‡Tit. 2 : 13.

§2 Thess. 2 : 8.

||1 Pet. 1 : 7.

¶1 Pet. 4 : 13.

iation and as the prelude of the complete revelation which the Church is awaiting, ἀπειδεχομένος τὴν ἀποκάλυψιν τοῦ κυρίου,* an apocalypse from heaven with the angels of his power.† Correlative with this first manifestation in lowliness there is to be a second actual personal advent of Jesus Christ, distinguished by majesty, splendor, salvation, an advent which is explicitly designated as his “appearing the second time,” ἐκ δευτέρου * * * οφθησεται,‡ a coming as real, personal and visible as the first, only under changed conditions and with another purpose, partaking more of the character of the ascension than of his incarnation. For this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. He shall come not as a babe in swaddling clothes but a bright and glorious form, not in a manger but in the clouds of heaven, not among the brutes but with the holy angles and celestial powers in his suite. The declarations of Scripture do not admit of any other interpretation than that of a perceptible, real coming upon the earth. Whatever figures may be employed to envelop the event, and whatever difficulty there may be in the effort to combine all these external representations into one realistic scene, or to determine what passages are figurative and what literal, they indicate a resplendent revelation of the glorified divine-human person of Jesus, a disclosure of his personal exaltation to the right hand of power and of his universal reign. They describe his unveiling of himself to all eyes,§ his coming forth out of the invisible and super-cosmical state into that of visible cosmical relations,—as the lightning flashes forth from the darkness in which it lies concealed and shines all over the heavens, so shall be also the coming of the Son of man.||

The *Consensus* of the older Lutheran Dogmaticians represents throughout this interpretation of the Scriptures. Verbally repeating the inspired statements, they look for an “adventum visibilem, localum, verum, publicum, gloriosissimum, in corpore splendidissimo, ipsos solis radios luce sua exuberante.”¶

* 1 Cor. 1 : 7.

† 2 Thess. 1 : 7 cf. Coll. 3 : 4 φανερωθῇ.

‡ Heb. 9 : 28.

§ Rev. 1 : 7.

|| Matt. 24 : 27, 2 Thess. 1 : 8.

¶ See especially Gerhard.

Later theologians, Reinhard, Storr, *et al.* while regarding the descriptions of the new Testament as a pictorial setting, find yet in them the doctrine that Christ will come visibly and render apparent to all the reality of his glorified state.

Objections cannot be opposed to this doctrine other than such as bear equally against special revelation, creation, divine providence or the incarnation. The inherent possibility of the theanthropic glorified Redeemer manifesting himself in every place when and where he pleases, cannot be doubted by any who hold the Lutheran Christological premises. Its explanation is another matter—and is in fact not called for when we enter the sphere of the miraculous.

Assured as is this prospect of the Parousia, the time of its realization has not been revealed to man. It is hidden even from the knowledge of the angels in heaven, yea from the Lord himself,* in his state of humiliation. The Bride is not to know the specific hour of her Lord's return. She is to keep herself always waiting, expectant, ready. This is her best and her worthiest frame and to this state of mind the uncertainty of the blessed hour very materially contributes.

While language was often employed which made the impression that the Parousia would take place very soon, the possibility of delay was also clearly indicated.† The uncertainty was strongly emphasized and the practical caution always given to be ready, inasmuch as it would unexpectedly break in upon the world, unlooked-for like a thief in the night, suddenly as the flash of a thunderbolt, swiftly overtaking God's enemies while they feel assured of peace and safety.

The very passages which bring out the suddenness and the surprise which will characterize the advent, aid furthermore in establishing the conclusion that it will be a distinct act, an act complete in itself, happening once for all at a specific point of time, and in no sense a process or a course of progressive manifestation. How long the day of his coming may continue, what immense ages may be embraced in that eventful day into which all other days and periods are flowing, has not been revealed,

* Mark 13 : 32.

† Matt. 24 : 6, 48, 25 : 19 ; 2 Thess. 2 : 2.

but the Parousia itself will be the act of a moment. It will be instantaneous.

While all efforts to compute the precise date of the Lord's coming must be viewed as a profane endeavor to pry into those secret things which belong unto God, nevertheless some considerations respecting the signs that shall usher it in, are not to be lost sight of.

1. The Scriptures very plainly intimate that the event will be immediately preceded by premonitory, portentous, phenomena—by a period of distress and tribulation surpassing all the woes our world has ever experienced,* calamity and misery everywhere, the powers of nature suffering great convulsions and mighty changes, men's hearts failing them for fear.†

Thus, while the wicked, sitting in their own security, blinded with unbelief, dreaming of peace, will be surprised with sudden destruction, there is no occasion for the enlightened, believing, ever-watchful saints, being so overtaken. It is their duty as well as their privilege to discern the signs of the times and at the appearance of certain signals to lift up their heads assured that their redemption is near, the night is far spent, the morning dawns, he is nigh even at the door.‡

To those therefore who have believed the prophets and whose hopeful eyes have watched the sky, their Lord's return is not unexpected as it is to those who have scoffed at the promise of his coming and imagined that all things still continue as from the beginning of the creation.§

2. The principle of historical development has its place pre-eminently in the kingdom of God. The events of the world run their course according to a well-defined plan advancing through successive stages and unfoldings to a destined goal. First the blade, then the ear, then the full corn is the process with which the Lord himself illustrates the development of his reign.

The ages anterior to the incarnation were steadily moving and pointing toward the fullness of time, unfolding more and

*Matt. 24 : 21.

†Luke 21.

‡Matt. 24 : 32, 33.

§2 Peter 3 : 3, 4.

more the conception of this "great mystery," and getting the world prepared for its appearance. Thus the philosophy of history demands a certain process of extension and development both in the Church and in the world before the fulness of time shall again come round. The great movements of history are not hap-hazard accidents, but steps and stages in the march of God's plan, removing obstructions, uniting the nations, preparing the way of the Lord and hastening the wished-for day. Until these have run their course and reached their teleological consummation, until the anti-Christian powers as well as the Christian Church have become alike ripe for the reaper, the end of the present order is not to be looked for. Not only must the Gospel first be preached in all the world as a witness to all nations, not only must the fullness of the Gentiles become in and the Jews as a people be brought to embrace salvation, so that the Church shall represent the totality of the nations, when she welcomes her Lord to gather his elect out of all lands,* but the forces of evil must beforehand have attained their ultimate development. The day of Christ will not be at hand until the man of sin shall have celebrated his desperate triumph in the great Apostasy. The revelation of the son of perdition will precede the revelation of the Redeemer.†

The seed of the woman and the seed of the serpent have not only all through history developed side by side toward their respective consummation, but the conflict between them has been steadily increasing in fierceness and obstinacy so that every triumph in the kingdom of light is confronted by a corresponding energy in the realm of darkness.

The subtle representatives of evil have never been surprised. And when in the course of the zealous diffusion of the Gospel and its effectual power alike over Jews and Gentiles, they will recognize the imminence of the Parousia, their uttermost opposition to the Gospel will be put forth. The contest thickens as the end approaches. Its all-dissolving fires send forth at last, like a furnace, streams of distress, temptation and delusion

*Matt. 24 : 14, Rom. 11 : 25, 26.

†2 Thess. 2 : 2-6.

which threaten to engulf the very elect.* Such are the precursors of the Advent.

It is the generally accepted teaching of Scripture that the ever-increasing hostility to Christ will at last culminate in a personal bearer. As if to forestall the personal appearance of Christ in the glory of his power, all the anti-Christian elements will consolidate and embody themselves in "one man of sin," the actual impersonation of evil. The opposition to Christianity will be incarnate, concrete, concentrated in a personal ANTI-CHRIST. This title has been applied to various individuals and institutions in the course of history. The Dogmaticians used the term (a) *generically* for all heretics, little anti-Christ, and (b) *specifically* for that remarkable adversary described by Paul who by way of distinction is called the great anti-Christ.† This view was generally held by the mediæval anti-hierarchical sects and from them passed over to the Reformers,‡ and the Dogmaticians, some of whom, however, adopted from the Greek Church the view that Mohammed and the Turkish power were anti-Christ, and thus held to a two-fold anti-Christ, an Eastern one and a Western. As it seems clear from his portraiture by Scripture, that anti-Christ will represent not exclusively irreligious or anti-religious forces, but, as the name indicates, will be the counterpart of the true faith and the true redeemer,§ through manifold false miracles imitating and personating Christ, and as the long continued though hidden activity of anti-Christ forbids his embodiment in the life of one man, it is altogether probable that a constituent element of the final anti-Christ will be the papal imposture. Its inordinate pride, its immeasurable presumption by which it arrogates to itself boundless superiority to every power in heaven and on earth is one of the distinctive marks of anti-Christ.¶

Hengstenberg's view of an ideal personality is a solution that is totally inadequate to the inspired representation and contradicts the united testimony of the Fathers who reflected the doc-

*Matt. 24 : 9 ff. ; 2 Thess. 2 : 3 ; 1 Jno. 2 : 18.

†Schmid, pp. 658 f. §2 Thess. 2 : 9 ; Rev. 3 : 13.

‡Apol. Conf. p. 209, Art. Smalc. 308, 336, &c. ¶2 Thess. 2 : 3-9.

trinal consciousness of the churches in which still re-echoed the oral utterances of the Apostles, and who with one accord regarded anti-Christ as an individual person, the incarnation and concentration of sin.

Ideal anti-Christian forces may indeed from time to time reveal themselves, prevailing unbelief and frightful ungodliness may in any period serve as prefigurations of the final anti-Christ, but just as the union of all soteriological types and prophecies in one person constituted the actual and living Christ, so the concentration of all the direful forms of wickedness in one colossal personality answers best to the scriptural delineation of anti-Christ.

In identifying such individual monsters as Caligula, Nero, Napoleon, with anti-Christ, the error of scholars has consisted principally in their viewing these baneful appearances as the real anti-Christ rather than as lurid, typical precursors of the final personality in whom the God-opposing principle will embody itself and display its superhuman power.

"Almost all great movements for good or for ill have been gathered to a head by one central personal agency. There seems nothing improbable then, judging from the analogy of the partial manifestations which we have already seen, that the centralization of the anti-Christian power may ultimately take place in the person of some one of the sons of men."*

The spirit of anti-Christ has been all along at work in these hostile forms and gigantic agencies of evil, but as a "mystery of iniquity," a power not clearly revealed, seeking to accomplish in secret, underground, its infernal aims. It is in fact hindered from the full manifestation of its character, restrained for the time from breaking out in personal embodiment and exercising its deadliest deceptions and delusions, by the *κατέχων*, by the providential coercion of temporal polity, the conservative forces which maintain the civil and social order of the world. This continuous conflict between the *ἄνομος* and the *κατέχων* constitutes the soul of history, and in consequence of it the fierce

*Dean Alford. *The Greek Testament*. Vol. III. Prolegomena on 2d Thess. cf. also Lange's Commentary on the same Epistle.

foe of redemption is held in check until redemption itself shall have achieved the height of its triumph in the evangelization of all nations and the conversion of the ancient chosen race. Then the dykes will break and a deluge of infidelity, spiritual seduction, religious persecution, political anarchy and universal dismay will overspread the earth.*

Thus will culminate the hostility to the Gospel. But its culmination is the signal for its overthrow. It is suffered at last to reveal its true inwardness, its supreme malignity, that as a last decisive test it shall make manifest those who received not the love of the truth that they might be saved.† The crisis will therefore be brief. The momentous calamities inaugurated by anti-Christ will precipitate the revelation of the Lord from heaven. Just when the distress of the Church has reached its height, and its enemies have grown perfectly secure in their confidence of victory, then, no sooner, no later, will deliverance dawn in the form of the Son of Man‡—and judgment too, for he will consume his enemies by the breath of his mouth and destroy them with the brightness of his coming.

Whoever, personally, the anti-Christ may be, he is of course the soul and support of evil, its concrete personal principle. His destruction is accordingly equivalent to the overthrow of the whole power of evil in the world, and if this event is not identical with the binding of Satan,§ it is certainly to be viewed as coincident with it.

2. *The Judgment.* The import and object of the Parousia are explicitly declared. "At the end of the world Christ will appear for judgment." The completeness of his triumph signaled by his glorious return implies the all-decisive judgment. Visible to all flesh, the appearance of the Lord in sublime majesty will have a momentous significance alike to unbelievers and to believers, to every disobedient creature as well as to the sanctified. It will make a full revelation of the real character of all and their true relation to God, and determine finally and irrevocably their respective destiny. That the course of this

*Luke 21 : 25, Matt. 21 : 8-13, 21.

‡Matt. 24 : 30 ; Luke 21 : 27. 28.

†2 Thess. 2 : 9-12.

§Rev. 20 : 2 ; 2 Thess. 1 : 7.

world must issue in a final retributive judgment, a strict requital of the actions of this life, is a postulate of the universal moral sense. It is demanded as the goal of man's moral development. It is guaranteed by his faith in the justice of God. While judgment is unmistakably present in the world, a power that makes for righteousness, sifting and separating the good from the evil and dispensing its awards to virtue and to vice, while history itself is a manifest Nemesis, a progressive judicial process, yet all admit the incompleteness, the unsatisfying and often most mysterious character of the retribution apparent in the present order of things. There seem to be marvelous inequalities, inexplicable difficulties. The course of judgment strikes human eyes at the best as relative, partial, doubtful. There is a universal appeal to a court of *dernier ressort*, a definitive absolute decision, so complete in its character and so clear in its revelation as to place both the process and the awards of judgment beyond all question.

Standing in essential connection with each other, we can not fail to notice the analogy here presented between the judgment and the Parousia. As Christ is in one sense ever coming, evincing his presence with his kingdom, so judgment is ever being exercised in its searchings, decisions, and retributions. As the former points typically to a final act, so the latter also is but the prophecy and preparation of an ultimate consummation. As the constant invisible Parousia of Christ is to eventuate in a mighty apocalypse of glory before all eyes, so the latent march of judgment must issue in an awful, resplendent revelation of its character before the universal assembly of creation.

It will accordingly be a marked feature of the judgment to bring to light all that in the moral world was hidden, to clear up all that was dark, to make an inexorable disclosure of the secrets of men's hearts and the true character and worth of their affections and their actions, to afford an unerring and public discernment between him that serveth God and him that serveth him not. The judgment which constitutes the climax of the world's development, is to determine, in the light of the great white throne, the true inherent character of all moral phe-

nomena as viewed from the standard of divine holiness. This judicial action each will realize so far as it affects himself as he never realized God's judgment before, while at the same time all will recognize and approve the decision and the sentence that fall respectively upon others. In the awful glare of that day a light will burst upon the conscience such as never shone there before and at the same time the eternal world and its past history will be so illuminated that all things will become naked and open before all eyes. The full revelation of the righteous judgment of God in the sight of men and of angels will put an end to the delusions and illusions by which the depraved have blinded themselves and others.

On this subject, too, God has not left himself without ample testimony in the volume of his word. Far back before the flood, but a few generations removed from Adam, we find an explicit prophecy of the world's closing event from the mouth of Enoch. This Day of the Lord is the final point of prophetic contemplation. All through the Old Testament and in the New, it forms the background of every apostolic proclamation,* while the Lord's own prophetic activity closed with a description of the last judgment,† which for sublimity and power finds no parallel.

The Scriptures emphasize the import of the fact that the Lord Jesus Christ is to act as the judge of the world. The judgment of mankind is committed to him who is the Head of the race, who on the one hand endured its temptations in his own person, who by his own blood achieved redemption for all, and whose peculiar relation to God as well as to man gives him unique and absolute fitness for this office.‡

The seals of the book of judgment are opened by the Lamb standing in the midst of the throne.§ Yet none the less terrible are its revelations and its decisions, for the rulers and the great men, the rich and the mighty as well as every bondman and every freeman, shall seek to hide themselves from the face

*Act. 10 : 42 ; 17 : 31 ; 24 : 25.

†Matt. 25 : 31-46.

‡Matt. 25 : 31 ; John 5 : 22, 23, 27 ; Acts 10 : 42, 17 : 31 ; Rom. 14 : 10 ; 2 Tim. 4 : 1 : 2 Cor. 5 : 10.

§Rev. 5 : 5, 6, 9.

of Him that sitteth upon the throne and from the wrath of the Lamb.*

As furthermore all judgment is determined by a certain standard, so the proceedings of the great day must follow an acknowledged norm of judgment. The final awards must be determined according to the light which men had, and not according to what they had not. The basis of judgment will accordingly be the law under which the different divisions of mankind respectively lived.

To large portions of the race no special revelation is known to have been given, yet these are not left absolutely without law, inasmuch as they are under that universal law written on men's hearts of which conscience is the exponent. By this law, therefore, now inwardly accusing or excusing them, they will ultimately stand or fall.† The Jewish nation on the other hand lived under the force of that law specifically revealed through Moses and on this basis their eternal destiny will be decided.‡ Others have enjoyed the effulgence of the Gospel clearly revealing the scope and spirituality of God's holy law, and by this light they will be judged.

But why should Jesus, the Mediator of the Gospel, have supreme judicial authority, over those to whom without fault of theirs, his Gospel never came, and who in consequence could not partake of its benefits? His peculiar fitness and authority to act as judge over all mankind rest upon grounds substantially identical with those that warrant His appointment to judge them who have accepted or rejected the great salvation. The Gospel is but the expansion, exposition and fulfillment of the law which was mediated through Moses and this in turn has its germinal expression in the conscience. Christ is in the largest sense the end of the law, its fullness, its concrete embodiment. All law has its fountain-head in him. The beams of that same Logos whose perfect and personal brightness is revealed in Jesus Christ, were less distinctly reflected in those mysterious symbols and prefigurations divinely given to the Jewish nation. And that same eternal orb shot forth His scattered rays

*Rev. 6 : 15, 16.

†Rom. 2 : 12-16.

‡John 5 : 45.

over the heathen world as the *λόγος σπερματικός*, so that total darkness has never enveloped the human mind, but radiations from the Sun of righteousness have fallen upon every age of the world and upon every creature, Christ is and ever has been the true light whose rays fall upon every man that cometh into the world. He has from the beginning sustained a peculiar relation to humanity. His incarnation is not the commencement of that relation. Not sin but the creation has brought it about. Sin clouded the affinity but did not sunder the bond. The world was made through him, and in him it consists, and humanity especially was created in him as its ideal and may be said to have its existence and its goal in him. All the relations of God to the creature are mediated through his eternal Son.

Thus by every consideration is Jesus Christ made the judge of quick and dead, and before him shall be assembled all nations whether they knew him as the world's redeemer or not. He is to all the medium of their existence, the mediator of light and life. The final destiny of each one hangs indeed upon faith in the Christ of Revelation, upon his relation to the grace of God in Christ, but as the faith of the patriarchs differed widely from the faith of Paul and of Luther, so there may be a dim and vague trust in the divine mercy, a certain measure of faith among the heathen on whom the fulness of light never dawned. Christ may come to men in other forms than that of his personal incarnation.*

Another difficulty connected with the Scriptural representation of the judgment is the apparent contradiction between the doctrine so explicitly taught, that every man is to be rewarded according to his works,† and the equally emphatic and cardinal gospel principle, that we are not saved by works, but exclusively by grace through the channel of faith. Eternal life is a gift of God, not a merited reward.

This difficulty vanishes the moment we consider the essen-

*Matt. 10 : 41 ff., 25 : 36 ff.

†Matt. 16 : 27 ; Luke 12 : 47, 48 ; Rom. 2 : 6 ; 2 Cor. 5 : 10 ; Eph. 6 : 8 ; Rev. 20 : 12, 22 : 12.

tial relation between faith and works. Faith is the soul's normal attitude toward God, good works the manifestation of it. Faith is the inward side, works the outward form, the substantial expression and proof of faith. Faith is itself a living force. It is creative, dynamic, productive, and is in its essential core, of an ethical character, so that in its operation it cannot do otherwise than bring forth fruits of love and holiness. It is faith therefore that determines the moral quality of actions, that forms and transforms the character in which the good works are embodied and reflected. The just lives by his faith. Faith itself is therefore reckoned as righteousness,* while unbelief, the want of faith is the tap-root of all sin.† Whatsoever is not of faith is sin. Faith and good works thus form an inseparable union, while distrust of God and evil works are one in kind and character. To be judged according to one's works does not exclude the principle of faith, but reveals and demonstrates its existence or its absence and thus implies the estimation of all actions by the inherent force from which they sprang. It is even an Old Testament maxim in regard to works that while man looketh on the outward appearance God fixes his eye upon the heart. He searcheth the reins in order that he may give every one according to his works.‡ Works, then, exhibit the total result of the exercise of faith. And the judgment of Omniscience will make manifest its deeds that they are wrought in God. Thus even the reception accorded to Christ's disciples,§ will be found to have served as a test and proof of men's real attitude toward Christ himself, and towards righteousness—a doctrine which interprets and illustrates the judgment scene described in Matt. 25 : 31-46.

The absolute universality of the judgment presents also some problems. Our Lord, himself the judge, declares on the one hand "He that believeth on the Son is not judged," "cometh not into judgment," has "passed out of death into life."|| And

*Gen. 15 : 6 ; Gal. 3 : 6 ; Rom. 3 : 20, 4 : 16 ; Eph. 2 : 8, 9 ; 2 Tim. 1 : 9 ; Tit. 3 : 5.

‡Rev. 2 : 23.

§Matt. 10 : 40-42.

†Rom. 14 : 23.

||John 3 : 18, 5 : 24.

likewise on the other hand, "He that believeth not, has been judged already because he hath not believed," and yet it is announced in unmistakable terms that we must all appear before the judgment seat of Christ. Let it not be forgotten that a characteristic feature of the last judgment will be its public exposure of every man's moral and spiritual condition. It will be the apocalypse and visible consummation of the judicial activity which the mediatorial Son of God is exercising throughout all history. Men are not summoned before the Omniscient judge that he may investigate their case and ascertain their state of reconciliation or fixed enmity, their righteous perfection or their damning guilt, nor are they summoned before the supreme bar that they may learn for themselves their true state, hear their sentence and discover their eternal destiny. Each one in the secret of his own soul is beforehand conscious of the moral import of the judgment in his own case. So far as the dead are concerned each one secretly and with certainty knows in advance of the Parousia, what sentence the judge will pronounce upon him. But the judgment will consist in a public "Universal Exposition" of every man's record and reality. "Precisely this is the essence, and at the same time the terrible significance of the last judgment, that it is the *manifestation* of that which has been for ages concealed, and yet could not fail ultimately to become manifest."*

The books will be opened to the gaze of the universe, the secrets of men† laid bare. What was long before unalterably decided in the case of each individual, and the grounds of that unalterable decision will be brought into public view and eternally confirmed before the eyes of heaven and earth. The judgment has preëminently a cosmical significance. Hence by the Dogmaticians it is called *judicium manifestum, universale*, in distinction from the *judicio particulari et occulto quod fit in morte, &c.* It is the *judicium extremum*, the most perfect and final revelation at once both of divine saving grace and of divine judicial righteousness.

The day of judgment becomes thus the counterpart and com-

*Van Oosterzee.

†Rom. 2 : 16.

plement of the day of salvation, the final coming of the Lord is the culmination of his first coming. When he appeared in the flesh, although invested with all authority to judge, he did not appear for judgment, but for salvation.* The judicial office was held in reserve, and although salvation and judgment proceed all through history side by side, as is evinced by the flood, by the destruction of Sodom and Gomorrah and by the overthrow of the Jews, and although in the Old Testament prophecies and even in John the Baptist, both the salvation and the judgment to be executed by the Lord appear through prophetic perspective as a simultaneous occurrence, and as the result of one and the same Parousia, the successive stages in the fulfillment not being recognized, yet it is manifest that in his present Mediatorial office every act of the Lord is primarily an act of grace and a work of salvation. Still the judicial agency is discernible in the background so that what is redemption to some is judgment to others.† The second coming will witness the reversal of this order. "At the end of the world Christ will appear for judgment." He shall come without sin,‡ without any sin-atoning mediation for a doomed world. Then, after his salvation shall have been everywhere preached only to be rejected and spurned by his foes, God will judge the world in righteousness by this same Jesus who was exalted to be a Prince and a Saviour. His very judgment will however be the signal for deliverance to the afflicted and waiting bride. To them that look for him he will appear unto salvation. His advent is the realization of their blessed hope—the glorious appearing of the great God and our Saviour Jesus Christ.§

3. *The Resurrection.* "He will raise all the dead." Inasmuch as the judgment is universal and the judge is always designated as He that will come to judge the quick and the dead, it must be preceded by the awakening and bringing forth of all that have fallen asleep. They cannot appear before the bar of judgment to hear their sentence, until they have been sum-

*John 3 : 17, 12 : 47 ; Heb. 9 : 28 ; John 5 : 22, 27.

†John 9 : 39 ; 2 Cor. 2 : 15, 16 ; Peter 2 : 7, 8.

‡Heb. 9 : 28.

§Tit. 2 : 13 ; Luke 21 : 28.

moned from their intermediate abodes and they stand again (*ἀνάστασις*) soul united with body, in the organic and normal condition in which they lived upon earth. The award which is to be determined by the deeds in the body will not be made in the absence of that body, but with that body joined to its proper soul, restored to a state corresponding with its new sphere and thus made capable of participating in the reward consequent upon its deeds. The first result, therefore, of the Parousia will be the raising of the dead.

This truth is derived purely and par excellence from revelation. It forms one of its distinctive doctrines, and presents to the understanding inscrutable mysteries and insoluble difficulties. "Can these bones live?" is a question which confounds reason. There is nowhere in nature any intimation of this astounding fact, nothing which to man's natural vision presages the rising again to life of that which has actually been dissolved in death. Philosophy has conceived the soul's immortality but is so far from discovering the body's restoration that this idea has ever provoked its ridicule.* It is a rock of offence to the natural man, who views all things from the standpoint of natural experience and sensuous materialism. The analogies which have been cited as illustrations, the phenix, the return of spring with the bursting forth of life over the bare, inanimate earth, the outgrowth of life from the dying seed, &c., all fail to establish the hope that the dead bodies which have been merged into other organic forms can ever have an actual resuscitation. The death of winter is only a burial of life, a general hybernation. The seed sown does not really die. Its innermost essence springs into life. The process which seems like a disappearance in death is in fact a development of life. If the seed once dies it can never reappear in any form. The grain of wheat† may illustrate the mode, it can never demonstrate the fact of the resurrection. That must be received exclusively by faith.

As little however as reason is able to discover a future resurrection so little is it capable of denying it. "Why should it be

*Acts 17 : 32.

†1 Cor. 15 : 35 ff.

thought a thing incredible that God should raise the dead?" And furthermore while it cannot of itself bring forth the doctrine, yet by its postulate of a retributive final judgment, it conveys us beyond the sphere of ordinary occurrence and natural phenomena and thereby at least prepares the way for accepting the resurrection of the body and its reunion with the soul.

Resting on this truth of reason and upon the anthropological premises of the Scriptures, the bodily rehabiliement of departed souls presents to philosophy no insurmountable difficulties. It becomes, thus, not only an admissible theory but an inevitable conclusion, an inner necessity. Man according to Scripture is the unity of soul and body. Corporeity is a constituent element of humanity. Unlike the angels above him which are purely spiritual beings and unlike the irrational species below him which have a purely physical organism, man comes into existence a union of the spiritual and the physical. He bears the image of God as a pneumatic and corporeal being. His destiny, his development to a higher stage, is thus to take place in the sphere of a two-fold organism, the original psychical body to be so penetrated and transformed by the spirit as to be raised to a pneumatic body.

Sin has disturbed this development affecting both soul and body and their proper relation to one another. But what sin has deranged, grace is to restore. As man fell a complex being so is he redeemed not in a part of his nature but in the entirety of his original constitution, embracing the potencies both of spirituality and corporeity. As he died in Adam, so shall he be made alive in Christ.* Humanity was ordained "to span the chasm between the higher world of pure spirit and the lower world of pure matter," the two constituents of man's nature linking him with both, and this goal he can reach not by the unclothing of the soul, but by the restoration of the original relation of soul and body, by the renewal and perfection of his body with his soul, by the reclamation of its prey from the hands of death and the abolition of death itself and all its consequences, and finally by the transformation of the corporeal

*1 Cor. 15 : 22.

element into a higher and spiritual state. The soul having itself been regenerated and replaced into its true position of dominion over the body, the spiritual life having permeated the entire personality and through it also sanctified the bodily nature, a final glorification of the body, a resurrection unto life follows inevitably. While severed from a bodily organism the soul cannot be regarded in a perfect state. A disembodied spirit hovering through space cannot be the definitive stage of human development. Perfect blessedness must be realized not by a fragment of man but by the entire man as primordially created raised into the glorified state.

The explicit revelation of this doctrine in Holy Scripture is incontestable. It is catalogued by the apostle with its primary, fundamental doctrines.* Its denial is pronounced inconsistent with belief in the Bible and subversive of salvation.† The Church has through all her ages boldly and unanimously confessed it as an essential article of her faith, and has in fact placed it in most intimate connection with the sanctification and consolation‡ of believers.

Clear traces of the doctrine are found in the Old Testament. Its roots may be recognized in Gen. 3 : 15. It is the possession of this hope by Abraham that enables him to surrender unto death the son of promise.§ It looms forth in the peculiar exit of Enoch and Elijah from the world. It is sung of in the Psalms.|| It is taught with especial distinctness by the later prophets and although with some the idea may be figuratively employed, their very choice of such a figure proves their familiarity with the doctrine.¶ “The certain knowledge of this future event is presupposed, and a hope containing another truth is clothed in a figure derived from that. There is in fact no period to be found where faith can be conceived of without this hope and no point after the first promise where it could for the first time have arisen.”**

*Heb. 6 : 2. †1 Cor. 15 : 12, 13, 14. ‡1 Cor. 6 : 14; 1 Thess. 4 : 14.

§Heb. 11 : 19.

||16 : 9-11, 17 : 15, 73 : 23-26.

¶Job 19 : 25-27; Isa. 26 : 19, 66 : 24; Ezek. 37 : 1-14; Dan. 12 : 1-3; Hos. 13 : 14.

**Von Hoffman, Schriftbeweis.

An irrefutable proof of its being known to the Jews especially of the later era, is the fact that in the time of Jesus it was the current popular faith of the orthodox. Those who opposed the doctrine were confessedly unbelievers and materialists,* and when they confront our Lord with their vaunted difficulties on the subject He charges them with ignoring the Scriptures.† Hostile and bitter as were the Pharisees against Christ and his apostles, on this point they viewed them with great favor as teaching in consonance with their own tenets the resurrection of the dead.‡

The clear, direct utterances of the Lord on this subject are familiar to all.§ With his apostles it was a central truth in their epistles and an ever prominent and favorite theme in their discourses. One of the grandest and most extended arguments of the whole New Testament is devoted to the unfolding and enforcement of this doctrine over against the Corinthian skeptics.||

In addition to the explicit promises of the Scriptures which establish beyond question the future reanimation of the body, it has another immovable support in the historic fact of our Lord's resurrection. In all things our example, the prototype and representative of the race, His resurrection foreshadows the final issue of death and life to mankind. It is the assurance and the pledge of our resurrection.

Ideally this truth has been already experienced. Believers are represented as having died with Christ and as being risen with him.¶ In the mystical union every act of the Head is the act of the members. But a more complete realization of it will take place in their own bodily resurrection which is potentially involved in his resurrection who is the beginning, the first-born from the dead, the first fruits of them that slept.** He is the Resurrection, its personal principle, its life-centre. Those or-

*Acts 23 : 8.

†Matt. 22 : 29 ; Jno. 20 : 9 ; Acts 2 : 25-31.

‡Acts 23 : 7, 9 ; 24 : 14 ; Mark 12 : 28 ; Luke 20 : 39 ; Jno. 11 : 24.

§Luke 14 : 40, 20 : 35 ; Jno. 5 : 28, 29, 6 : 40, 44, 54, 11 : 23.

||1 Cor. 15 ; Acts 4 : 2, 17 : 31, 24 : 14, 15 ; Rom. 8 : 23 ; 1 Cor. 6 : 14 ; Phil. 3 : 11, 21 ; 1 Thess. 4 : 13-17 ; Rev. 20 : 12 f.

¶Rom. 6 : 5-8 ; Coll. 3 : 1, 1 : 18. **Acts 26 : 23 ; 1 Cor. 15 : 20, 6 : 14.

ganically united with him will in the nature of the case partake of his resurrection-life, will rise with him out of death unto life eternal.* When he shall appear they will be like him, their vile bodies changed and fashioned like unto his own glorious body.† Neither the actual resurrection of our Lord's body, nor the explicit language of both the Master and the apostles, can admit any explanation of the resurrection which restricts it to a moral rising up from the fall, a "standing again" in the sphere of obedience and holiness, or interprets it as a mere figurative representation of the soul's immortality, or places its occurrence immediatly after death. If there be no resurrection like Christ's then is Christ not risen and in the surrender of that historic and fundamental fact is involved the collapse of our faith.‡ Paul pronounces it an error subversive of the faith to hold that the resurrection is past already,§ *i. e.* experienced in our spiritual renewal.

The resurrection is uniformly represented as taking place at the last day,|| the dead are designated πνέυματα, spirits now destitute of embodiment, but clothed in white robes and awaiting that completion of the world's history which cannot transpire until the coming of the Lord.¶

But with what body do they come? While the explicit Scripture representations of the resurrection cannot be satisfied with any theory that falls short of the coming forth of the body from the grave, a raising to life of what was sown into the earth in death,** it does not follow that the body which rises will be absolutely identical with the body which dies. The view, that has been largely maintained, of an entire reproduction of all the organs and all the constituent elements of the body, the same size and general character as here,†† is to be rejected—not because it is incomprehensible to reason and deemed impossible by science, but primarily because it has no warrant in the word of God. It is not the result of a scientific exegesis. It does

*1 Thess. 4 : 14.

†Phil. 3 : 21.

‡1 Cor. 15 : 14, Act. 17 : 31.

§2 Tim. 2 : 18.

||Jno. 6 : 40, 54 ; 11 : 26.

¶Heb. 12 : 23. Rev. 6 : 9, 11 : 2 Cor. 5 : 3 ; 1 Thess. 4 : 13, 16.

**1 Cor. 15.

††Gerh. VIII., 419. So also Baier and others.

not harmonize with clearly established premises in regard to the relations and conditions of the future. In that day when all things shall be glorified, when the physical shall be transfigured into the pneumatic, when all the results of redemption shall rise from a terrestrial to a celestial and spiritual condition, it is preposterous to suppose that the grand harmony should be disturbed by such an incongruity as the old physical body with its flesh and blood, its organs of nutrition and reproduction. So gross a doctrine, so absurd an invention is not to be charged upon inspired teachers.

The soul of Webster when a child was identical with the soul of the statesman expounding the Constitution in the national forum, yet so entirely changed that its identity might not be recognized. The present body is the body that shall rise and shine forever, yet it differs from that as the glory of a terrestrial body differs from that of a celestial one, as corruption differs from incorruption, as a psychical body from a spiritual body, as a bare seed from the plant which grows out of it, as the image of the earthly differs from the image of the heavenly, as mortality differs from immortality.* Greater contrasts than these are inconceivable. And it is a monstrous perversion of Scripture to wrest from them the perfect identity of the resurrection body with the present organism.

So far from teaching this literal, realistic, earthly identity, both the Lord and St. Paul distinctly deny it. "According to their unequivocal word all that belongs exclusively to the senses falls away in the life of the resurrection; and thus must all be at once eliminated from our notion of resurrection which is opposed to the nature of a spiritual body."† "It is indeed this body," says Origen, "but not such as it was." Flesh and blood—and St. Paul is here not on the subject of depravity—"flesh and blood shall not inherit the kingdom of God. Corruption does not inherit incorruption." Flesh and blood do not essentially constitute the body, only its present structure as an earthly, physical body.‡ Why should the bodies of the risen be identical with the earthly body, when this earthly body,

*1 Cor. 15 : 40.

†Van Oosterzee, Matt. 22 : 30, 1 Cor. 6 : 13, 15 : 50.

‡Burger.

clothing the saints still living, shall itself be changed in the very moment of the resurrection?*

The renewed body must be adapted to its new sphere, its exalted office, its glorious environment. Hence it must be endowed with new attributes, with spiritual qualities, while those which adapted it peculiarly to earthly relations disappear with its earthly state.† In its innermost core it will be the same body that we have now, even as the polished diamond is in substance nothing else than the original carbon, although so utterly unlike its primeval character. Luther's views on this point are noticeable both for their sublimity and their freedom from the gross extreme so largely held in the Church. "It will indeed be the same body but with changed appearance and adaptation, not given to eating, drinking, digestion, &c. It will require none of those things which pertain to this perishable life"‡—"a body unrestricted by the limitations of space, perfectly adapted to the service of the spirit so that we may move from place to place as the sun through the heavens, yea in an instant be down upon the earth or above in heaven." "It is called a new spiritual body because it will be spiritually nourished and sustained by God and have its life immediately in him." "Since flesh and blood cannot enter the kingdom of God, they must die, dissolve and perish and a new spiritual nature must arise that it may enter into heaven."§

The essence of the body is its form which throughout the earthly mode of existence ever keeps the same in spite of the constant material changes going on. This essential form, the corporeal structure, will be restored each to its own soul in its individual character and perfection so that each person in the final judgment may receive *τα διὰ τοῦ σώματος*, the things done through the instrumentality of the body.

The translators of the Apostles' Creed have done wisely in giving us the expression "resurrection of the body"—a phrase more scriptural and therefore less likely to be misunderstood than the original term *σάρξ*. The German translation has the equivalent of the original, although Luther maintained that "resurrection of the body" was much more intelligible to the

*1 Cor. 15 : 52 ; 1 Thess. 4 : 15-17. †1 Cor. 6 : 13, 14 ; Luke 20 : 36.

‡Vol. XIX. 133.

§Ibid. 243, 252, 255, cf. Gerhard xx. 416 ff.

Saxon mind and therefore preferable.* The relation of the new body to the old is accordingly characterized both by sameness and by distinction. The new is essentially one in form and in elementary substance with the old but distinguished from it by its endowments. It is not only purified from all the repulsive disfiguration and weakness resulting from inherent sinfulness, and restored to that original beauty designed by the Creator, but it is so permeated and transfused by spiritual power as to be made a partaker of the spirit's life and immortality—no longer a hindrance or a limitation to the soul's free and perfect action but a fitting instrument for the exercise and reflection of its loftiest energies, a perfect expression of its peculiar individuality. "The elementary substance after having passed through the process of dissolution, having become purified and refined and raised above the former torpid and confined condition, will itself become spiritual without ceasing to be material * * * the renewed pneumatic body will serve as the transparent expression of the sanctified personality, the mirror of its internal purity and moral beauty."† "The σώμα πνευματικόν is in its innermost essence identical with the present body, so that the latter is to be regarded as the *unexpanded germ* of the former, the former as the *glorious development* of the latter."‡

The resurrection body of our Lord though not fully glorified before the ascension, affords some illustration of the change which the resurrection body undergoes. How unlike his familiar form it must have proved to his disciples! Now unrecognized by those to whom he was nearest, now coming into their midst as they sadly clustered around each other in a closed chamber, now manifesting himself to the two disconsolate souls on their way to Emmaus and then suddenly vanishing before their eyes, finally floating on a cloud beyond the reach of sight. Surely here is a body no longer subject to the conditions of a purely physical organism. It is not restricted to space. It has the power of revealing itself when and where it pleases the Lord. That body is the first fruits. Between that and the bodies of believers there exists a vital union. So that as they

*Cat. Maj. Sym. Lib. 459.

†Thomasius, Christi Person u. Werk.

‡Julius Müller.

have borne the image of the earthy, the first man, they shall also bear the image of the heavenly, the Lord from heaven.*

The same considerations which assure the resurrection unto eternal life, point also to a resurrection unto shame and everlasting contempt on the part of the unregenerate.† By analogy the character of the resurrection bodies of the ungodly may be likewise foreshadowed. Nearly all the declarations of Scripture refer exclusively to the resurrection of the saints, doubtless for the reason that the doctrine is as a rule presented in the light of consolation to believers. They are comforted with this glorious prospect of absolute victory over death. The resurrection of the wicked receives only incidental mention in connection or in contrast with the resurrection of those who are virtually united to Christ.‡ It is with them not in the proper sense a resurrection to life, a "standing again," but an awakening unto judgment which with this event will be finally consummated upon them, and which, as in the case of the righteous, requires the entire man, body and soul, to appear for judgment and to participate in the eternal awards. Hence, as Gerlach observes, it is not properly a resurrection, it is a continual dying, it is the second death instead of a second life. There is accordingly on the part of the inspired writers no attempt to describe the body which awakes only to receive and endure its awful, eternal retribution.

But as the condition of the wicked contrasts in every respect with that of the godly we may conclude that this oppositeness will also manifest itself in the resurrection bodies, and from the same law which underlies the resurrection of the just it follows that the bodies of the wicked will at the resurrection correspond to their state of shame and woe, bear the impress of their inward deformity and wickedness and prove a source and an instrument of their eternal sufferings. "For it is the design of all corporeity to be the image and expression of what is within.§ Hence "*Impiorum corpora sunt vasa ad ignominiam et contumeliam.*"||

*1 Cor. 15 : 49. For the language of the Symbols cf. Cat. Maj. 458f. F. C. 520, 583. On the Dogmaticians see Schmid and Bretschneider.

†Dan. 12 : 2.

‡John 5 : 29.

§Thomasius, *Christi Person u. Werk.*

||Gerhard xix., 38.

The mode of this process transcends human knowledge. It lies beyond the data of sense and reason. Man cannot solve the miraculous. The awakening of the body from death is the effect of a divine fiat resounding through the silent chambers of death. It is a creation—not *ex nihilo* but a new creating out of the ruins of the old, a regathering by God of the elementary substance that had undergone dissolution, a reforming of the corporeal structure which distinguishes man and a reuniting of this restored body to its soul as its proper organism,—a creation neither less nor more marvelous than the act of the sixth creative day, than the regeneration of the soul dead in trespasses and in sins, than the continuous formation of ordinary earthly human bodies.

IV. ETERNAL LIFE.

Humanity restored and perfected in the entirety of its constitution is now in a condition to receive and to enjoy the blessed awards of the righteous Judge. To “bestow upon the pious and elect eternal life and perennial joy” is one great purpose of his coming.

Who are properly designated by these titles is evident from Arts. V. and VI. : those namely who by the agency of the Holy Ghost through the word and sacraments, have attained the faith that God alone for the sake of Christ justifies those who believe that they are received into favor for Christ's sake and in whom this faith hath brought forth good fruits in loving obedience to God's command. As the specific events of the Parousia and the judgment do not, as was shown, preclude the continual coming of the Lord and his constant exercise of judgment in the world, so also the gift of eternal life bestowed on that great day must not be viewed as its initial stage, the first taste, the first experience of the nature and the power of an endless life. That life is the immediate result of the believers union with Christ. He that believeth on the Son has everlasting life. The instant he believes there is kindled in him that same life in its incipient form which he will receive in its fullness when his Lord in whom this life is now hid shall be revealed from heaven. The germ of life begotten of the Spirit upon the earth will then be unfolded

as the crown of life. Holiness and blessedness above are but the perfection of what was initiated by saving power below. Now are we the sons of God,* having the earnest of our inheritance, the first fruits of the Spirit, while we await the redemption of the body when humanity with its entire organism reconstructed shall be in a condition to enter upon the fullness of joy provided by divine love from the foundation of the world.

The nature of that state into which the righteous shall finally enter is not revealed with the clearness of the ten commandments. Those lofty heights become invisible from their very brightness and elevation. They are indeed represented to us under the forms of the most attractive and exalted imagery, but the very "abundance of this imagery overwhelms us by the beauty of its colors. What a Paradise has that is charming, a Father's house that is lovely, a city of God that is attractive, a Repast that is refreshing, a Temple that is sacred and blessed,"† all these and many others combine to exhibit the portion of those admitted into the kingdom of the Father. These metaphors are undoubtedly designed to create in our minds some conception of Heaven as well as to attract our hearts. But it is impossible for earthly imagery and earthly language to impart to our earthly perception any adequate idea of scenes that lie beyond the realm of sense, where even the body will exist as a spiritual body. There is imminent and serious danger of making heaven too earthly, too gross, too material, and we are very significantly admonished that neither sense, reason nor feeling can forecast what God hath prepared for them that love him. Revelation alone can give faith a presentiment by the Holy Ghost.‡ We should therefore be intent on forming spiritual conceptions of the state of glory without excluding the important truth that its blessedness is such as to be enjoyed by the whole man.

The negative aspects of heaven come nearest the grasp of the understanding. The soul will be absolutely free from sin. Through the resurrection original sin will have been utterly up-

*1 Jno. 3 : 2 ; Eph. 1 : 14 ; Rom. 8 : 23 ; 1 Pet. 1 : 12.

†Van Oosterzee.

‡1 Cor. 2 : 9.

rooted and destroyed. All consciousness of guilt will be swallowed up in the joy of an irrevocable pardon and the sense of perfect harmony with the will of God. The soul has been finally rescued from all the misery to which the transgression of God's holy law exposed it, and if heaven had nothing further in store than the absence of sin with its causes and consequences, this alone would be an inexhaustible fountain of joy to the heart. To comprehend furthermore the freeness and the fulness, the entire scope and supreme import of redemption, to apprehend something of the height and depth of that love which gave itself for us, to realize the termination of the ceaseless conflict with flesh and sense and satan, and to enjoy the prospect of everlasting rest, must afford to ransomed spirits boundless and inconceivable bliss.

Some of the positive elements of eternal life fall likewise within our present reach. Foremost among these will be the perfection of man's moral development. Life eternal implies spiritual ripeness, ethical beauty, moral power, joyful obedience to all divine law, a love and a gratitude to God bearing some proportion to the relation sustained to him, and complete union with him through Christ. To think of beings entering heaven who are not in moral accord with the key-note of its bliss is to annihilate heaven itself. Holiness is its first characteristic. The pure in heart shall see God. When they see him as he is they will be like him, purified even as he is pure, partakers of his nature.* The perfection of bliss follows from the perfection of the whole man.†

As just indicated, it is clearly taught that the blessed will enjoy the vision of God. The saints are forever with the Lord. Their joy flows essentially from his presence.‡ They have the *visio beatifica*. Quenstedt calls this "the immediate sight of God," and others specifically designate his essence as the object of the vision beatific. While some regard the intuitive reason as the organ of this vision and make the latter to consist in the immediate ecstatic contemplation of the nature of God by the

*Matt. 5 : 8 ; 1 Jno. 3 : 2, 3 ; 2 Pet. 1 : 4. †1 Cor. 13 : 9f. ; Eph. 5 : 27.

‡Job 19 : 26f. ; Ps. 16 : 11, 17 : 15, 42 : 2 ; 1 Thess. 4 : 17 ; Rev. 22 : 3, &c.

eye of the spirit, others have even thought that it would be mediated by the glorified eye of the body, and still another view is that of an immediate knowledge of God, such as spirits have of one another.

Inasmuch as God in his infinite essence is invisible,* the beatific vision must be conceived of rather as the sense of his peculiar nearness, the realization of his glory, the recognition of his gracious manifestations which in a measure were vouchsafed to his saints on earth and the promise of which often cheered and sustained them.† Thus even in this life men have seen him that is invisible.‡ Faith in proportion to its strength gives the pure in heart even amidst the dimness and darkness of this life a vision of God, a view of his perfections such as the world cannot have.|| The full vision of God results from the most intimate communion of will and life and love with God. This is effected through Christ, and herewith we find doubtless the most satisfactory solution of this subject. In the exalted, glorified personal presence of the God-man, the Logos through whom God has ever revealed himself, saints will have the vision of God. They who behold the Son will then in a heavenly sense behold in him also the Father. All the revelations and gifts of God to man are communicated through Christ. The crowning revelation, the vision of God will come through the same medium. Our relation to God through the mediator Jesus Christ is eternal. The infinite light and life that rise in the invisible heart of the Father, stream to us from the theanthropic heart of the glorified Son, the omega as well as the alpha of our redemption, our guide forever to the living fountains.§ The Lamb will be in the midst of the throne, the light of the eternal city, the mediating cause and centre of all blessedness. Now rejoicing in unclouded communion with him the God-man, saints will have the most perfect communion of love and of life with the Father and through the Holy Ghost. It is in fact their particular relation to the enthroned redeemer, their ever-brightening, ever-deepening knowledge of owing their salvation entirely to

*1 Tim. 6 : 10 ; Exod. 33 : 20 ; Jno. 1 : 18.

†Gen. 23 : 30 ; Deut. 5 : 24 ; Is. 6 : 5 ; Gerh. IX, 277.

‡Heb. 11 : 2 ;

||Jno. 14 : 21-23, 17 : 24.

§Rev. 7 : 17.

him, that will constitute the peculiar occasion of their perennial praise and thanksgiving. This distinguishes their joy and their glory from that of the angels.*

The fellowship with one another, which is a marked feature of the joy of heaven, the redeemed will have likewise through him who has not only united God and man, but who has also bound man to man in the most loving and lofty brotherhood. The separation made between men by sin, the envy, the hatred, the strife, the violence that have raged among those who are formed of one blood, are taken away in Christ, and through him, their common Head, men are drawn together again. He dwells in each and thus effects their union with each other, filling all with the same life, so that as once they all suffered when one member suffered, now they all rejoice in one another, the joy of one is the joy of all.† This is undoubtedly the significance of the Feast, under which figure eternal life is so often exhibited. Heaven is the synonym of society, the most loving association of kindred spirits who have in each other a perennial feast—the Lord at the head of the table drinking with them the new wine of the kingdom. The restrictions, the hypocrisies, the artificial forms that characterize earthly society will be displaced by perfect freedom, transparency, congeniality. The unison of character will bind together the prince and the beggar.‡ Social converse among refined and elevated spirits gives even here the noblest enjoyment, how infinitely more glorious there where the select nobility of character shall be gathered from all ages and shall sit together in heavenly places in Christ Jesus.

The joy of such a fellowship is inconceivable except on the basis of the mutual recognition of those chosen and perfected unto eternal life. Although it is clearly indicated that earthly and temporal relationships shall have disappeared,§ yet, memory being undestroyed and knowledge infinitely heightened, the hope that we shall know each other there is certainly not without warrant in reason. The Scriptures, however, offer on this point nothing beyond bare intimations,|| much as poetry

*Rev. 5 : 8, 9.

†John 17 : 21-23, 15 : 1-5.

‡Luke 16 : 23.

§Luke 20 : 35-36.

||Matt. 17 : 3; Luke 16 : 9, 23; John 16 : 22; 1 Thess. 2 : 19, 20, 4 : 17, 18.

and the natural longings of the human heart—themselves a prophecy of the heavenly recognition—may have dilated upon it. Some hold that this is presupposed, but the reserve of Scripture ought to admonish us. We are only too prone to base our highest ideal of eternal life upon the hope of having our loved ones there given back to us. We would fain circumscribe the heavenly joy as we do the earthly to our own immediate family, but the prospect of glory as disclosed to us is not that we depart to be with our loved ones, but to be with our Loved One, not primarily to have an eternal family reunion but to be “forever with the Lord.”

While rest and peace and joy are foreshadowed as essential elements in the happiness of glory, that state must not be viewed as the paradise of idleness. Such is no true conception of life. Even earthly life weighed down with clogs, means action, motion, occupation, how much more the life eternal which is as much more intense than the present as it is more enduring. It implies capacity for supreme activity. Heaven will not be a museum of fossils or a gallery of sculpture. We cannot doubt that both the objective scenes of glory and the subjective capabilities will be so adapted to each other as to secure to the redeemed the highest and most constant employment without exhaustion and without weariness. Not labor, but labor “in the sweat of thy face” is the curse of sin.

Of the nature of the saints’ occupation we may form no proper conception—especially in its relations to the body, except so far as it serves the soul as its organ and reflection, but who can doubt that the mental faculties, relieved from all the burdens and fetters that hindered their free and full activity here, and immeasurably quickened and exalted, with the full revelation of God’s glory exciting every sense and affection, will be kindled into a degree of action transcending everything of which we now know or dream. The mind has here at best but a partial development. It merely grapples with the objects it pursues. There it may go on expanding forever, mounting to the highest truth, mastering the most glorious task. One need but think of all the unsolved problems in redemption, the profound mysteries of theology, the inscrutable course of Prov-

idence, the transcendent and appalling questions of philosophy, to see that opportunities will not be wanting to call for the most intense exercise of the intellectual powers, and that under the refulgence of that sphere where the brightness which radiates from the Lamb renders the light of the sun superfluous, there will be a pursuit of knowledge without hindrance and a progress in it without limit. So by analogy there is in prospect an ever increasing measure of moral and spiritual perfection through the continuous exercise of the moral endowments and the religious faculty. Established in holiness beyond the liability of sinning, the saints will yet be capable of higher and higher reaches, and destined to a career of endless progression toward the absolute holiness of God, without ever passing the line that separates the finite from the infinite. Besides, with the ever-widening knowledge of the glorious attributes of God there will be an ever-deepening love for him, a fuller moral appreciation of his salvation and a more intense outpouring of thanksgiving and praise.* Not eternal sameness, therefore, but eternal growth and development is the law of heaven. Eternal rest will be enjoyed in the sphere of eternal activity. "The characteristic of perfection is not absolute, unalterable sameness, but the harmonious blending of unity and variety, individuality and solidarity, of spirit and nature, of ethical divine beauty and realistic divine glory—a conjunction of receptivity and activity."†

This fully meets the objection that endless sameness of occupation and even of the noblest enjoyment is inseparable from the idea of tedium and wearisomeness. It becomes an intolerable monotony and excites the desire for an interruption, a change of scene. But eternity is not a mere succession of time, a simple unchanging continuity, such as here wearies the mind whether employed or not, nor are we to think of such a partial exercise of the faculties as leaves some dormant while others are on a strain, but all are engaged and absorbed in entire harmony,

"Every power finds sweet employ,"

while the stream of bliss flows on uninterrupted, ever changing yet ever the same. Thus there is no danger that the joys of

*Rev. 7 : 9, 10.

†Thomasius, *Christi Person u. Werk.*

eternal life will lose their exquisite ineffable relish through unchanging continuance. Such is the boundless extent, beauty and glory of the material world that one might here be unintermittingly absorbed in the contemplation and study of these wonders. Yet these are but the vague shadows of the illimitable realm of spirit, the dim reflection of the Creator's resplendent glory. If the fullness of these can never be exhausted, and men's hearts kindle more and more the longer they contemplate them, how can the joy of the saints ever be palled with the vision of his infinite personal perfections and the study of the infinite revelations of his works and his glory reflected in infinite diversity?

Thus the idea of degrees of blessedness may be argued. If there is progression it is self-evident that every new stage attained is higher than the previous one. Nor is the ratio of growth the same with all, even as the measure of their fruitfulness varied here.* One star differeth from another star in glory.† All were originally not endowed with equal capacities nor favored with the same privileges. The redeemed will preserve their individuality. To the noble army of martyrs who attested their faith with their blood the Church spontaneously assigns the highest rank. "Erunt enim discrimina gloriæ sanctorum."‡ All share essentially the same eternal life, but there are "bona accessoria," "the same essential blessedness yet difference in accidental endowments," "accessory rewards."§ A crown awaits all, but each has its peculiar adornments. All who are in vital union with Christ shall participate in his glory, yet the illustrious founders of his kingdom are ordained to twelve specific thrones when the Son of Man shall be seated on his throne.||

That these distinctions and grades are due in a measure to the principle of rewards does not in any wise detract from the riches of God's grace or render eternal life any less the free gift of sovereign mercy. All owe their salvation and their glory to infinite grace, yet after their pardon and renewal the career of

*Matt. 13 : 8, 23. †1 Cor. 15 : 41, 42; 2 Cor. 9 : 6; Luke 19 : 15-19.

‡Apol. Conf. p. 146, 148, 120.

§Quenstedt I. 559.

||Matt. 19 : 28.

some has been more deserving, more meritorious, than that of others. All have not loved equally, nor suffered equally, and while it is still grace that confers each separate honor, while it is nevermore payment as of a debt, the reward in each case infinitely transcending the desert, and given alone for the merits of Christ, yet does the measure of our service and suffering in some degree determine the measure of honor and glory that awaits us, so that there will be rendered to every man according to his deeds.* The toil and conflict of persevering faith, will by no means be overlooked in the final award.

Nor is there any danger that the perfect harmony of heaven will be disturbed by such distinctions. Harmony so far from excluding diversity and gradations, is the result of them. Each will share in the glory of the whole and the whole will participate in the glory of each, so intimate is the fellowship, so ardent the love for each other, and so admirable the divine plan of diversity in unity.

The New Testament representations of eternal life appear to embrace the idea of locality as well as the idea of state or condition. They identify heaven with the radiant abode of God and the angels, which the Old Testament conceived as located in the ethereal realms beyond the stars. The Dogmaticians represent it as "a certain $\pi\omicron\upsilon$ in which the elect partake of eternal joy and glory, called heaven on account of its beauty, height immensity and majesty," "the place in which the blessed will see God,"† although they admit the impossibility of determining anything concerning the place or its character. As there is to be a new earth, as it would accord with the idea of eternal fitness that the planet on which our Lord wore the crown of thorns should also honor him with the royal diadem and that the ground which was cursed through man's sin should with him be also renewed and glorified, it is not an unreasonable hope that this earth may be the future and eternal home of redeemed humanity.‡

The Holy City, the New Jerusalem shall come down from God out of heaven and fill the earth with the glory of God. Heaven

*Apol. Conf. 148 ; Rom. 2 : 6 ; 1 Cor. 3 : 6 ; Rev. 22 : 12 ; Jno. 12 : 26.

†Gerhard. Matt. 5 : 12, 6 : 20 ; Luk. 6 : 23, 12 : 33 ; Jno. 17 : 24 ; 1 Pet.

1 : 14.

‡Matt. 5 : 5.

thus will blend with earth, the boundary line between the two effaced and the tabernacle of God set up with men.*

V. ETERNAL PUNISHMENT.

With the complete triumph of the church and the attainment of man's blessed goal will coincide the discomfiture and destruction of her enemies. The Lord whose kingdom of truth and righteousness these persistently withstood, coming at last as Judge "will condemn wicked men and devils to be forever tormented." The judgment will not merely make manifest the supreme distinction between the good and the evil, but to the latter like the former it will prove a just and final retribution. With the light of Omniscience turned upon their inward condition and their history, the wicked will appear in the frightful reality of their state and receive the ultimate awful penalty of their deeds.

In the world's true development there can be no other outcome to the moral government of the universe. God's hatred of sin is no mere dream. The history of mankind is a fiery illustration of his terrible wrath against disobedience. The very face of nature shows the awful traces of his judgment. A universal elegy sounds throughout the chambers of creation. Nature animate and inanimate is groaning under the curse of a world's sin. And yet the rebellion goes on—grim, determined, unchecked, resisting alike the pleas of mercy and recovery, and the threats of wrath and woe, for with all the natural consequences of evil and the evident positive punishments that are unerringly inflicted upon it even here, the hand of divine justice is stayed by the arm of divine mercy. The king is on the throne now to save, and while intent on the gracious work of recovering a fallen world, he endures with infinite long-suffering the present continuance of evil and reserves the final verdict and its execution until the great and terrible day of his wrath shall have come.† Whatever of punishment is now administered is confessedly only partial, a sure promise of full and final retribution to the impenitent.

*Rev. 21 : 23.

†Rev. 6 : 17, 11 : 18.

On this doctrine the Scriptures are fearfully explicit. They denounce terrible punishments upon all who continue in disobedience, unbelief, impenitence and "ineradicable selfishness."* The most horrible imagery is employed to exhibit the nature of those sufferings which are in reserve for those who die in their sins,† and the fact that the representations of them are largely or wholly figurative does not relieve but rather intensify their frightful character. The best teachings of reason point unmistakably to the same *denouement*. Whatever goodish sentimentalism for evil-doers may prevail in some quarters, whatever general indifference may be felt toward wickedness owing to our familiarity with it and in view of our own participation in it, both reason and conscience make us at times hear their demand for the positive punishment of wickedness. The culpability of sin allows of no other issue. There are cases in which unrighteousness reaches such proportions, that the very stones call for retribution and nothing is regarded as so detrimental to the common welfare and so destructive to society as the escape of the evil-doer unwhipped of justice. The inextinguishable moral sense within us cannot endure the thought of his crimes going unpunished. Aristotle says: It is a necessity of our moral being that we are pained when the wicked do not suffer. This feeling of indignation at wrong therefore we justly ascribe to God.‡

The objection that man suffers sufficiently for his misdeeds in this life is without any real force. Although misery is here inseparable from sin it would be impossible to demonstrate that the most wicked endure the severest suffering. Nay quite the reverse is psychologically evident. The longer and the deeper men's continuance in sin, the more insensible they grow to their punishments. The more a man deserves penalty the less he suffers its infliction. No one in fact ever can have anything like a just and adequate punishment until he sees himself as he

*Jno. 3 : 36 ; Matt. 13 : 41, 42 ; 2 Thess. 1 : 8, 9 ; Rev. 21 : 8.

†Rev. 14 : 10f., 19 : 20, 20 : 14, 15, 21 : 8 ; Matt. 2 : 30, 5 : 22, 29, 30, 18 : 8, 25 : 41 ; Mk. 9 : 43-45 ; Jud. 6 : 13.

‡J. P. Thompson, "Love and Penalty." Cicero's First Oration against Cataline.

really is, until he awakens in the presence of embodied and absolute holiness to the revelation of his true condition and the realization of the awful import of sin. He must "come to himself," he must have in his soul the sense of God's holy wrath against sin, ere he can have any suffering at all commensurate with his disobedience and depravity. Apart from this, punishment can never answer its just purpose. Independent of the Scriptures, accordingly, reason utters the direful prophecy of an ultimate retribution. With the slumbering but never extinct categorical imperative in the soul, with the inexorable demand that wrong shall be punished, and with the unmistakable manifestation of a present power that makes for righteousness and in part judges sin even in this sphere of mingled good and evil,* with the observation on the other hand that exact justice is not measured out here, that even on the principle of punishment for restraint only, or for recovery, the law as now enforced is inadequate. God's government of the world becomes an appalling riddle if at the end of its course there remains no punishment for the wicked. But for the conviction that the penalty is only delayed to the proper day and that retribution is absolutely certain, despair must settle down upon the moral universe, the forces of our moral nature suffer a total wreck, and society experience inevitable dissolution.†

Reason believes in a divine ruler, believes that the attributes of divine wisdom, justice and righteousness are eternally active in behalf of the moral order of the world. It believes that according to analogy evil like good will have its ultimate goal, its appropriate results, hence it concludes that there will be no breaking down of the divine law when the final crisis arrives, no paralysis of judgment in the moment of its final execution. God is not mocked. We claim perfection for no other government, but in the kingdom of God the sowing must be harvested. As the supreme moral judge there rests with God the authority and the power, some would say the obligation, of enforcing the penalty for transgression. That he is even now in terrible

*Jer. 2 : 19.

†Ps. 73. Plutarch, "Delay of the Deity in the punishment of the wicked."

earnest in his judgment of sin, that his wrath is revealed from heaven against all ungodliness and unrighteousness of men, is dreadfully evident,* but what is this provisional condemnation of sin compared with that awful revelation of wrath when he shall appear upon his judicial throne and judgment will be no longer delayed by forbearance nor tempered by mercy.

The objection urged on the score of the infinite benevolence of God would bear equally against all retributive consequences of sin upon earth. Besides, it must ever be borne in mind that the Infinite is not a being of a single attribute which sways all his actions. He is at once a God of absolute justice and boundless mercy, and with him these two perfections are not in conflict but in supreme harmony.

Why, it may be asked, should the devils receive their sentence along with that of wicked men? We may remark :

1. That that day is in every sense and for all the world the period of judgment. If there had even been no connection between devils and men, the judgment of the former would as truly fall within this period as the trial and punishment of different criminals occurs in the session of the same court and under the same judge, although they sustain no other relations to each other than that of being alike transgressors of the law.

2. The devils have been so directly connected with the entrance of sin among mankind and its course of human development as to render it meet that when the full results of sin upon humanity shall be made apparent and forever fixed, the authors of all this wretchedness should then once and for all realize their own doom and punishment.

3. The power of sin in the world is viewed by the Scriptures as an organized realm, a kingdom with its legitimate head and ministers and subjects. This kingdom is in direct and deadly opposition to the kingdom of Christ ; the latter was established for the overthrow of the former, hence the ultimate victory of the empire of righteousness will signalize the absolute overthrow and irretrievable ruin of all the powers and subjects of darkness.† Joined to each other in life, in their enmity to God

*Rom. 1 : 18.

†Rev. 20 : 10 ; Jud. 6.

and righteousness,* it is fit that they should go down together to the realm originally prepared for the devil and his angels, but answering as the only proper abode for those who have the spirit of the devil, who have become his children† and have been assimilated to and identified with his unfathomable wickedness.

The precise nature of those torments to which wicked men and devils are to be condemned, we are not able to define. They are represented under types of material figures which disclose, indeed, their horrible and irremediable character,‡ but as they are sufferings in another sphere of existence where all the circumstances will be entirely changed, it is impossible now to conceive or to portray their specific forms. Future punishment will necessarily differ in many respects from temporal punishment. "The latter was partly delayed by the long-suffering, partly lessened by the mercy, of God, partly concealed from the eyes of others, partly confined within a certain space; in the future retribution the opposite of all this will be the case."§ In all things the counterpart of heaven, the indication seems conclusive that this punishment will be endured not only in a certain subjective state, but in an actual place, however ignorant we may be of its location or its peculiar nature. Such expressions as ὅπου|| ἐκέλ,¶ εἰς τὸν τόπον τοῦτον** imply something beyond the sense of the divine wrath or the horrors of conscience. They point to a local habitation.

Besides the condemned, as we have seen, are to enter into what was prepared for the devil and his angels.†† That a state purely subjective could be prepared for one class of beings and then taken possession of by another is inconceivable. Devils and other damned spirits may have a hell within them, and at the same time be confined to a hell around them. As a place fitted up for devils and adapted to the condition of those who share their moral condition and their miserable fate, there can

*Acts 13 : 10.

†Matt. 13 : 25, 38 ; Jno. 8 : 44 ; 1 Jno. 3 : 8.

‡Matt. 8 : 12, 13 : 41f., 25 : 41 ; 2 Thess. 1 : 7-9.

§Van Oosterzee.

||Mark 9 : 44, 46, 48. ¶Matt. 8 : 12, 13 : 42. **Luke 16 : 28 ; Acts 1 : 25.

††Matt. 25 : 41.

be no doubt that its peculiar character and environment will combine to aggravate their woe. It must be an inconceivable, dreary, loathsome, horrible realm, an infernal prison-house, the blackness of darkness.*

Subjectively considered the extreme misery of the damned may be regarded, negatively, as the privation of all good, the loss of all that was pursued on earth as good as well as the final loss of that which should have been the *summum bonum*. The desire for sensuous and earthly indulgences will doubtless continue and with an ever-increasing intensity, but as the means of obtaining them are no more at hand this insatiable craving can be answered only by the wail of despair. Since God is the soul's true portion and a holy conformity to his law its essential medium of happiness, final exclusion from the presence of the Lord and the glory of his power,† the complete absence of harmony with his will and a total separation from all the elements of joy and blessedness which, through the institutions of grace and the presence of godly souls still intermingled with the course of the unholy earthly life, this absolute withdrawal of every fountain of blessedness must leave the lost in a state of inconceivable woe. The portraiture of the rich man in hell is a picture of direful want, exquisite, helpless, tormenting destitution, aggravated by the memory of former bounty, the consciousness of lost opportunity, the dread of increasing miseries, the knowledge of others' bliss, the unavailing cry for some alleviation, and heightened by the reproaching consciousness of having had it in his power to escape this lot. How the soul must writhe under this aggregation of horrors, this intolerable burden of its own accumulated sins and follies and losses. The strength, too, of the condemned, as well as all other resources by which men in this life support their burdens, will likewise have passed from them, so that what they might with a degree of fortitude have endured in the flesh becomes insupportable under the consciousness of utter imbecility. Some alleviation might be hoped for, but they cannot move toward the fountain, from which a single drop might assuage their torment, they

*Jud. 6.

†2 Thess. 1 : 9.

cannot communicate with others whose detention from their place of torment might make one atom less in the concentrated bitterness of their cup.

They must likewise realize the deep shame of their condition. The judgment will make a revelation of men, will disclose the secrets of their hearts, expose as under the glare of a flaming fire the unsightly deformities and repulsive pollutions and the inherent baseness of sin, and under the changed scenes and the awful consciousness of realities, souls must feel how despicable they have made themselves in the sight of men, of angels and of God, while the vision of the glorified who were washed from their sins and transformed into heavenly beauty, and the view of the horrible circle of their debased companionship and diabolical surroundings, must inspire them with unutterable self-aborrence.

These torments, consisting largely of negative properties, indicating the soul's terrible realization of its failure and its loss and its disgrace, are called natural punishments, since by the connection and force of natural law they follow inevitably without any intervention on the part of a personal judge or a direct infliction of penalty. They are the necessary results, the certain harvest,* the full development of sin. But there are, besides, punishments that have no necessary, at least no apparent or immediate connection with men's sins, positive, judicial, punitive inflictions, which God will visit upon transgressors apart from the natural consequences of their deeds. Even on this side of the final assize, instances of such special visitations of judgment are constantly witnessed.† The consignment of the wicked to a place of torment belongs properly to this category. The judicial action of conscience belongs in part to the natural, in part to the positive punishments of sin. A representative and an executioner of the Supreme Judge holds his court and draws his sword in the very bosom of the soul, recalling all its long-forgotten opportunities, its stifled convictions, its disingenuous procrastinations, its insidious hatred of God and its

*Gal. 6 : 7, 8.

†Judges 1 : 7. Note the histories of Jacob, David, Haman, The Flood, Sodom and Gomorrah, The Jews, &c., &c.

hideous selfishness. Such activity of conscience can even here render life insupportable, and drive men into self-execration, as witness the case of Cain and Judas and thousands that figure in profane history.* What will be its power when all masks are torn off, all disguises and devices are taken away and men must hear the unsatisfied and inexorable demands of this monitor in the breast. We need not discuss the question of material or physical flames, when we ponder the fire which the recollection of our wrong-doing kindles and keeps burning in the soul, a fire forever supplying its own fuel. The white heat of the furnace, heated seven times more than it was wont, would be a solace compared with the unquenchable rage of remorse when the soul once comes to a full realization of its unholy relation to God, and the full consciousness of its being forever incapable of effecting any change. The revelation of God's wrath is not merely another form of divine mercy. It is a consuming fire.

This indestructible organ which God has set as his vicar in the soul, impressing upon man the guilt of sin and making him own the justness of its punishment, suggests also the inference that hell like heaven has its grades of woe determined according to different individuals and also in the same individual according to the different stages of his further progression in sin. But the imagination recoils from the thought of men going on indefinitely multiplying their sins, and thus ever increasing their wretchedness, although it is clear enough that in this life sin becomes the punishment of sin, and from various analogies the conclusion is irresistible that the condition which men carry with them into hell will be subject to illimitable progression.

The sinner, furthermore, will be not only self-judged and self-punished but he will be condemned of God, the absolute judge of the living and the dead. Immediately, by a distinct personal revelation of his wrath, by his own judicial act, will he smite and punish his enemies. The direct punitive judgment of God is the supreme import of future retribution. It is not mercy that confines sinners to hell, nor is the soul condemned and

*Is. 57 : 1 ; Matt. 14 : 2 ; Gen. 42 : 21f.

subjected to ineffable pains and torments for the sake of its own amendment. The life of probation God fixed in this world, the life of retribution he has fixed in the next. Nor do we adequately interpret the attribute of infinite justice by holding that the condemned are incarcerated or put under these dismal restraints simply for the protection of others and for the moral good of the universe. Men are assigned to the realm prepared for the devil and his angels because that is the fit place for them,* because they have deserved such an award, because they have wickedly, incorrigibly offended against God, because God hates sin and is angry with the wicked, because God is just and can not deny himself.

These torments the confessors declare are to continue forever, "Sine fine crucientur," a doctrine already propounded in Art. II. In this declaration, as in all the others of this article, the Confession reaffirms the faith of the Church universal from the days of the apostles. Frightful as is the prospect of unspeakable, irremediable misery, everlasting torment, there is no doctrine on which the creed of the Church has been more explicit, unanimous and unwavering than this.† Its denial or qualification has been uniformly and emphatically condemned as heresy.

The universality and the completeness of the Church's consensus on this doctrine, induces of itself the conclusion that it is explicitly taught in the Scriptures, a conclusion which an examination of the divine oracles unquestionably confirms. It is in fact a common charge of the most intelligent opponents of the Bible that it teaches the doctrine of eternal misery. The terms employed to designate and describe the world of woe signify unmistakably the idea of duration without end. The crucial word *αἰώνιος* receives from all the standard Greek lexicographers the interpretation of duration without end, perpetual, never-ceasing, eternal, everlasting, forever. The term occurs seventy-one times in the New Testament, there being in no instance any proof or probability of it implying limited duration. It is applied to the absolute God, to the permanence of his

*Prov. 11 : 21 ; Num. 23 : 19.

†For an admirable Summary of the historic belief in eternal punishment see Riemensnyder's "Doom Eternal."

kingdom, to the perpetuity of the Gospel, to the blessedness of the saints. A parallel of the latter with the misery of the damned is drawn in the same passage and expressed by the same term, in such a way that it is out of the question to assign the idea of eternity to the one and of limited duration to the other.* Without any qualification eternal pain and eternal life are set over against each other. "The absolute idea of eternity in regard to the punishment of hell is not to be got rid of by a toning down of the word *αιώνιος*, but is to be regarded as exegetically established in this passage by the opposed *ζωὴν αἰώνιον*."† The Scriptures admit of no other deduction than that the sentence of the damned is irreversible and its enforcement absolutely interminable.‡ And it may easily be shown that almost uniformly in proportion as men repudiate this doctrine they are found qualifying their submission to the Bible as an infallible and authoritative standard of faith and life.

Though staggering under its contemplation, reason offers no valid objections to this doctrine of Revelation. The idea of the infinite perpetuity of personal suffering may at first sight seem inconsistent with the fathomless mercy of God, yet no grounds can be urged against it which might not be offered with equal force against the existence of evil and suffering in the present world. Not the endless duration of evil but the origin of it under the reign of infinite goodness is the appalling problem of the universe. Archbishop Whately agreed to "undertake to explain to any one the final condemnation of the wicked, if he will explain the existence of the wicked."§ If the presence of sin and pain are not incompatible with the divine benevolence in this world how can their endless continuance be inconsistent with it. If sin and suffering are so connected here that they who are guilty of the former cannot possibly escape from the latter, notwithstanding repentance, pardon and reformation, what hope is there that any will cease from suffering as long as they continue in sin, and what is to keep men from sin-

*Matt. 25 : 46 cf. 41.

†Meyer in loco. Matt. 3 : 12, 18 : 8, cf. *προσκαίρω*, 2 Cor. 5 : 18.

‡Luke 16 : 26; Rev. 14 : 11, 22 : 11; Matt. 12 : 32.

§"Future State."

ing in the realm of the damned when no divine or human restraints could deter them from evil-doing here? For it is not the infliction of eternal pains for temporal sins that confronts us, but, in the first place, the incurability of a condition brought about by man's own guilt and, secondly, the confirmed hopelessness of that condition in the future world by the sinner's inexorable continuance in his opposition to God's will. *Non cessante peccato nequit cessare pœna.*

Nor can it be shown that this awful doctrine is irreconcilable with any other of the divine perfections. We can only judge of the divine attributes and what is compatible with them by the revelation of their exercise in the past. It did not seem good to supreme wisdom to interpose almighty power against the entrance of evil into the world but angels and men were suffered to fall and to incur dire penalties, whence then arises any presumption that the immutable judge is likely by a sovereign act of his will to put an end to evil in the hereafter. If it is proper in his sight to destroy it, why not destroy it now? Had man this power he would probably exercise it at once. An earthly father would, if it were possible, keep out or put out evil from his house. God does not. Man's notions, man's ways, especially the desires of guilty souls, are no standard for him. We admit in other things the incomprehensibility of his doings, so reason also here properly bows before the inscrutable, transcendent judgment of God.*

So far as it raises opposition to this doctrine it is always upon premises that are unsound and incompatible with the facts. It always in reality underestimates the fearful import of sin and along with that error, disparages the inflexible righteousness of God. It overlooks the infinite hatred of evil which must dwell in the heart of the Holy One. It fails to recognize that the violation of God's law involves a degree of guilt for which we have no measurement. Nor do the objections raised against eternal punishment take into account the transcendent glory and inconceivable cost of the salvation freely offered to sinners, and the absolute culpability of its contemptuous rejection; and in general it makes light of the solemn relation of the present to the

*Gen. 18 : 25 ; Job. 11 : 7 ; Rom. 11 : 33f.

future life. In view of such considerations can any thing short of endless retribution, the abiding wrath of God, be deemed an adequate punishment? Would anything short of this do justice to the unutterable seriousness of impenitent obduracy? Surely souls cannot forever palter with the holiness of God nor forever spurn that grace which while it cannot be exhausted can just as little be mocked.

But may not the lost be ultimately recovered to God? Will not those excruciating torments crush their hard and stubborn will? Will not the terrific realization of their guilt and wretchedness force from the most intractable the cry for mercy? Suffering is not proverbial for such effects in this life. It hardened Pharaoh instead of subduing him. The most bitter experiences have little power to restrain wickedness. Burning regrets are rarely of any avail in effecting reformation or drawing men to God. Terror has never transformed a fiend into a saint. The culprit respited on the gallows has seldom distinguished himself by a career of morality and obedience to law. Men indeed are not saved by punishment but by divine grace. The Gospel of wretchedness, "the basement Gospel under the world and after the grave" is not likely to effect salvation where the message of peace and good will have failed. Suffering so far from moving the mind to decision really disqualifies it and instead of being led by it to repentance, men are rather disposed to blaspheme the God of heaven for their wretchedness.*

"Pain is force, necessity, a grinding stress of absolutism, which may do something in breaking down a will, but never was known to lift up a will out of weakness and evil, or ennoble it in the liberty and free ascension of good. Breaking down a will too, let it be observed, is not conversion, but catastrophe, death—just what is the undergirding import and reality of the second death."† Thus viewed psychologically hell is the last place where one could look for genuine contrition and conversion, and when viewed soteriologically there arises not the shadow of a hope that God will there graciously and effectually interpose for salvation. Certainly no stronger considerations can be

*Rev. 17 : 11.

†Bushnell, Sermons on living Subjects. "A single trial better than many."

offered than are offered now to effect the sinner's restoration to God.

We cannot conceive of more forcible appeals either to men's hopes or fears, to their reason, their heart and their conscience, than such as are being constantly enforced upon them now by the testimonies of the truth and the influence of the Holy Ghost. Neither can we entertain the thought that God may have in reserve some more potent saving agency than any that are now acting upon men's minds, some extraordinary device that can span the now impassible gulf that yawns between the lake of fire and the river of life.

The divine resources for salvation may not be exhausted, yet if there are more effective methods at hand we cannot repress the question why God should not employ them now? Every hope of salvation beyond the grave discredits the plan of salvation now in force. It says in effect that God is not doing the best for us now—that man is not alone responsible if he dies unredeemed. Nay it disparages the present means of grace. Man can do better in the next world, more efficacious remedies await the sinner there. It is better to die in your sins, for the saving forces in hell make salvation there absolutely certain. But even granted that more powerful incitements coming from without should combine with the woeful experiences of the lost to effect a moral change, all inward conditions for such a result will be wanting. Man will be a moral bankrupt. Those higher sensibilities which in life offered a basis for the action of divine grace, will have been consumed by long continuance in sin. The nobler affinities are burnt out. Death, the second death, has quenched the last sparks on which a new life might have been kindled.

Condemned sinners will not begin that world where they began this, endowed with boundless capacity for moral growth, but that sphere of existence will open where this one closes, with all the better endowments blasted, squandered, extinguished. It is the nature of moral character to become more and more fixed and unchangeable the longer men continue in a certain course. What was once dependent on choice becomes gradually in its sway as firm and unalterable as fate. The elements of

good accordingly, which exercised at the proper time, might have developed into righteous living will through unholy indifference and moral violence lose all vitality and therefore all possibility of action. Hence though Christ were again to be offered in hell, even to be crucified afresh, and the Holy Ghost should be there to apply redemption to the lost their spiritual exhaustion must render them incapable of its acceptance.

Must then divine love ultimately confess itself defeated by the obduracy of the sinner? Will it not as a last resort have recourse to omnipotence and by resistless force rescue men from eternal sin and suffering? This would still more manifestly defeat the eternal purpose of love in the creation and the redemption of individual personal beings. That purpose can have contemplated nothing less than their everlasting blessedness in the love and fellowship of God. Such blessedness is however impossible without holiness,* and holiness cannot be forced upon a free creature without or against his own will—not even by Omnipotence. Blessed unholiness and enforced sanctification are alike absurdities. Blessedness and holiness have their province in the sphere of moral freedom and personality. The annihilation of this freedom, the crushing out of man's personality cannot be the ultimate design of the love that gave him being, that hung bleeding for him on Calvary. It is more clearly irreconcilable with this than eternal damnation.†

The scripture passages sometimes cited in defense of restorationism‡ have reference either to the universality of grace in its provision, or they relate to the totality of those who are God's children and who become such subjectively through faith;§ or they point to the universality of the homage and honor which both friend and foe will at last render to God. And if after this explanation there still remain in single and mysterious utterances unsolved difficulties, their proper interpretation cannot be in conflict with the clear and oft repeated declarations of the Lord and his apostles.

*Heb. 12 : 14.

†Thomasius, *Christi Person u. Werk*.

‡Acts 3 : 21; Rom. 5 : 18f. 11 : 32; 1 Cor. 15 : 21, 22, 28; Phil. 2 : 10f; Rev. 5 : 13, 14.

§Jno. 3 : 16, 36; Gal. 3 : 22.

The concrete cases of damnation brought to our view give no support to the theory of restoration. Not a gleam of hope nor a ray of repentance is discernible in the rich man in hell, and although the fallen angels tremble and writhe in pain they continue still to be devils.* The present life is decisive forever. Time is the season of testing and of grace. Eternity is the state of fixedness and destiny. Man is here tested once for all. It may seem hard that no second trial is to be allowed, but the severity of the case does not alter its truth though it does give infinite importance to the present life. Nor is it quite impossible to demonstrate that a second probation, were it even attainable, is not at all desirable. It is the result of the world's experience that too much trial diminishes rather than increases the chances of a good result, that one trial will do more than many. God clearly gives men only one chance for this life, the period of youth. Failure in that is final in its decision for every one. Analogous to this he gives them one chance for eternity and when the result of this shall be revealed it will be found a finality.†

Finally it has been proposed to replace this horrible doctrine of the infinity of suffering by the ultimate annihilation of the wicked. The life forces must finally be so worn out by their unrelenting opposition to God and the inexorable continuance and effect of their sufferings, that being itself will at last be dissolved and sink away into the void abyss of non-existence. Under the terrible annealing of ages the vital principle advances to absolute extinction.

Such a doctrine, if the destructibility of personal spiritual being is at all conceivable, is doubtless less repulsive and frightful to man than the idea of an absolutely interminable continuance of evil and suffering, but its greater attractiveness does not render it more probable. The apparent easiness of

*James 2 : 19.

†This subject is forcibly treated in Bushnell's sermon "One chance better than many."

The theory of a Christian probation for all, like the associated doctrine of purgatory, does not properly belong to the *Novissima*, hence does not require treatment under the XVII. Article.

this solution of the world-problem is what awakens an involuntary suspicion. It makes no account of the eternal perfections and purposes of God which are here the determining element. Such annihilation would be a boon to the damned sufferers. The prospect of such an escape from their punishment would be ineffable solace to their weary anguish. It is the very relief which, according to Scripture, the wicked sigh for in their torments.* They would thus escape from the hand of an offended God and from the grip of divine justice. They would after all get the better of the divine government, like the condemned murderer who through suicide bids defiance to the power that was supposed to have him in its grasp and to meditate the execution of its penalties.

It is not the province of man's moral freedom to choose between existence and non-existence, but in that existence which is the creation of God to make his choice between life and death, between the normal elevation of his being to communion with God in glory and virtue, or its degradation to infinite guilt and woe as the negative result of having missed the end of his being.

Hell then is not the realm of hope but the confines of despair. As revelation throws not a ray of mercy into this outer darkness so reason also has discovered no way of escape. It is the blackness of darkness forever. If the mind recoils from such a doctrine let it be remembered that men sin from choice, and persist in their choice despite the voice of Sinai and the groans of Calvary. *Ut Deus non est causa peccati, ita etiam non est causa damnationis, sed unica causa damnationis est peccatum.*†

*Rev. 6 : 16.

†Form. Conc. For an interesting exhibit of the apparent contradictions on this subject, both in Scripture and in human thought, see Martensen, §§283-289. *Theological* considerations, he holds, point to the doctrine of ultimate universal salvation. *Anthropological* premises to the dark goal of eternal damnation. This supposed antinomy he pronounces the *crux* of thought, which it is impossible for the Church to solve while she remains in the stream of time and the course of development.

II. WHAT THE CONFESSORS CONDEMN.

I. "They condemn the Anabaptists who teach that the punishment of damned men and devils will have an end." They mean to be understood upon this point of endless woe following unrepented sin. So intent were they upon the maintenance of this truth, and so alive to the subtle and specious attempts to exclude it from the Scriptures, that not content with its thetical statement in this Article and in Article II., they solemnly repeat it in its antithetical form and put their anathema upon the Anabaptist fanatics who were then spreading the heresy that there will be an end to the pains of hell, and with whom to their abhorrence, they discovered upon their arrival at Augsburg, that Eck was confounding them on this point. In harmony with the œcumenical faith of the Church the Reformers believed the judgment of the Parousia to be a finality, an irrevocable separation between the good and evil, the state of both unalterably fixed and eternal. The sentence of the Judge they viewed as a *terminus peremptorius* for human probation, the utmost limit beyond which change and conversion, grace and opportunity are no longer possible.

It was the misconception of this truth that underlay Origen's theory of restoration. The unconverted, he held, passed from one world into another, as from one school to another, until their conversion by these repeated trials is finally attained. This involves "an unlimited and illimitable series of worlds and of world developments", but such a view conflicts with the Christian doctrine of the Parousia as absolutely decisive, conclusive and final, so that "after it no mention can be made of history and historical progress but only of life and existence in a fixed and undisturbed eternity."* That this Origenistic heresy† was a favorite tenet of leading Anabaptists is a well-attested historical fact. They reasoned, not from the Scriptures but from their conceptions of God, that the damned, including satan and his angels, will ultimately have salvation. God who is love cannot be otherwise than gracious even in his wrath. He must at last show mercy to all and the punishments he im-

*Martensen.

†The *Variata* substitutes *Origenistas* for *Anabaptistas*.

poses can only be designed as means to ultimate reformation.* Christ may not be able to save them, it was taught, but he will assign them to the Father who is the everlasting fire, (!) the consuming fire. He can and will save the devil and you together. And further, whoever is with God is saved. But nothing can be forever separated from God, hence all the damned and devils must finally come to God and be saved.

Such teachings are entirely consistent with the general character of this monstrous Anabaptist fanaticism. Along with their Socinian tendencies on the Trinity and the Person of Christ, and their Pelagian extenuation of the essential nature of sin, their speculations on future retribution come directly into conflict with both the Christian consciousness and the explicit declarations of Scripture.†

2. "They condemn also others who are now disseminating the Judaizing notions that anterior to the resurrection, the righteous will possess the government of the world, the wicked being everywhere destroyed."

That this second *damnant* is likewise aimed at the Anabaptists may be readily shown from historical data. Their infernal theocracy of blood and lust had, it is true, not yet been set up at Münster but to the keen eye of the Reformers it was evident whither such madness was drifting. Even before the arrival of the Zwickau prophets at Wittenberg in 1521 Carlstadt had been agitating a new theocracy for the establishment of which Christians were enjoined the exercise of force. He was accordingly ready for the revelations which had been vouchsafed to the Zwickauers requiring the overthrow of the whole existing order of things, the destruction of the wicked princes then reigning and the enthronement of the saints in their place, with the supreme power reserved to Storch who under the pretence of a

*Heberle, *Stud. u. Krit.* 1851, pp. 817ff. 827.

†Plitt, *Einleitung*, II, 418, 419.

It is a matter of historic interest that when the Evangelical Alliance was hesitating in its adoption of the dogma of eternal punishment, it was the plea of this clause in the Augsburg Confession urged by a Moravian delegate, which saved the Alliance from countenancing an error which the Church's consensus has in every age condemned.

divine commission chose twelve apostles and twenty-two disciples for his theocratic court.* Somewhat later the notorious Münzer had gone into Thuringia, there with his sword of Gideon to organize upon the ruins of church and state, Christ's visible kingdom upon earth, a kingdom based upon equality and communism and composed exclusively of saints who being under divine inspiration have no need of government by the magistracy. The saints alone, it was maintained, have a true right in property, and these Anabaptists were the saints. To unbelievers nothing is due but judgment. Civil rulers, unless they belong to the elect possess no authority. They must join the prophet's covenant or be slain, for he was chosen and inspired to set up the kingdom of God on earth and obedience to him in the destruction of the non-elect is their first duty.

This is the work of the angels in the day of judgment, but by the angels is to be understood God's messengers, and by the day of judgment the present crisis. The wicked are now to be hurled from their seats of power, and the humble, the pious, to be exalted in their place.

"These thoughts of destruction may be summed up in this, that Münzer seeks to annihilate all the principles of human order which belong to the first creation, in order to set in its place a second creation, pretendedly divine, but in reality murderous"† —infernally. In this judgment which under the lead of these inspired prophets is to uproot the wicked, the elect only are to be spared. And these will henceforth enjoy under Christ their king a blissful existence upon earth, life without law, procreation without marriage, holy offspring without sinful carnal lusts, overflowing abundance, a reign of sublime voluptuousness, in which God's holy and perfect children no longer require the scriptures.‡ All is external, worldly, sensuous. This reign of the saints is in the sphere of natural life. "Anterior to the resurrection" they are to be relieved from the cross and tribulation and to ride proudly and victoriously through the world which everywhere lays its carnal treasures and pleasures at their feet.

*Dorner, Prot. Theol. I. 132 f.

†Dorner I. 138.

‡Menius. Quoted in Plitt's *Einleitung*.

The second error condemned had accordingly sprung up from the same rank soil as the first. These lawless fanatics were undermining civil government as well as Christian doctrine. They radically opposed all natural human ordinances and aimed at supplanting them with theocratic institutions. Only the exclusively divine shall prevail from henceforth and whatever is not in harmony with this must be extirpated by the avenging sword of these saints who alone constitute the true church, the divine kingdom. Such teachings and their practical and bloody inauguration by the usurpation of political power were "eagerly seized upon by the enemies of the Reformation as so many proofs, that it taught men to reject all authority and thus incited to disobedience and rebellion against the temporal as well as the spiritual powers."*

To be held responsible for all the madness and anarchy which these revolutionists had spread like a prairie fire throughout Germany, was one of the severest trials to which the Reformation was subjected. Its supporters could not therefore in all wisdom and duty fail, when before the bar of the empire, to disavow the revolting and seditious tenets with which under the insidious and diabolical plea of direct inspiration these men threatened the overthrow of all civil and social order. Hence, immediately upon the condemnation of their error regarding the period after the judgment, they denounce their no less dangerous error relative to the period preceding the judgment of the last day.

The language of the *Variata* leaves no doubt as to the aim of this second *damnant*. During the ten years which intervened between the presentation of the Confession and the date of the *Variata* the Chiliastic dreams of the Anabaptists had developed into the most hideous concrete reality at Münster. There Bockeldson had been proclaimed King of Zion and Lord of the whole earth, and surrounding himself with a grotesque and disgusting court, appointing twelve dukes as vicegerents over his leveling and communistic kingdom, he had proceeded by means of robbery, murder and polygamy as well as in the name of revelation, to affect the realization of Christ's predicted reign of a

*Gieseler. N. Y. Ed., Vol. IV. 112-122.

thousand years. Accordingly instead of an indefinite "alios" Melancthon in 1540 makes the Confession explicitly "Condemn the ANABAPTISTS who now scatter Jewish opinions and imagine that before the resurrection * * For we know that, since the godly ought to obey the magistrates that now are, they must not seize their power from them or overthrow governments by sedition, because Paul enjoineth: 'Let every soul be subject unto the higher powers' (Rom. 13 : 1). We know also that the Church in this life is subject to the cross and shall not be glorified until after this life * * Therefore we utterly condemn and detest the folly and diabolical madness of the Anabaptists."*

The error condemned possesses, therefore, an unmistakable character, clearly defined by the clause in the German text: "Judaizing notions which are *even now mooted*," and externally illustrated by the terrible events of contemporaneous history. The times in which this condemnation was uttered are decisive of its intent and application. The grammatico-historical method is the only safe and honest means for the interpretation of the Confession as well as of the Bible, and that method reveals very distinctly the true inwardness of the "Jewish opinions" repudiated by the Confessors. That they intended to have this repudiation turned into a club for beating down all who find Millenarian prophecies in the Bible, will hardly be maintained by any who have carefully examined the language employed by the Confession and who have studied the history of the times which produced it. "The Confession itself owes its establishment and development entirely to circumstances of a practical and historic nature."†

These teachings are called "Judaizing notions" because they partake of the general character of the Jewish anticipations of a secular kingdom consisting of and ruled by God's people. They confound the political sovereignty of this world with God's spiritual and eternal kingdom. A state in the form of a theocracy governed by direct revelation is to take the place of

*See also Melancth.'s *De furor. et delir.* Anabapt., and Luther on Ps. 90.

†Cf. Judgment of the Dorpat Faculty, *Evang. Review*, Vol. XIX., p. 236, 250f.

civil polity. The saints are to rule, *regnum mundi occupaturi sint*, to enjoy under Christ political sovereignty and a reign of vulgar power, sensuous glory and voluptuous indulgence from the day of judgment then at hand to the end of the world.

The Anabaptist leaders are known likewise to have stood in close connection with the Jews, to have pursued Hebrew studies under them and to have been inoculated by them with unsoundness on the Church's doctrine of the Trinity. It is claimed too that in the midst of the commotions of that age the Jews were quite active in expressing among the excited masses their own hopes of future triumph, and of the government of the world under their Messianic king. It is therefore altogether probable that the Anabaptists largely imbibed from these their materialistic, carnal conceptions of the millennial reign. They recognized too by their interpretations of Scripture that Israel still remained God's people and that a glorious future awaited them, and they accordingly, unlike the Reformers, labored zealously for their conversion ere the imminent close of the dispensation of grace. It was doubtless also their study of the Old Testament for which the more fanatical Anabaptists had a special predilection, that moulded in great part their conceptions of the character of this new era about to be ushered in. They are credited with no small measure of ability in the investigation of the prophetic Scriptures. "Hetzer, Cellarius and Denk would be entitled to great honor for their studies of the prophets had they not been led, by their delusive premises, from one misconception to another. Their minds pre-occupied with the expectation of a sensuous, visible kingdom over which they and their kind were to rule, the teachings of the Scriptures had of course to be harmonized with their prepossessions and thus even made to confirm their error.*

III. WHAT THEY COMMITTED TO INDIVIDUAL FREEDOM AND FUTURE ELUCIDATION.

It is not the design of Confessions to exhaust the contents of revelation or to present a finished code of doctrine. Their subject matter does not properly consist in speculative opinions

*Plitt, Einleitung.

which may or may not be deduced from the Scriptures, nor in doctrinal problems that are remote from the centre of revelation and require for their solution the Church's riper experience and more perfect knowledge of the Scriptures, but in the obvious saving truths of the Gospel to the acknowledgment of which the Church has been brought by the Holy Ghost, and which she holds as clearly and firmly established. The creed is the landmark of truth which the Church has at any stage fully attained, the declaration of what accords with her experience and what is essential to her life along with the refutation of such errors as have arisen in opposition to her faith. "The Confessions only present to the light of day the contest * * * through which every Christian heart is passing."* Practical and historical issues constitute the true Confessional sphere.† The Confessors understood their business. They distinguished between the assured faith of the Church and a system of theology. They confined themselves to their immediate and proper work. In their personal absorption in the practical interests of salvation they had indeed peculiar qualifications for drawing up a Confession, which is undoubtedly the most perfect embodiment of the saving truths of the Gospel ever put forth. What they had fully received they have as fully given, but they did not propose to "perplex consciences with inexplicable labyrinths,"‡ nor to exempt the Church after them from zealously searching for the treasures of truth yet to be drawn from God's holy word.

In view of all the circumstances of the time it may be regarded as providential that the Confessors ventured no further in the definition of eschatological doctrines. Prof. Plitt§ points to a number of considerations which reveal to what extent they were incapacitated for the confessional presentation of correct and complete views in this sphere. He even suggests that their attempts to advance beyond the limits they observed, might

*Dr. Jacobs, *Luth. Quarterly*, Vol. XI. p. 20.

†See the Prefaces to Augs. Conf., Smal. Art. and Form. Conc. and Rudelbach, *Einleitung*, 114.

‡Melanch. to Brentz.

§*Einleitung*, II. 415-417.

have subsequently imposed upon the Church the necessity of convicting the Confession of error.

Engrossed by the momentous practical concerns of the hour they gave little attention to the historic evolution of redemption up to its culmination in Christ, and showed as little appreciation of that course of its development which was still to be experienced. They made it their supreme task to recall the Church to the personal appropriation of the salvation already accomplished and completed in Christ. Their vision of the future was in fact obscured by their belief that the last times were at hand, that Anti-Christ had already appeared in the papacy and that the judgment was imminent, while their sense of historical development was wholly blunted by the anomalous condition of the Romish hierarchy. Luther, furthermore, questioned the canonicity of the Apocalypse and actually disparaged prophecy in general, holding it as ministering to inordinate curiosity more than to saving faith. Again, with all their advance in scientific exegesis, the Reformers were still somewhat fettered by the allegorical method which spiritualizes all sensuous reality and thereby dissipates all history. Finally Luther himself entertained a singular and ever-growing aversion to the Jews, holding them to be forever cast off and therefore beyond the prospect of ever again holding a place in the history of redemption. A passage in one of his Church Postils declares, indeed, that the words of Scripture concerning Israel's conversion have not yet been fulfilled, yet it is well known that he generally regarded these prophecies as fulfilled in the spiritual Israel. This doubtless accounts for the omission of the above passage in editions of the Church Postils after his death. Under such circumstances a proper insight into the historic stages of the final consummation was out of the question, and the Confession, like the œcumenical creeds and all the subsequent Lutheran symbols, is restricted to that outline of the events and objects of the Parousia, which are most clearly and unmistakably attested by the Scriptures. This suffices for the faith of the Church but it does not exhaust the contents of revelation on the *NOVISSIMA*.

Among the non-confessional doctrines which are involved in our Article but left as open questions may be mentioned:

1. *The duration of the day of judgment.*
2. *The conversion of Israel.*
3. *The two-fold resurrection.*
4. *The millennium.*

1. The answer to the first furnishes in great part the key for the solution of the other remote and profound problems. Does the judgment follow instantaneously upon the Parousia and are all its tremendous occurrences to coincide in a single scene? Is the final consummation to be compassed within an ordinary day, the universal transition from time to eternity to be effected suddenly, by one momentary stroke? Or is the day of judgment like a prophetic day or a creative æon, an extended, indefinite period, as interpreted already by Augustine,* a day embracing a progressive series, a vast reach of successive scenes separated from each other by wide undefined intervals?

If the Dogmaticians are correct in representing the second advent, the general resurrection, the final judgment and the end of the world "as immediately united" succeeding each other "without an interval of time,"† then it follows inevitably that from the moment of our Lord's appearance the roll of ages will have ceased and all earthly creature development will have issued in a fixed eternity. And if they have any Scripture warrant for this assumption, their conclusion that "before the completion of the judgment no earthly kingdom, and life abounding, &c., &c., is to be expected," becomes of course irresistible.

But what if there be χρόνοι καὶ καιροὶ embraced in that momentous day? Is it not the predominant purport of our Lord's second coming to occupy his realm, to perfect his kingdom, and to consummate his reign? His Parousia most obviously "includes the idea of a permanent abiding from that coming onwards."‡ Nor dare we forget as the last stage of God's kingdom breaks into view, that every other stage has

*"Ultimum diem, i. e. novissimum tempus," De Civ. Dei, xx. 1, Hagenbach, Hist. Doct. Vol. 1. 374.

†Quenstedt, iv. 649. Mel. Loci de regno Christi, Gerhard xx. 110ff.

‡Ewald.

been characterized by the law of extended development. We have no ground for supposing that this principle of the divine action will be abandoned until the very last act of the last scene shall have been reached, when the Son shall have subdued all things and God will be all in all.* To the vision of faith these events of the future may appear as one mighty, complex scene, all comprehended in a single, awful catastrophe which marks the transition from the temporal to the eternal. They are events as intimately related to each other as they are in character distinct from all that preceded them, and at first view the Scriptures may seem so to group them as if they constituted one definitive tableau of human history. Yet this does not preclude their occurrence in the form of prolonged series and successive stages. The method pursued by the prophets, alike in the Old Testament and in the New, offers here a most instructive guide. They employ uniformly the perspective principle by which great events which in point of time are widely separated are drawn into one field of view. Overlooking intermediate points which do not affect the general prospect they present in one vast reach of vision the successive phenomena which stretch over unmeasured ages. It is thus that the first and the second advents of the Lord, the Incarnation and the Parousia, salvation and judgment, are in the Old Testament continually blended into one scene. Their failure to recognize this prophetic principle and the fact of intervening stages was what led the Scribes into their prodigious error respecting the Messianic kingdom. They could discover no signs of the overwhelming triumph and glory which, according to the prophets, were to signalize the advent of Zion's king. Our Lord in his prophecies uses the same perspective, so uniting the scene of the final judgment with the near prospect of the overthrow of Jerusalem and the rapid progress of his kingdom upon its ruins, that even yet exegesis has great perplexity in separating what applies peculiarly to the destruction of his Jewish enemies and what is reserved for fulfilment in the eventual destruction of the world.

What prophecy groups into a single scene like a range of

*1 Cor. 15 : 26-28.

distant mountains, history unfolds as a succession of events widely removed from each other. The recognition of this inspired method gives the true interpretation of those great prophecies whose fulfilment remains to be realized. To sweep all these mighty occurrences of the final era into the brief compass of a single day is to make a very summary not to say a profane disposal of them. We have not so learned the Scriptures. Dazzling as is the light reflected from that resplendent day, the cross-lights of the past falling upon it, enable us to distinguish in some degree the individual objects and to point out their progressive unfoldings. The coming of the Lord constitutes a dispensation. "In the Gospel-Apostolic description of one day of judgment there is collectively and plastically comprehended that which extends through different periods and phases."* What ages may be embraced in that aeonic day, or by what chronometer they shall be reckoned, remains unrevealed. Yet in analogy with every other day it will have its morn and its eve. It will be ushered in with the Parousia of the Lord for the triumphant establishment of His kingdom, it will close with the delivering of the kingdom to the Father. We distinguish between the preliminary goal and the ultimate goal of history. Certainly the glorious assumption of the kingdom and its surrender to the Father are two distinct acts, with an interval of undefined duration between them.

2. *The conversion of Israel* falls within the purview of this article, although passed over in silence by the Confessors, who with harsh prejudices against the Jews recognized no place for them in the Church's future.

Some of the Dogmaticians held that their general conversion would take place before the judgment or about the time of the Parousia, but by the great majority this hope is rejected,† but we cannot so venerate these great teachers as to place them above the Scriptures. As certainly as the gifts and calling of God are without repentance‡ the conversion of Israel as a people is an event that must yet come, an event which is destined

*Van Oosterzee, Ps. 90 : 4 ; 2 Pet. 3 : 8.

†With what logic and exegesis ! see Schmid, 659.

‡Rom. 11 : 29.

to secure for them again that glorious ascendancy in redemptive history and in redeemed humanity to which they had from the beginning been ordained.*

The church which is to compass the conversion of all nations will not ultimately fail with that favored people to whom the glad tidings were first given. Rejected by their kinsmen, the Apostles turned away to the Gentiles, yet they continued to abound in prayer and hope for their salvation,† and explicitly predicted their eventual submission to the King whom they pierced.

Not as sporadic individuals but as a body shall they be saved.‡ Their glorious restoration will be coëxtensive with their blindness, their pardon will be commensurate with their unbelief. "All Israel shall be saved" is the language of the Apostle to the Gentiles who so far from cherishing their delusive hopes in regard to a national Messiah and their exclusive relations to him, perilled his life in opposing this error. Blindness in part has indeed happened unto Israel, but not forever,—only till the fullness of the Gentiles be come in. Then will the Deliverer appear to turn away ungodliness from Jacob.§ Scattered, peeled and persecuted for ages, their house is not to be forever desolate. Jerusalem the center and type of their hopes is not to be evermore trodden under the feet of the nations; but only until the time of the nations be fulfilled. Then, after the *πληρωμα* of the Gentiles, who received the Gospel earlier because of its rejection by the chosen people, their day will have come, their times of refreshing from the presence of the Lord.|| All these predictions indicate the close connexion between the conversion of Israel and the coming of the Lord. The preliminary condition of Israel's salvation is according to both Christ and Paul the relatively completed work of the Gospel among the nations, which in turn is uniformly represented as a sign of the end. Their sins will be blotted and their refreshing from the Lord will take place at the reappearance among them of Jesus Christ whom the heavens have in the meanwhile received until the times of

*Matt. 19 : 28, 30 ; Rev. 7 : 1-8, 9.

‡Rom. 11 : 29, 32.

†Rom. 10, 11.

§Rom. 11 : 25f.

||Matt. 23 : 39 ; Luk. 21 : 24; Act. 3 : 19-21.

restitution.* They shall not see him until they welcome him coming in the name of the Lord.† Thus as with every other great error, a profound truth underlies the delusion which has so long misled the Jews. The error intermingled with the truth was shared in part by the most enlightened Jews who formed the innermost circle of the disciples. Even on the summit of Olivet they ask the risen Lord once more whether now Israel is to have its true place in the kingdom and to realize its divinely kindled hopes. And the reply, let it be remembered, is not a reproof of such expectations in point of fact. It merely dispels their notions in regard to the time fixed for the restoration of the kingdom to Israel.

A most striking confirmation of these prospects is found in the marvelous preservation of that nation, remaining united in its universal dispersion, holding the foremost place in many of the higher walks of life, and still in a measure as of old distinguished by the most solid virtues. While conversely, these prospects opened up to us in revelation, constitute the only solution to the problem of the Jewish nation, the most remarkable in the world's history. They make known "the glorious end for which this people has been through so many successive ages preserved as by miracle and kept distinct from all other nations."

3. *The two-fold resurrection.* The prophetic day inaugurated by the coming of the Lord includes the period of the resurrection of the dead. It is on the last day that the dead will be raised. Of the "dead in Christ" it is explicitly testified that they shall rise immediately upon the advent.‡

According to the popular and traditional idea which our dogmatists also stoutly maintain, the resurrection of all the dead will be simultaneous, the saints and the wicked will rise together. This theory has neither Scripture nor analogy for its support. Their condition separating the two divisions by an impassable gulf, what grounds exist for the expectation that their resurrection will coincide in time? The perspective of prophecy may seem to group them together in one field of vision, but as noted

*Act. 3 : 21.

†Matt. 23 : 39.

‡Jno. 6 : 40, 54 ; 11 : 26 ; 1 Thess. 4 : 13-16.

above, this is done in the case of events widely different and occurring at long intervals. Prophecy appears to view every future catastrophe as the final goal, and it ordinarily recognizes no distinction and no differences of time between events which in their import and occurrence are remote from each other. In respect of the resurrection, however, it clearly foreshadows a chronological order, a succession of events separated by an undefined interval. When St. Paul* adduces the resurrection of Christ in proof of the resurrection of the dead, and brings into connection with the latter the end as signalized by his giving up the kingdom to God the Father, he declares that these events are to happen successively, each in its own order, *ἐν τῷ ἰδίῳ τάγματι*. The first *τάγμα* is the resurrection of Christ as *ἀπαρχή*, the second, *ἐπειτα*, the resurrection of those that are Christ's at his coming, two events not only distinct from each other but separated by an interval of ages. Then, *εἶτα*, comes the third *τάγμα*, the end. This ultimate event must accordingly be removed in point of time from the resurrection of those that are Christ's, whose rising coincides with the Parousia. And inasmuch as long intermediate ages separate Christ's resurrection from that of his saints, the parallel drawn by the apostle requires a similar interval between the second and the third events. The last coincides with the final goal, the second synchronises with the preliminary goal.

Let it be noted, too, that in this classic chapter on the resurrection the awakening of the wicked is not even alluded to. Again, Paul expresses his deep concern to have part in the resurrection,† a solicitude altogether meaningless and superfluous if he had the conviction that absolutely all would rise together. Finally, our Lord's allusion to "the resurrection of the just"‡ clearly points to and confirms this doctrine of a two-fold rising. The hieroglyphical utterances of the Apocalypse§ accordingly do not constitute a new or unique chapter in inspiration by their distinction of the resurrection of those who are removed beyond the power of the second death, from the subsequent universal resurrection. Pauline and Johannean theology are in entire ac-

*1 Cor. 15 : 23f.

†Luke 14 : 14.

†Phil. 3 : 11, 21.

‡Rev. 20 : 4, 5, 12ff.

cord here, both having gained their keynote from the Lord himself.*

4. *The millennial reign.* That the Church is to have a period of great triumph before the world's final course is run, is one of the clearest deductions from Holy Scripture and one of the profoundest convictions of the Christian consciousness. While this hope, in its Jewish and sensuous forms has stimulated like tropical heat all manner of extravagances and fanaticism, rendering the very name chiliasm to many a term of derision, yet hidden under this gross and many-colored shell there is doubtless imbedded, "a real pearl of Christian truth and knowledge,"† the pledge of a sublime inheritance.

The Lutheran Church rejects the chiliasm *crassus* which exhibited its grossest forms during the Reformation, yet she has never failed to recognize the idea which underlies chiliasm, "the idea of a preëminently blooming time for the Church before the final consummation."‡ The dogmaticians, notwithstanding their repudiation of the manifold forms which this doctrine has assumed, had yet to attempt some solution of the thousand years and making them arithmetically literal they presented the extraordinary theory that the millennium extended from the time of Constantine the Great when the persecutions ceased, to "the year 1300, about which time satan being again released aroused the Ottoman family, under which Gog and Magog, *i. e.* the Turkish empire acquired the greatest strength and the Saracen race raged against the Church with a greater effort than before, &c., &c."§ Surely when the pillars of Lutheran orthodoxy thus infringe Art. XVII. which condemns such as place the millennial period *before* the resurrection, those who hope for a glorious visible reign of Christ and his saints *after* the resurrection, cannot be charged with transgressing the bounds of the Confession.

*On the support which the doctrine of a two-fold resurrection derives from the distinction between the expressions *ἀνάστασις τῶν νεκρῶν* and *ἀν. ἐκ νεκρῶν*, Matt. 17 : 7; Mk. 9 : 9, 10, 12 : 25; Luk. 20 : 35; 1 Cor. 15 : 12, 20, &c., &c. See Olshausen's Comment., Vol. II. 183.

†Lange.

‡Martensen.

§So Gerhard, cf. Schmid, 661f.

But if the dogmaticians must be followed as the infallible expounders of the Lutheran Symbols, let any one receive the confessional doctrine that the Papacy is Anti-Christ and put underneath it the dogmaticians' theory of the millennium extending from the fourth to the fourteenth century, during which period the papacy attained the height of its power. If from this combination of reformers and dogmaticians it follows inevitably that the millennium represents the thousand years' reign, not of Christ, but of Anti-Christ, the dilemma will afford a sovereign test of the capacity some men possess for swallowing camels.

Apart from the numerous prophecies both of the Old and the New Testaments,* a glorious manifestation and triumph of the Church upon earth is to be looked for on internal grounds. The highest good, the eternally beautiful, the essentially true, must yet have their proper recognition in a world where they have so long been despised. The fitness of things demands that the "via crucis" of redeemed humanity shall eventually shine as the "via lucis," that the crown of thorns shall be replaced by the royal diadem on the Church's brow. The loftiest idea of Christianity must have its crowning realization. The kingdom of God does indeed, as a spiritual power, even now achieve its invisible triumphs, but while God's doings are invisible and spiritual in their origin, the process progresses from within outward and the end is external embodiment. Following in the steps of her Lord, the Church now treads the path of suffering, weakness and shame, sharing the afflictions of Christ, being even made conformable unto his death, that she may also share his triumph at last and have her glorious apocalypse along with his appearance in glory.† Risen and transfigured with her Lord, she will then exercise power and display dominion over the earth in another sense than is true of her career at present and that, according to revelation, for a thousand years.‡ These figures are doubtless not to be interpreted with mathematical literalness as if the divine chronometer were

*Isa. 11 : 6-9, 35, 60, 65 ; Matt. 19 : 28 ; 2 Tim. 2 : 12 ; Rev. 2 : 26, 3 : 21, 5 : 10.

†Phil. 3 : 10 ; Coll. 1 : 24 ; 1 Jno. 3 : 1, 2.

‡Rev. 20.

based upon the same scale with ours.* Those numerical limits of the triumph rather indicate that this period falls within the sphere of earthly development and not within the confines of eternity. It lies this side the definitive goal.

"The millennium is a period of transition. The longest night is over, but still the full day has not yet come."† It corresponds with the intermediate state of the believer, whose individual experience represents the career of the aggregate organism. Between the preliminary goal of his personal earthly life and the final goal of eternal perfection there intervenes a transitional state of blessedness. So, too, the whole body, of which he is a member, is to celebrate a glorified state intermediate between her period of conflict and her eternal glory. In the case of the believer such a condition of preliminary blessedness is not disputed—why should it be for the totality of believers, the Church! In the former case experience reflects its unerring light, the sainted spirit awaiting the resurrection, in the latter we are left solely to the pages of prophetic revelation which in the nature of the case are difficult of interpretation prior to the actual fulfilment. A yet more striking and unmistakable type of the Church's transitional glory whilst yet in her earthly, temporal sphere, is given in that mysterious portion of the life of her Head between the resurrection and the ascension. In that half-heavenly, half-earthly period, heaven and earth being so closely joined that it forms a proper part, neither of the state of humiliation nor of exaltation, the Church has the mirror of her own transfigured state after the resurrection unto life—Calvary behind her, Olivet immediately before, without having yet ascended from its summit, "the period of transition from earthly existence to heavenly glory."

Immediately upon the revelation of the Lord, as already noted, will be witnessed on the one hand the destruction of embodied and personal evil, the binding of satan who has the power of death, and on the other, the absolute release of the saints who had fallen victims to his power. But these two events which are the instantaneous results of the Parousia and which are correlative and necessarily take place in immediate

*Ps. 90; 2 Pet. 3 : 8.

†Van Oosterzee.

connection with each other do not complete the scene. As the whole Church partakes of the afflictions of Christ so the whole Church must share in the revelation of his glory. Hence simultaneously with the resurrection of those who had departed in Christ will occur the like transformation of those still living in the faith of Jesus and awaiting his return.* And as the Church both in its living and its dead is thus transfigured, a like glorification must overtake the seat of her existence.† Yet all this does not imply the absolute destruction of evil. A spiritu-corporeal kingdom, perfected and visibly ruled by the glorified Mediator, succeeds the Church militant but "the world outside of its domain is not at once changed. That part of the race not incorporated with the true Church has not been rescued from the sway of sin and death, although it has been brought immediately under the influence of the glorified Church and made to recognize the universal authority of the Lord." The power of evil has indeed been broken, its forces repressed, its personal principle and centre bound,‡ but the binding of satan does not indicate that sin in the unrepentant world has suddenly reached its termination. This serves only as a pledge that it is no longer under the inspiration and direction of satan and his angels, no longer an organized power, and that it can accordingly no longer oppose any barrier to the triumphant realization of Christ's kingdom. The enemies are driven back but not yet destroyed, disarmed but not dead. Yea prophecy discloses yet one more encounter with the enemy. A single verse, but of unmistakable clearness, points to satan's release in connection with the issue of the millennial reign.§ In the mysterious relation of the world of evil to the empire of truth, that unfathomable problem of the ages, the decisive battle is reserved for the very last stage.

It is not from any accident, not by breaking through his prison walls with sheer infernal power, but it is in accordance with the divine purpose¶ that the wicked one is once more at large and mustering the gigantic concentration of his remaining forces to

*1 Thess. 4 : 15 ; 1 Cor. 15 : 51ff. ; 2 Cor. 5 : 4.

†So Von Hofman, Luthardt and others, even Thomasius.

‡Rev. 20.

§Rev. 20 : 7-9.

¶*Δει αυτον λυθηναι.*

make a last desperate onslaught against the camp of the saints and against the holy city.

The development of human sin in its relation to the work of redemption, the persistent rejection by the unconverted of the grace and rule of Jesus Christ, even when he reigns gloriously upon the earth and the world is for the time freed from satan's dominion, this inveterate and obdurate hostility at once to the crucified and the glorified one, to grace and to judgment, will necessarily bring about a ripeness, an audacity, a terrible energy of sin such as will determine its forces to stake their all upon one desperate, decisive engagement.

The power of evil in mankind will thus run its own desperate course and reach its normal, free yet frantic development. Refusing to be won by all the manifestations of divine grace, judgment and glory, the true and the final representatives of fallen humanity will readily and with full consciousness of what they are doing, surrender themselves to the prince of darkness now once more released, and will under him make their terrific, hellish onset against the Church.

The encounter will not be protracted. Satan long bound is to be loosed only for a little season.* The harvest being ripe and the separation between the wheat and the tares having already taken place, there is no longer that intermixture of good and evil which characterized the fields when the seed of the word was struggling from one stage to another in its growth, and which retarded the complete victory and prevented the ultimate decision. The lines are now clearly drawn. The forces of the Lord can at once, without intermediate agents or successive contests, proceed to the uprooting and extermination of the kingdom of darkness. Its last daring onslaught becomes the supreme moment of doom. Having defiantly and persistently spurned every offer of mercy and reconciliation the development of the wicked has at last reached its climax as ordained of God. After witnessing with their own eyes the manifest and most glorious character of the Church and her most palpable union with her glorified King, they march deliberately forward to compass her destruction. Their attack is directed against

**Μικρὸν χρόνον.*

the Lord himself for they recognize his perfect union with his bride. And thus they precipitate upon themselves the immediate interposition of divine judgment. The Almighty God against whom personally they aimed their assault in bearing down his Church seated with him in glory, now himself encounters the last remnants of hostility to his kingdom. There is no longer any demand for intermediate human agencies, such as were employed in the long conflict between the seed of the woman and the seed of the serpent, no longer any progress of the contest with its former variable fortunes, but the overwhelming fire falls direct from God out of heaven and sweeps away the assailing hosts.* Their charge in solid phalanx against the city of God proves their swift march into their final and eternal doom.

All opposition is at last by one blow annihilated and the hour of judgment, the last hour on the clock of time, signaling the arrival of eternity, is at hand. All the finally and obdurately impenitent, those in their graves and those yet alive under the glorious reign of the Christ-Redeemer, as well as the spirits of darkness reserved in their prison to that hour, receive now their irrevocable sentence. Every hostile power is crushed and death itself, the last enemy, is annihilated. The definitive goal, the very last point of history is reached.

The work of Christ is complete. Redeemed humanity has been absolutely converted into the kingdom of God. Perfectly and forever separated from evil, mankind has in itself become the object of immediate divine favor.† Hence without ceasing to be Mediator or man, yet having finished his peculiar Messianic work and executed his personal mediatorial reign, the Son now delivers up the kingdom to the Father, to the infinite hands by which it was committed to him, that God henceforth may be all in all.‡

To these attempts by the light of Holy Scripture to discover some definite view of the Church's remote future, reason is ever raising its regulation objection, How can these things be? Without being always conscious of the rationalistic unbelief which prompts this question the teachers of Israel are continu-

*Rev. 20 : 8-10.

†Jno. 16 : 26, 27.

‡1 Cor. 15 : 28.

ally floundering in the same bog with their renowned prototype to whom a second birth was incomprehensible. "What a marvelous conception," says Dr. Thomasius: "A sainted Church of God, spiritually and corporeally perfected, her glorified Lord in her midst, surrounded by a humanity in which sin and death still remain—and then a history of this Church, * * an onset of the assembled nations against the holy city luminous with celestial glory, a final attack from satan, till at last fire from Heaven shall devour the wicked assailants!"*

Happily no truth is dependent upon our capacity of conceiving or representing it. And the certainty of these things is assuredly not overthrown through our confessed inability of comprehending them. The details of the remote and momentous period between the antecedent and the final goal have not been exposed to our view, but the order of its events and their more definite outlines here briefly traced are derived by many of the ablest and soundest expositors from God's holy word, and that, too, in this age of unfettered and thorough scientific exegesis. Surely the results of the biblical studies of such scholars as Auberlen, Alford, Kling, Luthardt, Olshausen, VonHoffman and others of their rank in the domain of exegesis are not whiffed away by a sneer. Theology itself is kept from embracing similar views only by the confessed and unprotestant renunciation of scriptural investigation on this point. "The exegesis of the Old Testament," says Thomasius,† "is yet too crude, confused and fluctuating to be employed in the structure of eschatological doctrine and similarly the exposition of the Apoclyypse is still lacking that consensus which is necessary to dogmatics." Must then this whole subject, the agitation of which has uniformly characterized the most energetic periods of the Church's life be related to the realm of agnosticism? Is the Bible in large portions of its most thrilling utterances still a sealed not to say a forbidden book? Must the Church relinquish the idea of ascertaining a definite faith touching her own bright consummation and that, simply because of the appalling difficulties encountered by the very abundance of revelations? Was it by a supineness like this that she won and established her great

*Christologie, III. 464.

†Christologie.

fundamental doctrines of Theology and Soteriology? Or is it with the temple of Christian truth as with the unfortunate tower suggested in the parable, the foundations have been laid but men are not able to complete its structure? Does not providence itself call the Church of these latter days to bestow her most intense thought upon the problems of the future? With its undergirding immovable, its towering walls standing impregnable, what remains for theology, but to proceed with the dome and raise one by one its gilded stories until they strike the arches of the sky and complete the union of Heaven with Earth.

ARTICLE II.

PAUL AS A WITNESS TO CHRIST.

By PRESIDENT DAVID J. HILL, A. M., University at Lewisburg, Pa.

Admitting that the Supreme Power behind Nature may reveal supernatural truth to one man or one age—and this even Agnosticism cannot deny—the evidence of such a revelation could be based only on personal testimony. This must be transmitted either in the form of oral tradition or of written documents, and for the integrity of both we are wholly dependent on human veracity. When we consider the unequal conditions of men, not only in different ages but in any age of the world, with respect to native faculty and scholastic opportunity, it even seems desirable that this should be the case. In our necessary relations with living men we do not complain of any insufficiency in this kind of proof. It is the acknowledged foundation of commercial transaction and of criminal procedure, and men deem it adequate as a ground of decision in questions of property, liberty, and even life itself. All the relations of actual life are sustained in the conviction that the deliberate and purposive assertion of a morally faultless person, in the possession of his senses and his reason, on matters of fact and experience, is to be received as true. It is only in this conviction that the relations of buyer and seller, friend and neighbor, husband and wife, can be maintained. Moral obliquity, indeed, justifies suspicion at

every point, and a strong egoistic motive may indicate delinquency in any particular, but, apart from these, where character is irreproachable and selfish motives are not apparent, it is the rational rule of conduct to impose undoubting confidence. If, therefore, we could find a witness whose moral and intellectual character was beyond question, and whose motives were pure and noble, offering acknowledged testimony to the supernatural origin of a system of truth embracing the highest ideal of morality and affording expectations of the grandest personal destiny, and claiming as proofs of this his own supernatural powers, he would certainly command the patient attention of mankind.

Modern historical criticism has, however, attempted to deny the existence of any such witness for Christianity. It is asserted that the gospel histories do not exist in manuscripts older than those of the fourth century; that not one of them is known to have been written by an eye-witness of the events narrated; that their authorship must be referred to a period since the Apostolic Age; and that they bear the traces of a mythical, legendary, or polemic origin. Its historic connection with Christ, or Jesus of Nazareth, being thus sundered, Christianity is a system in the air, without suspension from any point of supernatural attachment.

The significance of this alleged condition of Christianity becomes evident as soon as we reflect upon the immense difference between Christianity in its eighteenth century attitude and in that of this half of the nineteenth century. Prior to this alleged destruction of its documentary credentials, it was proof against any assaults based on an inductive philosophy, and could only be assailed as a system of paradoxes. To-day, in the minds of those who accept the destructive criticism, it hardly requires an assault, for it is but a castle in the air. Writers like Strauss Renan and Baur have been at incalculable pains to accomplish the demolition of the historic basis of Christianity. They have attempted to do this (1) by assuming the uniformity of natural laws and the consequent impossibility of a supernatural event; (2) by using this assumption as a canon of criticism, throwing doubt on the historic character of every document recording miracles; and (3) by so reconstructing and accounting for the

Gospel histories as to eliminate the supernatural and reduce the whole to natural dimensions. Great stress has been laid upon the sufficiency of the theory by which they would explain the natural origin of the gospel records. Here is apparent the conviction of all that some such theory was needed to meet the demands of a scientific mind, with the implication involved in the pains taken that to fail in presenting a natural theory was to fail in demolishing Christianity. At least three different theories have been offered, each resting on premises reversed by the others. Each of the three theories lives only by the death of the other two. Each theorist claims to have reached the real explanation. A troublesome doubt has arisen in some quarters lest, if two of these theories, equally ingenious, be false, all may be. If each of these may be false, may not the traditional one be true? Such are the cycles in which a doubter is sometimes compelled to move.

It is not my intention here, however, to open the question of historical criticism; it is rather to secure a safe starting-point for an argument based on universally received results. Out of this fiery furnace of German and French criticism there have passed, not only unconsumed but untouched by fire, certain documents of the Apostolic Age which, in the words of Renan, are of "an absolute authenticity," "of complete sincerity," and "without legends." These documents are received without doubt by all the extreme skeptical writers, Strauss, Baur, Renan, the Dutch authors of "The Bible for Learners," and the English writer of "Supernatural Religion." They are the following Epistles of the Apostle Paul: Romans, First and Second Corinthians, and Galatians. Renan receives several others as authentic, but I shall confine my attention to those universally accepted as Pauline writings. By an examination of the conceded facts in the case, I propose to show: (1) that a widely diffused Christian Brotherhood existed within five years of the death of Jesus; (2) that a Body of Doctrine concerning the person, character, mission, and powers of Jesus, such as has ever since been held by the Christian Church, was taught and accepted in the Apostolic Age; and (3) that the Supernatural Power so odious

to rationalistic criticism was recognized as a manifest fact by the believers of that day.

1. It is admitted that Paul was converted, though the miraculous element is of course eliminated, as early as the year A. D. 37, Christ having been crucified in the year 35.* Of course the account of his conversion, as related in the Acts of the Apostles, cannot be here insisted upon, as that document is in dispute. The fact of a change in his life, by which he was transformed from a persecutor of Christians to a preacher of their doctrine, cannot be denied, for he himself tells us that the Christians of Syria and Cilicia glorified God, having heard that "he who persecuted us in times past, now preacheth the faith which once he destroyed," (Gal. 1 : 23). Moreover he does assert that the change was a miraculous one. Speaking of the gospel he declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," (Gal. 1 : 12). John Stuart Mill admits that Paul claims a miraculous conversion, but denies his attestation of any other miracle. He says: "St. Paul, the only known exception to the ignorance and want of education of the first generation of Christians, attests no miracle but that of his own conversion, which of all the miracles of the New Testament is the one which admits of the easiest explanation from natural causes."† It will become apparent later on that Mill mistakes in asserting that Paul attests no other miracle, but at present it is sufficient if it be conceded that he attests this. In doing so he expressly declares that it was not through any human influence that the change in his life was wrought. It was, then, either entirely subjective or supernatural. If it was purely subjective, it certainly was a very remarkable and unparalleled experience. But at present we only ask that the fact of that change, without reference to its nature, be granted. This seems to be universally conceded, together with the date. At that time there were members of the Christian Brotherhood in Jerusalem. There were also members in Damascus, distant from Jerusalem about one hundred and twenty miles. Three years later, after Paul's missionary tour into Arabia, he went to

*Bible for Learners, Vol. III., p. 707.

†Three Essays on Religion, p. 239.

Jerusalem, where he doubtless examined with interest the scenes of Christ's death and resurrection, spending fifteen days with Peter and John, the Lord's brother, (Gal. 1 : 18, 19). Afterwards he went through Syria and Cilicia, finding churches of Christ, (Gal. 1 : 21, 22). There was, then, within five years from the death of Jesus, a Christian Brotherhood, diffused throughout Syria and extending into Cilicia.

2. The Body of Doctrine accepted by those primitive Christians was substantially that which has since been taught by the Christian Church. The faith of Paul was their faith, (Gal. 1 : 23). They gave to him "the right hand of fellowship" as a qualified representative of the doctrines taught by them and received from Jesus, (Gal. 2 : 9). What was that faith? We easily gather it from the explicit statements of Paul. Concerning Christ's *person*, we are told (1) that he is "the Son of God with power," (Rom. 1 : 4); (2) That he was offered as a sacrifice for sin, (Rom. 3 : 25); (3) that he was raised from the dead, (1 Cor. 15 : 20); (4) that faith in him is the ground of justification, (Rom. 3 : 28); (5) that he is the final judge of men, (Rom. 2 : 16; 2 Cor. 5 : 10). Concerning his *character*, it is held (1) that he is sinless, (1 Cor. 1 : 30); (2) that he is gracious in offering pardon, (Rom. 3 : 24); (3) that he is the source of man's spiritual life, (Rom. 8 : 10). Concerning his *mission*, we are taught (1) that though he was rich, for our sakes he became poor, (2 Cor. 8 : 9); (2) that, in the fulness of time, by God's appointment, he came to this world for our redemption, (Gal. 4 : 4); (3) that he suffered and died and rose again for our justification (1 Cor. 15 : 3, 4); (4) that salvation through faith is for all who accept him, (Rom. 1 : 16). Concerning his *powers*, Paul teaches (1) that he is Lord both of the dead and of the living, (Rom. 14 : 9); (2) that he imparts spiritual blessings, (1 Cor. 1 : 4, 6); (3) that he is to dispense a righteous judgment, (2 Cor. 5 : 10); (4) that he can transform men into his image, (1 Cor. 15 : 47, 49); (5) that he forgives sin, (Gal. 2 : 17); (6) that he will ultimately triumph over every power and put all things under him, (1 Cor. 15 : 27). In addition to this explicit teaching concerning Christ, Paul accepts and teaches the mysteries which have so puzzled rationalistic speculators, such as

the doctrines of (1) the Holy Spirit, (Rom. 8); (2) the Incarnation, (Gal. 4 : 4, 5); (3) the Atonement, (Gal. 2 : 20, and 3 : 13); (4) Justification by Faith, (Rom. 3 : 28); and (5) the Resurrection of the Dead, (1 Cor. 15). He also bears witness to the existence of the Christian ordinances, (Rom. 6 : 3, 4, and 1 Cor. 10 : 16, 17, and 11 : 20). Thus we find a Body of Doctrine accepted and taught by the Christian Brotherhood of the Apostolic Age identical with the substance held by the Church in every subsequent age.

3. We have already noticed Mill's admission that Paul recognized the presence and manifestation of a Supernatural Power in his own experiences. Does he testify to anything more? By reference to Rom. 15 : 19, we find his testimony to his own miraculous performances "through mighty signs and wonders, by the power of the Spirit of God." Here Paul testifies to his own conscious and visible use of supernatural power in convincing men. But, if we turn to 2 Cor. 12 : 12, we shall discover that he not only repeats the statement of his having made use of such agency, but he reminds the Corinthians that he did so in their own presence. He says to them : "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." He regards such miraculous performances as the proper signs of an apostle, he speaks of the "patience" with which he used them as if implying a skepticism that needed to be overcome, he uses a variety of expressions to indicate the scope of his performances, and he says all this to the very people among whom he affirms they were exhibited, and advances them as a proof of his apostolic claim. We have, then, in Paul a witness of the Apostolic Age, claiming the existence and the manifestation of a Supernatural Power in his own time and in his own experience.

The competency of Paul as a witness hardly needs discussion. His character as displayed in his writings and in his life places him beyond suspicion. His motives appear to be without a taint of impurity, and the atmosphere of sincerity surrounds his entire career. Nothing but the power of conviction could have transformed him from a furious persecutor of believers in Christ to a sublimely heroic propagandist of the despised faith, and

such a transformation all skeptical writers admit. His intellectual competency is apparent in the originality of his ideas, the cogency and force of his logic, and the clearness and vigor of his style. Indeed, the skeptical theorists have contributed most to elevate our conception of the originality of his mind and the persistency of his character. They would make him the real author of Christianity, and would trace to his personal conceptions that system of religious belief that has gained the highest eminence in the world for dignity and grandeur of idea, and has held the favored place for centuries in the loftiest intellects of the civilized races of mankind. They delight in contrasting him with the ignorant and simple-minded Galileans who were chosen as the first apostles, and in paying tribute to his lofty enthusiasm, his indomitable energy, and his spirituality of life. No motive of personal gain has ever been ascribed to him, but on the contrary his self-denial and devotion to his cause have been objects of wonderment and admiration. Tradition and history alike confirm the tribute which he pays to his fellow-apostles, and accord the same to him, when he says to the Corinthians: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands: being reviled we bless; being persecuted we suffer it; being defamed we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day," (Cor. 4 : 11, 13).

If we accept Paul's testimony, the destructive criticism that would deprive us of the gospel records not only fails in demolishing the Christian religion, but must itself expire, "hoist on its own petard." This testimony, as we have shown, proves the existence of a Christian Brotherhood within five years after the death of Christ, accepting the Body of Doctrines since taught by the Church, and confessing the present and continuing manifestation among them of a Supernatural Power. These facts emasculate every one of the modern skeptical theories which attempt to furnish a natural account of the origin of the Gospels, because the essential data of those writings are contained substantially in the facts to which Paul testifies.

The mythical theory of Strauss has been objected to on the

ground that the genesis of myths in an historical period, like that of the Apostolic Age, and in a civilized part of the Roman Empire, is absurd. Much force is added to this objection when we consider that Paul's testimony reduces the time in which such myths might have developed to a period of *five years*. It is not, of course, claimed that the so-called legends of Christ can be remanded to so early a period, but the authentic Pauline writings prove an environment after the year A. D. 40 in which a mythic development would be impossible. There is no sign in these writings, covering a period of, at least, twenty-two years, from A. D. 37 to A. D. 59, or from Paul's conversion to the composition of the Epistle to the Romans, of any mythical tendency, and by that time the faith of the Church must have assumed a fixed form as regards the supernatural element in Christ's life. That apocryphal stories were invented and written after the second century is certain, but so far as we know they related to either (1) the Virgin Mary, (2) the infancy of Jesus, or (3) the life of Pilate, and were evidently designed to gratify a curiosity not satisfied by the apostolic accounts of Christ. Granting, however, that legends may be contained in our canonical gospels—and it is difficult to prove a negative—it is certain that the conception of Christ presented in them does not differ from that of Paul. But, aside from its inherent difficulties, the mythical theory is entirely gratuitous, if we accept Paul's testimony to the actual operation of a Supernatural Power; for we then have a *vera causa* to account for the miraculous events recorded, and do not need to resort to an imaginary cause to explain the existence of the records. The only remaining ground of the theory is the assumption that the miraculous is impossible, which, if true, would compel us to reject Paul's testimony together with other documents in which the reality of the miraculous is maintained. At this point the opinion of Mill may have weight with some minds. He says: "The alleged Revelation is not obliged to build up its case from the foundation; it has not to prove the existence of the Being from whom it professes to come. It claims to be a message from a Being whose existence, whose power, and to a certain extent whose wisdom and goodness, are, if not proved, at least

indicated with more or less probability by the phenomena of Nature. The sender of the alleged message is not a sheer invention; there are grounds independent of the message itself for belief in his reality; grounds which, though insufficient for proof, are sufficient to take away all antecedent improbability from the supposition that a message may really have been received from him."* But, he adds, "a revelation cannot be proved divine unless by external evidence; that is, by the exhibition of supernatural facts."† Again, "it is evidently impossible to maintain that if a supernatural fact really occurs, proof of its occurrence cannot be accessible to the human faculties."‡ As regards the weight of such facts, if proved, he adds: "This argument against belief in miracles had very little to rest upon until a comparatively modern stage in the progress of science. A few generations ago the universal dependence of phenomena on invariable laws was not only not recognized by mankind in general but could not be regarded by the instructed as a scientifically established truth."§ On the next page, he admits that all "laws have not yet been exactly ascertained." He also says: "When the evidence, on which an opinion rests, is equal to that upon which the whole conduct and safety of our lives is founded, we need ask no further. Objections which apply equally to all evidence are valid against none."¶

The Christian Religion appeals to mankind, in the words of Renan, as a "fecund, unique, sublime fact." It presents itself to the world incorporated in its literature, its laws, its arts, its institutions, its customs, and in whatever constitutes the framework of civilization. It especially offers itself to the conscience and the heart of humanity. It has withstood the attacks of powerful foes in every age since the time of Celsus, and its doctrines have received a more minute and critical analysis than any others in the world. It does not, in this age, appeal to men for acceptance with the presumption against it, and ought not to be treated as an upstart. It has never pretended to commend itself by mere abstract argument, but by its own intrinsic importance and the testimonies of men through the generations

*Three Essays on Religion, p. 213.

†Id. p. 216. ‡Id. p. 217. §Id. p. 222. ¶Id. pp. 218, 219.

from the age of its divine origin. It is the Revelation of a Person, to persons and through persons. As a body of supersensible truth it could have transmission and confirmation in no other way. It could not be directly implanted in the individual consciousness, as a totality, without a radical reconstruction of the human mind. It has, therefore, been incorporated into the history of the world, is transmitted by a historic process, is amenable to historic tests, and rests on grounds of historic confirmation. As a historic development it cannot be cognized or demonstrated by the methods of physical science, because the facts of physics are spectacular and the methods of science are empirical. It cannot be evolved from reason, because its responses are answers to the inquiries of reason, and from a source beyond its sphere. It must be accepted, so far as external proofs go, in accordance with historic methods, and these are based on the evidence of testimony. Its truth does, indeed, admit of experimental verification, but this cannot be spectacular. He who will do Christ's will may know of his doctrine, but only within the limits of consciousness. He may know of its elevating influence in his practice, its purifying effect on his motives, its consolation to his heart. If we demand more than this, if we lack for external proof, we must look for it in the line of persons along which it has been transmitted, till we trace it to its source in the Incarnate Word. Truly, we are saved by faith, by trust in the Divine Person to whom Paul bears witness, and in whom he trusted unto death.

ARTICLE III.

THE PASTOR'S USE OF THE LORD'S SUPPER.

By PROF. C. A. STORK, D. D., Gettysburg, Pa.

I cannot better preface this paper on the use of the Lord's Supper in the practical life of the Church than by the following extracts from Archbishop Trench's chapter on "The Eucharistic Controversies of the Middle Ages," in his late Work on Mediæval Church History. They emphasize what we are too apt to forget, that "there are things which may be too high for our understanding, but not too high for our using and enjoying."

"It is certainly a thought of infinite sadness that this Sacrament, the very bond of innermost communion of the faithful with their Lord, and through him with one another, should have proved so often a source and spring of strife and debate, dividing churches, and then dividing again the divided. And yet from the bitter of this thought a sweet may be extracted. There is comfort even here. No doubt there can be but one truth about it, and all which is not this is wrong. But those who miss this absolute truth we are sometimes tempted to think of as missing the blessing of that which they underrate, or—I will not say overrate, for that is impossible—which they wrongly rate. Let us be reassured. God is greater than our hearts. Many a one who, under imperfect teaching, has come to this as no more than a commemorative rite with some vague, ill-defined solemnity clinging to it, has gone away strengthened and inwardly nourished, as he only shall fully know and understand in that day when Christ shall quicken the mortal bodies of his saints. God's purposes of grace are not so lightly defeated, the ordinances which he has appointed are not so easily robbed of their blessing, as we too often assume. Let us devoutly thank him that the condition of securing the grace of this heavenly feast does not lie in holding what Paschasius Rad-

bert held about it, or in denying what Paschasius Radbert held about it: in being a Berengarian, or in being an anti-Berengarian. There are things which may be too high for our understanding, but not too high for our using and enjoying; and of such things this is one, and the greatest."

This, it seems to me, expresses the liberal yet conservative attitude of the churches of the General Synod with reference to the Holy Supper. Firmly holding that in this Sacrament we are brought into "real and direct contact with the whole Christ and he with us; translated out of a spiritualistic world of shadows into a true kingdom of realities," our churches cordially recognize that those who hold the truth in an imperfect form do not miss the grace of that communion.

It is the purpose of this paper to indicate some ways in which the real strength and help of this Sacrament may be made more practically efficacious in the common life of our churches.

I. GENERAL VIEW OF THE LORD'S SUPPER, PRACTICALLY CONSIDERED.

There are two sides to all the great Christian doctrines: the side that is theoretical, abstract, speculative, with which only the theologian, the philosopher can deal; and the practical experimental side, which the most unlettered believer can come at as effectually as the profoundest theologian. The rude woodsman who when asked for a proof of the Divinity of Christ could only say, "Why, he converted me!" had the practical side of that great doctrine. He could not reason it out theologically, but no doctor could have grasped its practical, experimental side more vitally. And so there is a practical side to the doctrine of the Lord's Supper.

A Lutheran may reasonably say: I love the Lutheran Church and hold to her among other reasons because her communion season is more solemn and devout, it reaches my soul and satisfies my longings more than the communion in other Churches. It is more real and religious.

That I say is the practical side of the question of the Sacrament. And is it not really the important side, the side that in the long run tells? That was the side that told in the Arian Controversy; when the Christian Church split on the question

whether the Son was of the same nature, or only of like nature with the Father, the subtlest logicians were puzzled with the fine distinctions ; Gibbon's sneer, that the Church was waging a war about two syllables, whether a word should be spelt with *ō* or *ōi* seemed quite to the point. Bishop said, "What difference does it make after all? we all worship the same Saviour." And so the Athanasians went their way, and the Arians went theirs. But presently the practical side of the disputed doctrines made itself felt. In the Arian churches coldness seized on the doctrine of Christ; it was found that the invisible life leaked out; and the religious thermometer went down to zero. The result was that pious souls though they could not confute the reasonings of the Arians left their churches. And the Athanasians triumphed at last, not so much by logic, as by the logic of events; to say that Christ was not equal with the Father somehow or other in the end put out the fire of devotion.

The doctrine of the Lord's Supper is not a central doctrine like that of Christ's Divinity, or of the Atonement, and so a divergence here has not the same marked practical results. But it has results. And this the faithful Lutheran feels. His own Church has affixed a special value to the Lord's Supper. Ask him what that value is, what it depends on, and he cannot tell you. But when he attends the communion in other Churches he feels the difference. Go to a preparatory lecture, as it is called in other denominations, and compare the effect on the heart and mind with that produced by the solemn preparatory service of our own Church. And can we wonder that one used to our sacramental season feels that he has lost something very valuable out of his Christian life when he loses the Lutheran Communion.

This then is a peculiar mark of our Church. I do not say that all communions in all our churches are so characterized; but I do say it is a common feature. Strangers who are present at our communion seasons, at the meetings preceding, at the preparatory service, at the Supper itself, witnessing the solemnity, the feeling, conclude it is a revival season; and so it is, a Lutheran revival; a revival that recurs again and again. And the advantage of fixing the exercise of the deeper religious

emotions to a Sacrament ordained of Christ himself is evident. It is legitimate; it has the guarantee that it will not be unduly indulged, or wasted, for it flows forth at the divine occasion and through the divinely appointed channel. The Lutheran Church is accused of being a cold Church; of frowning upon all manifestations of religious emotion. But how untrue that is. Emotion has its proper place in religion; it is its own end. It is useful not only to stir the nature up to renewed activity, but it is an end in itself, *i. e.*, when properly directed. To see God and to adore him, to love him and to rejoice in him; this needs no further end; God is a sufficient end. And when the soul beholds and adores and loves him, a complete circle is made; then man fulfills one end of his being, *viz.*, to glorify God. And our Church affords a full scope for the truest religious emotion. She does this in her service of praise and worship; and above all in her communion service, when her children have fellowship with Christ himself.

And the sneer indulged by many at our communion season, that there believers rejoice, and weep, and are filled with devout feeling, and then go back to their homes to plod on in the old way, is a very shallow sneer. It implies that all emotion is idle and false that does not issue in some palpable work. True, genuine religious emotion does arouse to greater religious activity, but a certain measure, a very large measure, is expended simply in the act of love, of praise; as remarked above, worship and love are their own end.

"Beauty is its own excuse for being;"

and the outflow of love and worship to God is its own justification. It ends in him and completes itself in glorifying him. And so our solemn sacramental seasons are justified in their deep emotion, even as the praises of the heavenly host are justified, because they are paid to God.

See then where we issue: emotion and its exhibition is a part of religion. But where will you have it flow; at the occasional revival season, at the autumn camp-meeting, at the winter protracted meeting, or at the solemn feast of the Lord's Table? The Lutheran Church, I say, by her sacramental season seizes

on the divine opportunity, and at the ordinance her Lord has established for her, opens the gates for the natural flow of religious feeling; opens them with the divine sanction, and secures that the season of reviving shall come again and again, and never be omitted.

If we would use our sacramental season more diligently and faithfully we should not need to look around for evangelistic efforts to stir the churches.

I propose in some general practical observations to show how we may make a better use of our sacramental seasons for strengthening and exalting the life of the Church.

II. PARTICULAR USES OF THE HOLY SUPPER.

These we may divide for convenience of treatment under three heads: 1. *In its immediate observance.* 2. *In its preparatory observances.* 3. *In its subsequent uses.*

1. The most obvious thing to say with reference to this first head is to raise the question whether our observance of the Holy Supper in the Lutheran Church is not as a rule too infrequent. Our usage in general is to celebrate it four times in a year. But ought it not to be celebrated more frequently? The tendency of our Lutheran people is to make it an annual observance. One of the most common answers to pastoral inquiries as to absence from the communion table is, "I was there the communion before." "I communed at Easter," or "on Whit Sunday." Now this annual, or semi-annual, attendance at the Lord's table is a superstition, not a spiritual use of the Sacrament. What is a superstitious use of anything? It is the observance of a duty, or religious act, as a work meritorious or helpful in itself apart from all spiritual life in the act. It is not simply doing for service what God has not commanded, but also doing what he has commanded without the spiritual purpose he has attached to it. The use of the Communion once a year is generally just that.

The pastor, then, should direct his efforts to break up this superstitious observance of the Holy Supper. This he may do by diligently inculcating in his catechetical instructions, in the

preparatory and other connected services, and in the teaching of the pulpit generally, what the real design and benefits of the Holy Supper are. There is even among sincere Christians too much of a blind faith in the matter of the communion. Many go simply because it is commanded, and not from an intelligent apprehension of what it is that is commanded. The two essential ideas of the Lord's Supper which like golden threads run through it, intertwining and binding it into a spiritual conception, the memorial idea, and the communicating idea, ought to be dwelt on, turned over and applied again and again till the Church has them stamped on its consciousness, a double image as familiar as the double image of the divine-human Saviour.

The Memorial Idea. It ought to be brought out continually that we are to vivify our remembrance of Christ's suffering and death for us by the use of this Sacrament. Every Christian needs to feel more keenly, too, that the Lord's Supper is a memorial act towards the world; that there he is called on to bear witness that Christ is his crucified Lord; and that absence from the communion of the body of Christ is a withholding of his testimony of glory in the cross. If we can make Christians feel that they are called on to remember Christ before the world, to hold up the banner of the cross, as well as to get some vague benefit from it, by communing, we shall help them to commune with a spiritual purpose, and so to get rid of its superstitious use. "As often as ye eat this bread, ye show the Lord's death till he come;" then to be away when the disciples declare his death, is like shrinking out of sight when called to speak up for him.

The Communicating Idea. The Lutheran doctrine of the *real presence* is liable to a very sad perversion. To think of Christ as really present in the Holy Supper without apprehending what his presence is for and what it brings, is to be very near to a merely magical use of the ordinance. The Christian should grasp clearly and strongly the truth that his presence is to communicate to his members a fresh life, to feed what they have already, to enter and dwell. It is a supernatural act, but it has a rational and comprehensible purpose. And that the

ordinary Christian who is no theologian can grasp. Let me illustrate it by the use of a parallel medium of grace, prayer. The Scriptures urge us to pray, to come boldly to the throne of grace to obtain mercy and find grace. Surely the grace received through prayer is a supernatural act of God. The weary, despondent soul goes into the closet and pours out its complaint: it confesses, adores, pleads, communes, and then it receives an influx of life, strength revives, God is near, sorrows are bearable. But now suppose a Christian uses prayer as so many use the Sacrament; God, he says, commands us to pray and help comes from it; and then he orders his thoughts and expresses his petitions as an *opus operatum*. That is a mere superstition. So it is that many Christians pray superstitiously as a commanded thing, as a mere formal duty. So it is with the taking of the Lord's Supper. We must teach what the Sacrament does, that it communicates Christ himself; but that without the spiritual faith of the prepared heart it gives no life, no love, no strength, no light from Christ. Divest the mere reception of the Sacrament of any benefit unless there be a believing heart, just as we divest the use of the closet, the bended knee, and the expression of petitions to God of any benefit unless there be faith accompanying.

A more frequent celebration of the Lord's Supper would be of benefit in this direction. The infrequent use of the Sacrament has a direct tendency to make it wear a magical character. It is not thought of as a part of Christian life, as having the normal function of nourishing, but rather as an extraordinary intervention in the ordinary course, as of a violent and medicinal character. There is, to be sure, such a thing as excess in the use of any religious means; as we can go to church too much, or even pray too much; but the danger does not lie in that direction. It has often seemed to me that a more frequent and adequate observance of the Holy Supper would do much to supply what is the weak and lacking side of our Protestant Christianity. It has been often recognized that Protestantism as a religion has a tendency from its form of strenuous protest, from its emphasis of the human element of freedom, responsibility, from its magnifying of the anthropological features of

Christianity, to dwarf the theological,* the devotional side. In Protestantism man is made if not very great, yet very important. Even as fallen and depraved he is the pivot on which the interest of religion is made to turn. He concentrates on himself even in the sternest forms of Calvinism the interest which belongs to the criminal in a *cause celebre*: he may be very vile and execrable, or he may be a noble and attractive ruin, Protestantism in different phases takes both views; but after all he is the central figure; his destiny, redemption, perdition are the moving acts in the universal drama. That I take it is one of the weak sides of Protestantism. It tends, as has been said, "to keep the humanizing side of religion always in the foreground, too often to forget that though the true end of man is life in God, the whole character of God is not, even in the sense of Christ's Gospel, merged in his love of man; nay, that the rescue of finite beings from their limitations to share in the life of God, however wonderful a sign of the overflow of God's love, cannot be even conceived as interfering with that infinite delight of the divine nature in itself which belongs to a perfect and self-dependent Being."

The consequence is that, by just this narrowing of the horizon, does the modern religious life fail to offer to the piety and spiritual affections of the many, that wide and solemn scope which these affections require for their best growth. It is the weakness of our modern religion that it looks suspiciously on anything which does not tell immediately on some practical improvement of the moral life here. It lays its emphasis on something like this: "Godliness is profitable * * having the promise of THE LIFE THAT NOW IS, and of that which is to come." Now, after all, the history of man is but an incident in the life of God, an island in the vast sea of the Divine Being. And what we need is to get loose from our geocentric habit of feeling about God and to enter more into the purely devotional life, adoring, contemplating, losing ourselves in the glory of God apart from us. The Sacrament of the Lord's Supper affords that opportunity. It is a mystery; the touch of the Infinite for

*The word "theological" is used, of course, here in its technical sense as distinguished from anthropological.

a moment through the material nerve of the finite; the presence of God allied to us, but infinitely above us. It is this very element of mystery, against which the excessively rationalizing element in Protestantism revolts, which we need to have brought home to us.

Now to use this Sacrament, as so many Lutherans do, as a sort of annual retaking of the oath of allegiance, as a magical use of a rite to keep up the confidence of union to the Church, is a very poor use of it. One remedy for this would be a more frequent use, as a means of feeding in the divine life, and of nourishing the sense of devotion towards God as the transcendent Being who in thus meeting us condescends to our weakness and finitude.

It is true that a very frequent administration of the communion would have a natural tendency to lessen its solemnity. The customary becomes the unimpressive. We may notice that effect in those Christian bodies which celebrate this Sacrament every Lord's Day, or even once a month. It is usually in such cases a mere appendage to the ordinary preaching service. After the usual religious exercises and a sermon which often has no immediate relation to the Sacrament, the general congregation is dismissed and the Supper administered to the disciples. Almost of necessity, if the observance of the ordinance is crowded away into a corner, made a mere appendix to the regular preaching service, it comes to be a shallow formality. But all this need not be so. Let the Sacrament be the central feature of the service. For the regular sermon occupying the commanding position of the hour, substitute an address related directly to some thought growing out of the Holy Supper itself. If the service be thus specifically and obviously a sacramental occasion, with all the worship and teaching subordinated to the central idea of communion with Christ, there need be no danger of its frequency causing it to drift into a mere formal, unimpressive way of celebration.

For the same reason the time of celebrating the Holy Supper ought not to be allowed to clash with other dominating ideas, such as those of national, social, local, or even merely ecclesi-

astical festivals. The coincidence with the sacramental season of Independence Day, New Year's Day, Reformation Day, Synodical Meetings and any local anniversaries that have a strong individual color, interferes more or less with the due effect of the communion. I know it seems otherwise, that it appears often a happy coincidence to be able to connect the Lord's table with some local or temporary special occasion. It excites more interest it is urged, and so it does, but always at the expense of the true impression of the Holy Supper. There is nothing in all the range of our religious acts which is so separate from this world and its concerns as the Holy Supper. It is the one act which speaks to us purely of the eternal, the heavenly, the infinite, and it allies itself harmoniously to no occasions but those which speak of the great truths of our holy faith, the birth, the death, the resurrection and ascension of Christ, and the coming of the Holy Ghost. We have occasions and services enough in which the mundane and temporal mingle with the divine and eternal. Let us keep this one feast as the communion of the heavenly alone, to show the Lord's death, to receive in its pure unearthliness the life of our Saviour.

The truth that the Holy Supper is a communion of the members of Christ's body with one another as well as with their Head ought to be brought forth. An excellent way to do this is to connect with the sacramental occasion an offering of alms for the poor of the Church, or for any obvious charity for the immediate wants of the needy. "The bread which we break is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread." There are always, or ought to be, in every congregation some of the poor whom Christ said we were always to have with us, and who have need of help. No better way both to relieve such assistance of any tendency to pamperize the recipient, and to correct the natural grudgingness of human nature, is to be found than to lift it up from the exercise of a merely human pity to the expression of a divine fellowship. Christ comes to teach us, among other things, the sacredness of human fellowship and the lofty nature of human helpfulness: we are not merely fellow-men, but we are also fel-

low-members of his body, members one of another because united to the living Head. The Church has too often forgotten this. We see in our age this curious effect of Christianity: the power of Christ's life and teaching has awakened a sense of human fellowship and a sensibility to human need, which reaches far beyond the bounds of a personal Christian faith. Charity, pity, helpfulness are diffused everywhere. But the stream has flowed out and spread till men have lost sight of the source. Men have caught the compassionate temper of Christ who do not believe in Christ; and then this curious result has ensued, the reflex influence of a general softening of feeling, a warmer philanthropy, has reacted on the Church, and the Church has been benevolent often because the community has become philanthropic; it has taken care of the poor, not because they are Christ's poor, but because the spirit of the age is kind. Now the Church needs to be rescued from this poor fashion of warming itself by the reflection of Christ's heat thrown back to it from the world. It needs to consciously feel the care of the needy as a direct personal service to Christ, and to love men because they are Christ's brethren. One way to that is to connect the care of the poor with that Sacrament which sets forth to us our common union in the communion of our living Head.

2. *Precedent Observances.* It is usual to announce the communion at least two weeks before its celebration. But the preparation should not stop there. The preaching of the two Sundays preceding ought to be influenced by the approaching festival. It is hardly in keeping to announce the Lord's Supper and then proceed to preach on National Independence, or a harvest sermon, or on Inspiration, or the relations of Science and Religion, or a sermon to young men. The announcement of the approaching celebration of the Sacrament naturally suggests a line of thought in harmony with the import of the Sacrament. That line is not a restricted one. A great variety of topics are naturally related to the communion and are introduced by its approach with a special felicity: the Atoning Sacrifice of Christ, the Indwelling Life of Christ, the Character of Christ, the imitation of Him, all the great themes that centre immediately about the person and work of our Lord are never

more strikingly in harmony with the occasion than when the Church is looking forward to this celebration. The pastor has given him a leverage for the application of those great sacred and intimate themes afforded by no other occasion.

The Preparatory Service. Our Church is very happy in its service of preparation for the Holy Supper. But we often throw away the most powerful help by discharging it in a perfunctory and slovenly way.

It ought, for one thing, to be as near to the communion as possible. Many churches hold the preparatory service on the Friday preceding. It certainly ought not to be farther off. Saturday if practicable would be still better. The people should be impressed with the importance of this service. It should be held, not in the lecture room as though it were an ordinary social religious meeting, but in the church proper with a full and solemn service. The congregation will soon respond to its importance if the pastor by his preparation for it and use of it gives them to see that he feels its importance.

The preaching on such occasions should not be directly on the Sacrament in its theological or polemical phases, but directed rather to its devotional, spiritual and practical side. The themes for the preparatory service are numberless, for the Sacrament connects itself with all parts of the devotional and practical religious life. This connection the pastor should study to familiarize himself with. The trouble with young pastors is that they restrict themselves too much to the direct and formal themes bearing on the Sacrament. It should be our study to show how the whole Christian life is fed by this communion with Christ. The themes of Christian hope, faith, love, resignation, consecration, activity, self-denial, heavenly communion, comfort, and the practical doctrines of repentance, renewal, unworldliness, are all to be linked to this Sacrament.

It need hardly be observed that the liturgical service of preparation for the Lord's Supper provided by our Church should be used in full. It is a solemn, devout and heart-stirring service, and when observed with solemnity, which is a very different thing from formality, provides a devotional element which is a real help to the worshiper. Too many throw aside the lit-

urgy for extemporaneous exercises in this service. The result is an impoverishment of the service, for there are certain fixed elements of devotion which gain from being expressed in an unvarying form. The confession of sin, the adoration of God, are invariable elements in a religious service. And while the general prayer and the address afford scope for the feeling and particular need of the hour, the great unchanging elements of God's grace, man's sin and need, are most adequately expressed in a solemn liturgic form. We want something in our more solemn seasons of devotion which expresses the continuity and unchangeableness of the great things of God and our relation to him. This is the justification of a liturgical service of preparation for the communion.

The approach of the sacramental season affords also an occasion for the legitimate and wholesome use of the special or protracted religious meeting. The calling together of the church and the community for special and continuous religious services, meets a real want in human nature. There are tides that ebb and flow in the life of a community and we need to take advantage of them. But in an ordinary, continuous pastorate it is often awkward to introduce such a continuous series. There are periods, indeed, when great waves of religious feeling move over a community, and then it is easy to gather the people together and preach to them. But in the dull times the sacramental occasion affords a most fitting and natural opportunity to call the people to a special attention to religion. When the pastor feels the need of rousing the congregation from a lethargy, to break the spell of worldly absorption, let him take advantage of the communion season, and for the two weeks preceding hold a series of meetings. The benefit of such an occasion is that it presents the need of special attention to the matter of religion in connection with a regular act of Christian life. The celebration of the Sacrament invites men to consider heavenly realities, it comes as a summons from heaven. Christ comes to communicate with his people in a special way; they are summoned to give their minds to meditation, devotion, worship. The preaching on such an occasion may take the widest range, including the preaching of the gospel of repentance and

faith to the impenitent and careless as well as the edification of the Church. We may learn a lesson here from the Scotch churches. It is the custom in the country churches of Scotland to hold a series of meetings day after day before the Sacrament is administered. Great multitudes gather from a distance; the services are of the most solemn character, and some of the greatest awakenings in the Scotch church have come with this "diet of preaching," as it is called, preceding the celebration of the communion. Dr. James W. Alexander speaks of "the great stress laid upon strong and tender emotion at the Lord's table" in the Scotch churches, "the meeting of several ministers and multitudes of people on sacramental occasions, and the continuance of these services during several days," contributing to an unction and pathos which extends through all the churches.

The pastor may find also an admirable opportunity, in the approach of a sacramental season, to reach his young people. One of the crying evils of our churches is the lack of attention to the growth of the religious life in the young. Pastors often wish they were able to touch the young Christians under their care more nearly, but the hedges of social conventions, the complexity of our modern civilization, stand in the way of a close intimacy of the pastor with the young. It is so difficult to break through the stiffness and distance which separate souls. Now the approach of a special season, such as the Easter time, or Whit Sunday, gives an opportunity that nothing else ordinarily affords. The pastor may announce that he wishes to meet his young members, all that have been confirmed within a certain period. He appoints a time and place of meeting; and then how easy to come near to their spiritual needs. He points them back to the day they made their confirmation vows, traces their history since, he appeals to their consciences and affections, shows where they have failed, admonishes, encourages, counsels. In view of the approaching communion season, how naturally it comes to put to each personally that question—usually so awkward—"How have you been advancing in Christian life?" Some of the most profitable exercises I have ever had with young Christians have been on such occasions. The whole course of events, the peculiar relation to the pastor, the mem-

ories of the past, the outlook on the future, all conspire to open the heart to peculiarly deep impressions. It is the eloquence and power of God's providence that speak. The Sacrament becomes a real, living communion; religion is brought home to each heart in a personal, individual way.

It is well often to appoint a time and place at which those who wish to see the pastor particularly with reference to some personal experience of difficulty, trial, perplexity, may meet him. I have never made such arrangements that some most interesting cases were not opened, and great help afforded.

3. *Subsequent Uses.* The use the pastor may make of the Lord's Supper does not end with the celebration of the Sacrament. If he is skillful and faithful the celebration of the Sacrament will tell him a good deal about his people, and open doors for ministering to them spiritually. The communion is the feeling of the church's pulse. Religious coldness and carelessness is usually manifested first, in our Lutheran churches, by a neglect of the Lord's table. One of the most experienced and sagacious layman in the care of souls, I ever knew, used to measure the spiritual decay or advance of the young in the congregation to which he belonged, by their use of the Lord's Supper. Usually among our Lutheran people any inward falling off in the life first manifests itself here.

The pastor then, after the Communion, should make out a list of absentees, and in the use of a wise discretion make such absence an opportunity for pastoral visitation and inquiry. This kind of pastoral visiting is hard and toilsome, often repugnant, but it is often the most fruitful in spiritual results. He finds himself among the ragged fringes of his flock, looking up the straying sheep. It affords an opportunity for instruction, admonition, encouragement, rebuke, discipline, which is direct, personal, and most effective. In the exercise of it he will come to know his people intimately. He discovers those whose timidity keeps them away, those who are living in secret sin, who are in a quarrel with their brethren; those who have erroneous views of the Sacrament, and the proper preparation for it. Peculiar perplexities he will light on; he will rescue often from evil those whom he thought were standing well. There are

those in every congregation who with an outward show of regularity and good standing are secretly drifting away into the darkest night. Dr. Spencer, of Brooklyn, gives an affecting account of a member of his congregation whom he thought one of the best of Christians, but who a mere accident led him to discover was sunk in the deepest, most melancholy unbelief. Some of the noblest Christians under my charge, I have been led to help out of the deepest difficulties by the simple question, "Why were you not at the communion?"

Of course such an experience reacts on the pastor's preaching. After he has gone over his list of absentees, his congregation wears a different aspect to him. It is not a great indistinguishable body of men and women, but a collection of individual souls. Every face tells him of a separate, peculiar life; the dull monotony starts forth into a rich variety of individual experience. A new interest begins to gather about common-place souls. He has suggested to him a hundred new applications of the old truths; the multitude of various cases opens the richness of the gospel message. He can hardly find time to preach all he wants to say to these craving natures.

I have tried to show how the Sacrament of the Lord's Supper occupies a most central place in the practical, experimental development of the religious life. From its very nature we would expect it to be so. It is a memorial ordinance; it is to show Christ to us more vividly, and for us to show him as our crucified Lord to the world; then, of course, it is continually a testing act of religion. Every celebration is putting the question to each Christian, and compelling him to answer it,—“Do you remember Christ? Do you bear witness of his death and life to the world?” It is a communicating ordinance; it continually is testing by its recurrence our brotherly love and our desire to know Christ more fully. In this view, I think, we may see how practically the pastor may use the Lord's Supper as a unifying element in his practical administration of the Church. He can make it a centre for the practical regulation of all the various parts of his manifold function—preaching, pastoral work, education of the young, care for the poor, spe-

cial religious services, all group themselves naturally about the Sacrament as a visible, palpable centre.

But perhaps some theological objections may be raised to all this. Is not this substituting a sacrament for Christ? Well, there is always danger that such a creature as man will get away from God somehow or other. But it is a danger that no theory or scheme of the practical working of religion can ever escape. There has never been anything yet devised of God or man that is not liable to abuse. Orthodoxy has again and again in its ardor for truth made an idol of doctrine and dethroned God to put a creed in his place. Evangelicalism fixing itself on the great doctrine of salvation by Christ's sacrifice, has repeatedly made an idol of the cross and put God's plan of salvation in the place of God himself. Methodism seized on the truth that the heart was the only sacrifice acceptable to God, and not unfrequently it has made lively emotions its divinity and been more solicitous to have good feelings than to adore and serve God. But none of these abuses discredit the great truths they abuse. Right doctrine is of the utmost importance; the cross of Christ is the salvation of the world; and religion of the heart is an absolute essential. And so, too, though men may abuse the Sacrament of the Lord's Supper, and substitute it for the Saviour it gives us, it is nevertheless true that as a centre of practical religious life it does afford a unifying element which we greatly need.

And why should it not be such a practical centre? It is the communion, that is, the practical fellowship and sharing of Christ himself; and it is the communion of the body of Christ of which we are members, that is, it is the realization of Christian fellowship. As such a bond and seal and medium of fellowship it is natural that the exercise of the religious life should be referred to it; the duties of purity and truth, of brotherly love, of aggressive work on the world, and the higher duties of adoration and praise to God.

ARTICLE IV.

BENEFICIARY EDUCATION.*

By REV. P. G. BELL, Indiana, Pa.

It is our present purpose to show from the history of beneficiary education that it has been, is, and is likely ever to be a most important part of the work entrusted to the Church by her supreme Lord and Master. The Christian Church, divinely superintended, is to be self-perpetuating; and our commission to go into all the world and preach the Gospel, involves the obligation to see to it that others are prepared to take our places, and that as the harvest field enlarges, a greater number of good workmen be furnished. Paul gives the law on this subject to Timothy: "And the thing that thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2 : 2). Is it not, therefore, just as real a duty of the Church to commit the Gospel to those who may give it to others, of this or future generations, as it is to preach and hear it for ourselves?

Upon the Church's fidelity to this trust has hinged all her nobler possibilities. Even partial failure has brought untold evil. The pioneers of the Lutheran Church in America, baptized with the spirit of the Reformation, showed a jealous concern for the intellectual and moral qualifications of the ministry. This is preëminently true of Dr. Melchoir Muhlenberg. Some of the saddest mistakes of the past could have been avoided by following his example and advice. Had the ministry of that and succeeding periods been educated to preach in the tongue of America, the Lutheran Church might to-day stand numerically first in this country. Nevertheless the Church grew and was not wholly unmindful of her duty to provide a ministry. During the first 30 or 40 years she looked principally to Germany for supplies. Halle and other institutions of the father-

*An Address before the Allegheny Synod, at Bedford, Pa., Sept. 1881.

land ministered to her relief. But it became more and more evident that this dependence upon others should be done away. During this period a number of young men were taken and trained under the private tuition of the old pastors. Necessity, however, became the mother of institutions, which have been faithfully struggling to meet the Church's ever-growing demand for ministers.

The ranks of the sacred ministry have always been largely recruited from that class who lack the means requisite to secure the necessary education. Who can doubt that this is God's plan? Just as surely is it the duty of the Church to provide the means. Nor has the great superintending Spirit left the Church unconscious of this duty. Out of hearts divinely prepared grew the Parent Education Society, which was made corporate in 1836, and continued in active operation for nineteen years. The executive committee and the majority of her officers were located at Gettysburg and were in connection with Pennsylvania College. Dr. H. L. Baugher was for a number of years Corresponding Secretary; and Prof. Stœver, Treasurer. In the seventh biennial report of this society made at the convention of the General Synod in Charleston, S. C., April 27th, 1850, *forty-two* were reported as having been on the funds during the two preceding years. Of this number two were dropped after sufficient trial; three had withdrawn and were sustaining themselves; two were teaching, to relieve themselves of debt; one had died; seven had entered the ministry; nine were in the Seminary at Gettysburg; nine were in the preparatory department; four in the Freshman, one in the Junior, three in the Senior class—there being thus twenty-nine still on the funds. The executive committee in said report make this surprising declaration: "We have furnished to the Church at least one-fifth of her present ministry." This will appear the more significant when we bear in mind that a large proportion of the ministry to this date was furnished by the institutions of Germany. "One-fifth" would thus seem to approximate the entire *native* ministry.

The eighth biennial report, 1852, gives the number aided

during two years as fifty-seven, and the number remaining on the funds thirty-one.

This report gives us the following tangible presentation of the subject and results of beneficiary education: There are 11 institutions, classical and theological, under the control of the Lutheran Church in America. The whole number of students, 762; number having the ministry in view, 287; number sustained in whole or in part by the Church, 130. Thus it appears that nearly one-half of the whole number preparing for the ministry were sustained by the benefactions of the Church.

The next report read by Dr. Krauth at the convention at Dayton, Ohio, June 1855, twenty-six years ago, is less favorable. A slight decrease in numbers, a seeming diminution of interest on the part of the churches, scarcity of funds and consequent embarrassment of the committee, a considerable debt resting upon them, the necessary rejection of many applicants, and discouragement of others who would have applied, made manifest the necessity of some new departure, that the gloom might be dispelled by the brightness of the coming kingdom.

It was plain that a spirit of dissatisfaction was growing in portions of the Church, not with the men operating the society but with its operations. 1. Because its location at Gettysburg gave great advantage to Pennsylvania College and Seminary over other institutions of the Church. 2. Because it was thought that the district synods could do the work more efficiently and economically.

It is pertinent to note that certain synodical societies had already existed, but with few exceptions their operations were merged in the Parent Education Society. Prominent among the new organizations was the Education Society representing the Synod—and afterwards the Synods—of Illinois, with its nucleus in what was then known as the Illinois University. This society did a noble work. In 1855 it reported that during a period of two and a half years it had aided twenty-one young men, at an expense of \$1580; a result no less gratifying than creditable.

Another organization was the society of the Allegheny Synod, which had been in existence for nearly three years. And yet

at this time three are reported as being on the funds of the Parent Education Society from the bounds of this Synod. It should also be recorded of this society that it did at times send its surplus funds to the Parent Education Society and has always shown it respect.

This nineteenth convention of the General Synod at Dayton, Ohio, 1859, constituted an important epoch in the history of the Education Society and work. It having become evident to those who observed the signs of the times that a change was demanded in the *modus operandi* of the society, a committee was appointed to devise and report a plan by which the operations of the beneficiary work of the Church might be placed in harmony with the interests of the different literary and theological institutions. This committee consisted of Drs. Schmucker, Sprecher, Harkey and others. They reported the following plan, which was adopted:

1. "The Parent Education Society shall remain unchanged in all its provisions and powers, except as they may be modified by the provisions of this plan of union hereinafter detailed.
2. The various districts Synods in connection with the General Synod, which have not already done so, are requested to organize Synodical Education Societies, auxiliary to the Parent Education Society, and to forward to the corresponding secretary of said Society, an annual statement of their operations.
3. Should there at any time be any funds in the treasury of a Synodical Society not required for the support of its own beneficiaries, such surplus shall be forwarded to the treasurer of the Parent Society.
4. An executive committee shall be appointed at or near the colleges, and theological seminaries of our Church, who shall take charge of the beneficiaries there pursuing their studies. These committees shall be appointed by the several Synods patronizing said institution, shall be responsible only to these Synods, and shall have the entire control of the educational and beneficiary interests (such as collecting and disbursing the funds which have been or may be raised) within their own bounds.
5. The executive committee shall make arrangements for

holding a meeting and anniversary of the Society at each convention of the General Synod, and also one meeting per annum inter-mediate, at such time and place as they may appoint.

6. All the funds which may be received into the treasury of the Parent Society at its anniversaries, or from legacies, or surpluses from the Synodical Executive Committees, or other donations, shall be distributed by the Parent Executive Committee of the Synodical Societies, in the ratio of the number of beneficiaries sustained by each committee, according to its annual report.

7. All the notes of beneficiaries and all other funds of any kind heretofore in the hands of the Societies connected with the several institutions shall be and remain the property of said institutions."

It will, doubtless, be evident that the plan here advised was too institutional and not synodical enough to prove successful. It delegated to the executive committees that which naturally belonged to the Synods. This will be still more apparent when we remember that the patronage of the different literary and theological institutions cannot be geographically defined. Instance—our own Synod. Despite all her legislation in the past, to the end that Gettysburg should have the exclusive patronage of the Synod, quite a number have been aided at Selinsgrove. So it has been with other Synods. For this reason, among others, the Synod, and not the executive committee of any institution should control the education funds.

The practical effect of the General Synod's action was, 1st, The remanding of all the practical operations of the Parent Education Society to the Synods. 2d, That the Parent Education Society has ever since continued, as a body corporate to receive bequests, or collect old accounts, or to receive and transfer to the Synods any moneys coming into its treasury. But that after the summer of 1855, none were taken under its care as beneficiaries. 3d, The Synods which had not done so previously, organized education societies, or appointed committees through which the work of education was carried on. The wisdom of such individualism of the synods is suggested by its survival and growing success.

It should be noted that the Education Society of the three Synods of Illinois, located at Springfield, continued active, and, in 1857, is reported as having in care 22 young men, and as having expended, during the two previous years, \$2,014.85. Of this amount the Allegheny Synod donated \$400 for the benefit of Scandinavians. Also, that the Synods tributary to Wittenberg College organized a College Board of Education, which did good service, and in 1857 is reported as having 14 students under its care.

In the report of the executive committee of the Parent Education Society, made in May 1859, 22 years ago, we have the following interesting summary of the work of the synods during the previous year :

West Pennsylvania Synod, 14 beneficiaries; East Pennsylvania Synod, 14; Maryland Synod, 10; Central Pennsylvania Synod, 9; Virginia Synod, 2; South Carolina Synod, 6; Synod of Illinois, 16; Wittenberg Synod, 2; Western Virginia Synod, 4; English Synod of Ohio, 2; East Ohio Synod, 5; Olive Branch Synod, 1; Miami Synod, 5; total 122. This report did not include all the Synods.

Of the same date we have the following report of the institutions, the first number indicating those preparing for the ministry and the second the beneficiaries :

Pennsylvania College, 73—50; Seminary at Gettysburg, 30—7; Wittenberg College, 57—9; Illinois University, 10—8; Roanoke College, 15—4; Newberry College, S. C., 15—5; North Carolina College, 13—1; Hartwick Seminary, 9—7; Missionary Institute, 36—12; total 258—103, or 40 per cent.

In institutions not connected with synods in the General Synod, the proportion of beneficiaries was still larger. In Concordia College, Mo., there were 89 preparing for the ministry, every one of whom was sustained either by the Synod or by private patrons. So far as the reports show, there were 581 preparing for the ministry, of whom 273 were aided by the Church; that is 47 per cent., or nearly one-half.

In 1864 the proportion of beneficiaries to the number preparing for the ministry in Pennsylvania College was 21 to 55, or nearly 40 per cent. Of the 356 who had graduated in Pennsyl-

vania College up to 1864, 106 were aided by the Church. Deducting those who studied for other callings, the proportion of beneficiaries entering the ministry could not be much less than 50 per cent., or one-half.

During the last collegiate year of 1880-81, there were in Roanoke College, Va., *fourteen* studying for the ministry, *nine* of whom received aid. Of the 37 in the Seminary at Gettysburg, 17 were beneficiaries. There were *eleven* beneficiaries in the theological department at Selinsgrove, last year, and *ten* in the classical. The proportion of beneficiaries is not so great at Wittenberg College and Seminary.

Thus far we have reviewed the work of the Church in general, and more particularly of the General Synod. Let us now take a view of the operations of our own Synod.

At its first convention, which was held at Hollidaysburg, Sept. 8, 1842, an education society was formed by the adoption of a constitution, in which it was provided that the officers consist of the officers of Synod, and the executive committee of those appointed by the Synod as directors of the Theological Seminary at Gettysburg. The first article of said constitution read: "Any young man of hopeful piety and talents who may feel disposed to take a full academic, collegiate or theological course at our institutions at Gettysburg, no matter what his age may be, shall receive the benefit of this society's funds. We will also extend aid to young men of suitable character and ability who may not feel disposed to take a full collegiate course." We may say of this article, as David said of the law, it is "exceeding broad." The payment of one dollar annually constituted any one a member, and the payment of ten dollars secured to any one an honorary life membership. Herein was laid the foundation of that system of blood-sucking, by which the few churches who labored in kindness to entertain Synod, the lay delegates who frequently had the honor of paying their own traveling expenses, and the generally poor but susceptible ministry, were made to contribute a large percentage of moneys used in this, as in other departments of beneficence. May we not congratulate ourselves that this cruel system has at last been supplanted by one so greatly to be preferred?

When the beneficiary student had completed his course, one half the sum given him by the Synod was to be canceled; the other half was to be refunded in three, four, and five years, without interest. Each beneficiary was to receive \$100. To those who know the historical character of the Allegheny Synod, it will not seem surprising that when one year old, on her first anniversary, she pledged herself to raise \$1,000, one-half for education, and the other for missionary purposes.

At the third convention, being the second convention of the year 1843, the President, Rev. Jacob Martin, mourns the general destitution of the Church and its inability, owing to the want of funds, to encourage young men to prepare for the ministry. And then he soars grandly but chimerically, when he suggests that 50 cents per member should be secured, making \$3,000 for the year. Thirty-eight years have since passed and yet we are not far above his standard. What the effect of the President's pathetic appeal was we are not informed; for the peculiar feature of this convention is that not a word is recorded of its proceedings relating to education. The number aided by the Allegheny Synod each year is as follows: 1843—2; 1844—4; 1845—3; 1846—3; 1847—3; 1848—4; 1849—6; 1850—9; 1851—10; 1852—10; 1853—7; 1854—6; 1855—8; 1856—6; 1857—7; 1858—9; 1859—3; 1860—4; 1861—5; 1862—1; 1863—1; 1864—2; 1865—6; 1866—8; 1867—6; 1868—7; 1869—7; 1870—8; 1871—10; 1872—14; 1873—11; 1874—13; 1875—6; 1876—5; 1877—8; 1878—10; 1879—8; 1880—10. The whole number of individual appropriations has been 250; the number of persons aided 72; the average time of each $3\frac{1}{2}$ years; and whole amount appropriated to beneficiaries, \$31,699, making the average to each one of \$440. Of the 72, 9 are still in course of preparation; 41 have entered the ministry; 22 have not. Of these, two died during their college course. One occupies a useful and honorable position in the Young Men's Christian Association. One is principal of the High School in Springfield, Ohio. Another, who was obliged to quit study on account of sore eyes, expresses a desire to do missionary work. Several are merchants and are rendering val-

uable service to the cause of Christ. Two or three have died since they left the College, leaving records of usefulness. Of others we have learned nothing, but presume that the aid extended has not been unfruitful of good results to the Church and humanity. We are careful to mark this, because one objection to the education cause has been, that there is so much waste. Now were we to admit the loss of even 35 per cent. of those to whom we gave aid, yet could we afford to lose the remaining 65 per cent. on this account? By no means. But we can not admit so much loss. If we can by our aid secure intelligent laymen, helpful to pastors and churches, we have the next best thing to an efficient ministry; and some who occupy such positions are among the brightest stars in the crown of Christ's service. If we can save a soul by educating a layman, we have gained more than a world of gold and silver. So much for the numerical phase of the question.

Let us look at the financial aspect. In the first place, from the whole amount of \$31,699 expended we deduct the amount, \$4,425, appropriated to the eight who have been on the funds during the last year, leaving a balance of \$27,274. Of this amount \$5,252 were appropriated to the 22 who failed to enter the ministry, and \$22,022 to the 41 who entered.

It will be seen that whilst numerically we have lost to the ministry 35 per cent., financially we only lose 19 per cent., or 16 per cent. less. This is accounted for by the fact that the majority of those who failed to enter the ministry took but partial courses, and consequently received smaller amounts. Another very important factor in the problem is, that according to the records about one-half of the \$5,252 misappropriated has been refunded, thus reducing the percentage of misappropriation to about 9½ per cent. When we remember, too, that others are likely to refund, and as we have already seen that the balance has by no means been wasted, *how triumphantly is the cause of beneficiary education vindicated.*

Closing this historical view of the work we desire, in conclusion, to look at the fruits of this educational help in the present membership of this Synod. During July I addressed the fifty-five ministers of this body asking statements as to their recep-

tion of aid from the Church during their collegiate or theological course, the amount, and their estimate of its importance to them. Of the thirty-two who replied, seventeen had received aid from synods, amounting to about \$10,000—an average of \$595. Should the same proportion hold good for the twenty-three who did not respond, over one-half of the Synod have been aided.

The letters from these former beneficiaries were full of refreshment to the writer, as they express most hearty appreciation of the cause. Six of them say that without this aid they could not have entered the ministry. Two of them say that it is quite probable that they would not have been in the ministry had they not been aided; and the others, that had it not been for this timely aid their entrance into the ministry would have been deferred, and the time of service shortened.

Is it not manifest, then, that in this education work the Church has been developing one of the most fruitful forms of activity and prosperity. If the success has been so great during this earlier period when we had so much to learn at so great cost, what may we not hope for in the growing ripeness and fulness of the future? The facts are electric, and inspire a firm faith and an ardent devotion. With greater care in the selection, and wisdom in the nurture of those upon whom we bestow the sacred benefactions of the Church, we may multiply the immortal fruits, which cannot be numbered save in the light of heaven's eternal day.

ARTICLE V.

THE EVANGELIST OF THE OLD TESTAMENT.

By PROF. GEORGE H. SCHODDE, Ph. D., Columbus, Ohio.

The Old Testament records the history of the kingdom of God in its preparatory state. It contains the germs of which the glorious deeds and words of the New Testament are the full development. In the latter the shadow of the former becomes substance and its hopes realities. The books that form the complex of the pre-Christian canon are not a random or accidental collection of the literary productions of Israel's poets and sages. We cannot speak of a history of Hebrew literature in exactly the same sense as we do of a Grecian, Roman or Indian. In these latter only the agencies of human possibilities and circumstances have been active, and hence these alone are reflected in the contents. But in Israel's history it was otherwise. Here a superhuman factor, the special guidance of Jehovah in the theocratic government of Israel as his chosen people, was the predominating and decisive principle. Hence, too, in Israel's literature the educational spirit and providence of God are prominently reflected. In other words, as the course of Israel's history through the ages from the beginning to the coming of Christ is the gradual development and unfolding of God's plans for the restoration of fallen mankind through the Messiah, thus the literature of this people is the documentary evidence of this process, and gives testimony of the different stages through which the divine revelation of the gracious plans passed. The kernel of Old Testament literature is thus the religious element. The other elements, such as the historical, biographical, ethnological, political and the like, find their importance only in so far as they are subservient to this main object.

The "holy men" of the old covenant, chosen by God to become the mediums of the blessed promises, were the voices in the wilderness preparing the way for the coming of the Lord.

Yet not to all was the same measure of light given. As God's dealings with his people were systematic and guided by his superior wisdom, thus, too, the future was unrolled only gradually before the expectant eyes of the faithful. As there is a development in the history of God's kingdom, thus there is also a development in its revelation. Not all the prophets speak in the same clear tone; not all could equally well penetrate the mist of the gloomy present and picture with equally well drawn delineations the dawn of the day of righteousness. Christ and the apostles, as is apparent in nearly every book of the New Testament, recognized the prophet Isaiah as the greatest seer of the coming glory. No writer of the Old Testament is so frequently quoted in the New as Isaiah. St. Paul's letter to the Romans is almost built on the great prophet. Sebastian Münster, in his preface to the prophets,* truthfully says: "Vide, quomodo D. Paulus pregnantissimam suam ad Romanos epistolam exornaverit Jesaiæ testimoniis ceu gemmis et stellis quibusdam." The Church, too, has at all times accorded this prominence to the prophet, and has honored him with the title "Evangelist of the Old Testament." Jerome, in his introduction to Isaiah, remarks: "Non tam propheta dicendus est quam evangelista; ita enim universa Christi ecclesiæque mysteria ad liquidum prosecutus est, ut non putes eum de futuris vaticinari, sed de præteritis historiam texere." Other fathers bestowed upon him the same and similar appellations; especially Augustine loved to emphasize the gospel truths of the great prophet. Luther says of him: "He is full of loving, comforting, cheering words for all poor consciences, and wretched, afflicted souls," and thus, from his standpoint, reproduces, probably unconsciously, the idea expressed by the great Jewish commentator Abarbanel, whose summary of the book is contained in the words, **ספר ישעיהו כולו נחמתא**, "Liber Jesaiæ totus est consolatorius." Vitranga, to this day yet the master commentator of Isaiah, says in his prolegomena,† p. 6: "Sed videmus nos in Jesaia, et magnificimus, quod fugit oculos Interpretis

*Cf. *Critici Sacri*, London 1660, Vol. iv, p. 4607.

†Edition of 1714.

Iudæi. Iesum, ex Maria nasciturum virgine, quem nos verum esse Messiam, patribus promissum, certissima fide tenemus, Jesaias noster in omni suo statu, cum omnibus suis characteris, in omniforma ejus, tam graphice, tam vivis coloribus certisque lineis pinxit ac figuravit, ut, quod Hieronymus recte scripsit non tam propheta dicendus sit quam evangelista, estque eadem omnium Christianorum Interpretum vox, qui se ad hanc prophetiam contemplantam admoverunt." Then in corroboration of this last statement he recites from Cyril, Theodoret and other exegetes of the early Church. These encomiums could easily be multiplied to almost an endless degree, but the above will suffice to show how highly pious expounders of God's word have at all times valued the visions of this clear-eyed seer. A brief examination of the book will show that Isaiah deserves all this eulogy, and that in him the dividing line between prophecy and gospel is almost obliterated.

For a clear understanding of the evangelical contents of Isaiah's prophecy a proper appreciation of the historical background is necessary. God does not send his revelations out of season. As it was in the "fullness of time" that the Saviour made his appearance, when within Israel and without everything was prepared for his coming and the circumstances and conditions of time made his arrival opportune, thus also were Israel's present condition and future prospects such in Isaiah's day that the times were ripe for extraordinary developments and announcements in the kingdom of God. According to his own statement, (Isa. 1 : 1), he prophesied in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah; and reliable chronology places his years of prophetic activity between 758 and 690 B. C.* It was a period of a political and religious crisis. Moses had already predicted that the departure of the people from the path of the law would be followed by expulsion from the land that flowed with milk and honey. The indications now pointed to the fulfillment of this prediction. The northern kingdom, under its ruler Pekah, in conjunction with Rezin, the Syrian sovereign at Damascus, made an incursion into the

*Cf. Klostermann, in Herzog-Plitt, VI, p. 591.

smaller and weaker Judah, with the avowed purpose of dethroning the Davidic house and enslaving the people. Although Ahaz, who was then ruler, did not walk in the paths of his father David, yet Judah's measure of sin was not yet full; and the prophet clearly foresees that the Syrico-Ephraimitic war is not to be the means in the hands of God to punish his people. The appeal for help, however, which Ahaz on this occasion made to Tiglath Pileser, king of Assyria, was the first step to the final absorption of Judah by the gentiles. Isaiah saw in it a departure from faith, the transfer of hope from God unto man, and treason to the theocratic principle, (chap. vii. sqq.) The second important historical event was the attempt which Sennacherib, king of Assyria, after his conquest of Samaria, and the deportation of its inhabitants, made in the time of Hezekiah to take Jerusalem. On this occasion, too, the mighty arm of God was more powerful than the hosts of Judah's enemies, and the little kingdom was saved by a miracle. The faith of the pious king did not come to naught, and the gentile legions were destroyed by the Lord in a night, (chap. xxxvi. sqq.). These events meant something. They were divine lessons for Judea's instruction. The people knew they were the סִגְלָה*,

property and possession of the Lord, that by the virtue of the theocracy they stood in such close relationship to God as no other nation did, that to Abraham and his seed the promises had been given, that the house of David should bring forth the great king who would be Israel's glory. The reward of their faithfulness was to be the realization of their highest hopes; the punishment of their disobedience expulsion from the land of promise. The political convulsions which the days of Isaiah witnessed, the imminent dangers that threatened the very existence of the outward theocracy, the actual captivity of the ten tribes, who also were from the loins of Jacob, and co-heirs of the promises, the existence of idolatry throughout the land and the open departure of a vast multitude from the words of the law, all pointed to the fact that now the patience of God was exhausted, that now the long delayed justice of the jealous and

*Cf. Ex. 19 : 5 ; Deut. 7 : 6 ; Ps. 135 : 4. Cf. also נִתְּלָה

mighty God would assert its rights, and the sins of the people bear their legitimate fruit. The possibility and even the probability of a captivity and deportation was now apparent, and those among the people who yet listened to the words of Moses and the prophets, who yet with longing eyes scanned the horizon of the future for the dawn of the glorious day when God would redeem his promises, were appalled at the threatening clouds, and saw in the indications of the present the forebodings of the collapse of the theocracy and the failure of all Israel's hopes. In this turning point of the history of God's kingdom on earth it required the master soul of an Isaiah to preach and proclaim that the words of God are firmer than earth and heaven. Just before dawn the darkness is deepest, and just when the hopes of the faithful seemed to have lost all foundation, thrilling the words of the son of Amoz resound through the land, warning and reproving the sinner, but lifting up and comforting the faithful. With the clear eye of infallible prophecy he foresaw indeed that the Syrico-Ephraimic war and the incursion of the Assyrian host would not destroy Judah's existence; but with equal clearness he also knew that Judah's hours were numbered, that the measure of her sins too would soon be full, and that she would ere long share the fate of her sister Israel. It accordingly becomes his mission in this hour of despair, when it seemed that God's plans for man's restoration would be thwarted by gentile legions, to vindicate the ways of God's wisdom, to show that although his ways and thoughts are not our ways and thoughts, he will nevertheless, even though the outward organization of the theocracy become disintegrated, not forsake the faithful, but will in his own accepted time and manner make good his promises and redeem his oath.

The day beyond the present night, the phoenix of the true remnant of Israel arising out of the ashes of the outwardly ruined Zion, form the burden and contents of the prophet's earnest words. For that reason, too, he looked beyond the immediate present. Although living decades before the Babylonian captivity, his visions cover that period too, so all important for the theocracy. The chapters 40-66 are an integral part of the prophecies of Isaiah, and their authenticity can be denied


only by those who see in prophecy nothing but shrewd political wisdom or cool headed deductions from given premises. Isaiah's work is to proclaim the glad news that the Lord Jehovah, who in times past had so often saved Israel, would not now in her deepest hour of woe desert his children and people, that the present dangers and even the loss of the promised land could not destroy the kingdom of the Lord, but that it would arise again after it had been tried as if by fire, and that the true King, the Messiah and Saviour, would come to build up Zion, to establish the kingdom of grace, to be the consummation of all the hopes of the patriarchs and prophets and to inaugurate the golden age of Israel's hopes.

The central idea of both Testaments and the connecting link between them is the idea of the kingdom of God.* The Bible is Christo-centric only because the work of Christ became the medium through which the establishment of this kingdom could become possible. The end of all revelation is, negatively, the deliverance from the rule of Satan to which man had become subject through the fall; positively, his restoration to the sovereignty of God where he had originally been placed; to this end Christ is the medium. In the old covenant, where the kingdom of God was yet confined to the outward political and religious organization of Israel, the prophecies and promises deal more prominently with the kingdom as such and only in a secondary way with the only medium through whom these promises are to be realized. What brings Isaiah so near to the Evangelists of the New Testament is the fact that he does not only in common with the other writers predict the sure establishment of God's kingdom among men, but because he first of all and more than others points to the coming Messiah as the chosen one of Jehovah to accomplish the end of which others had spoken, and with the vividness of an eye-witness describes the manner in which this Messiah will fulfil his mission, and the personal characteristics, the possession of which enable him, and him alone, to accomplish this. In other words, a New Tes-

*Cf. Wittichen, "Die Idee des Reiches Gottes," and the writer's article in the Columbus Theological Magazine for June h. a.

tament and evangelical atmosphere pervades the preaching of Isaiah, because he goes beyond the other seers of the Old Testament and does not, like them, restrict himself to the simple announcement of the sure establishment of the new dispensation, but with the clear and clarion voice of a messenger bringing the most glorious news describes more definitely than all his predecessors the person and the work of the chosen medium. He takes one vast stride beyond his prophetic brethren, looks more deeply than they into the mysterious plans of the Godhead, and has been enlightened beyond their knowledge, and in picturing the coming Saviour in the manner he does offers to the sorrowing faithful the consoling assurance of the manner and way through which God would effect Israel's redemption and establish the true kingdom of God on earth. Although then in the main the central thought of his visions is the same as that of other prophets, yet they all cluster around the person and work of him through whom this central thought was to become a reality. While remaining theocratic he nevertheless becomes Christian.

And in describing the person of the Messiah the prophet is so clear and definite that we need not wonder at Jerome's words quoted above. The mystery of his sacred person is unraveled with a precision that rivals a St. John. Nothing can be more evident than that Isaiah teaches that the expected Messiah is both human and divine. Already in Chap. 4 : 2 the significant expression **צֶמַח יְהוּה** occurs, which the prophet himself and his successors have uniformly employed in designating the human nature of the Redeemer. Evidently from the sudden way in which it is introduced in this passage, it was an expression to which the ears of the faithful were accustomed and whose meaning they understood. In the days of Zechariah (cf. 3 : 8, 6 : 12,) it had already become stereotyped and a proper name, and the use which Matt. 3 : 23 makes of it shows how familiar it was to the faithful of his times. The exegesis which Isaiah himself makes of this expression, especially in cc. 9, 11 and 12 and elsewhere, and also Jeremiah and Zechariah can leave no rational doubt that here is meant the human nature of the Messiah, who is, in accordance with the predictions of other seers,

to spring from the sunken house of David, according to the flesh, and shall grow and increase magnificently into the Redeemer of his people.* Even unbiased Jewish exegesis, from the Chaldee paraphrase on, could not but recognize this as the true explanation. The Messiah is to be one of the people, growing out within the covenant and thus will be flesh of their flesh and bone of their bone. He will not be a stranger to them, but will have also a human nature. True, in the idea of צמח and in the following words of 4 : 2 lies the possibility and suggestion of a growth into a higher, divine being, but that idea is taught elsewhere with more distinctness. The same must be said of the famous passage c. 7 : 14, where his being born indicates his human nature, but the birth from a virgin shows that he is nevertheless a being possessing a higher nature. Exegetes may dissect this passage as they will, the fact that the New Testament (Matt. 1 : 22, 23) regards it as a prediction concerning the birth of Christ from the Virgin Mary is a satisfactory evidence as to its proper import.† In the name Immanuel, however, lies already the fulness of divinity. It designates that through the promised child of the virgin not only the reconciliation between God and man shall be effected, but that in the person of this promised one humanity and divinity are already united, and the person of the Messiah thus forms the guarantee that the real reconciliation will take place. Vitranga, p. 184, says the name signifies “in ea persona, quae dicenda esset Immanuel, exhibendum esse symbolum *arctissimae et unitissimae conjunctionis Dei cum hominibus, sive cum natura humana, cujusmodi hactenus in mundo nullum exstiterat. Ipsum videlicet fore*  DEUM, *nobiscum hominibus in commercione ejusdem naturae artissime conjunctum, quod sane colligi poterat ex hoc nomine comparato cum alio ejusdem personae, cujus mentio in eadem hoc concione. Cap. 9 : 5, ubi exerte puer ille nasciturus,*

*Cf. Hengstenberg's Christology of the Old Testament (Engl. translation) p. 12ff. and 94ff. and especially the able and exhaustive discussion in Vitranga's commentary, ad l.

†Luther says: “If a Jew or a Christian can prove to me that in any passage of Scripture *Almah* means ‘a married woman,’ I will give him a hundred florins, although God alone knows where I may find them.”

et *filius* DANDUS *hominibus*, dicitur *appellandus* inter alia esse לֵאלֹהִים DEUS FORTIS. The passage here referred to is undoubtedly the strongest the prophet employs to describe the Messiah's divinity. The names are the tokens and designations of his qualities and abilities. The divinity of the latter testifies to the divine nature of the bearer. Probably no other passage in all the prophetic books contains so much as this. The human nature of the Messiah is apparent from the fact that he is born, the divine attributes accorded him show his divinity, and the names employed point to his redeeming work. These chief passages taken in connection with others of the first part, and especially with the idea of the "Servant of Jehovah" in Chaps. 40—66, in so far as the *person* of this servant is there spoken of, can leave room for no doubt that the prophecies of Isaiah see clearly in the Messiah a divine and a human nature united in one person.

The work of this united humanity and divinity is none the less clearly taught. In general terms this is already done in the first part of Isaiah down to Chap. 39, namely in the work of redemption and in the appellations employed when speaking of him. But with remarkable clearness and transparency his work is portrayed in the second part from Chap. 40 to 66. The primary object of this section is indeed to announce to the people in exile that the ruler from the East, the Koresh, should, in accordance with the divine plan, liberate them from this temporary captivity; and thus Israel as a theocratical and political body forms the background of these prophecies. But the temporary captivity is symbolical of a deeper one, and the earthly redemption by a terrestrial ruler symbolical of an eternal redemption by a heaven-sent Messiah. The ruler from the East finds his antitype in the "Servant of Jehovah," who has come to redeem mankind from the captivity of sin and convert the theocracy of time into the church of eternity. The New Testament,* in which it had already been preceded by the Targum and the Septuagint finds no exegetical difficulty in seeing in the עֶבֶר יְהוָה of Isaiah the Messiah of Israel, the Christ of the

*Cf. Hengstenberg, l. c. p. 197, and Delitzsch's Commentary.

Church. And in fact the matter is so plain that only the most rabid rationalists can refuse to follow Christ's and the apostle's example in this, and accordingly liberal theology has directed its energies to weaken and empty this idea as much as possible. The sections treating of this "Servant," namely 42 : 1-9; 49 : 1-9; 50 : 4-11; and 52 : 13-53, portray with historical accuracy the work of redemption to be effected through Christ. The other prophets had brought out prominently only the kingly or royal office of Christ; only here and there, as e. g. in Deut. 18 and Ps. 110 are the other offices mentioned. Isaiah completes the partial picture by inculcating with distinct lines the prophetic and priestly offices of Christ. The prophet's predecessors had spoken with clearness only of the state of exaltation; in Isaiah we meet in addition the state of humiliation drawn with unmistakable definiteness, and in the innermost harmony and connection with this the vicarious atonement through the sufferings, death and resurrection of the humble servant.

For the first time in the history of prophecy do we find in Isaiah the idea of a "suffering Messiah." It is something entirely new in the Old Testament, and its very strangeness cannot but attract the attention of even the most superficial reader. It was an enigma to Jewish exegesis and is a stumbling-block to rationalism. Wherever in Isaiah the "servant of God" is mentioned, whether he is spoken of, addressed or speaks himself, he is the messenger of Jehovah, endowed with divine nature and attributes, absolutely just and holy, sent by the Lord and willingly submitting to stripes, wounds and even death for the sake of those in the Babylonian captivity of sin. This suffering and death is entirely vicarious. He himself deserved nothing of this, he is just and good, pure from all transgressions, obedient to the law of God. But he saw others in the meshes of the destroyer, saw that they were unable to aid themselves, and saw that they could not bear the punishments for their transgressions. In the fulness of his mercy he determines to take the yoke of others upon himself, to submit to the punishment which they had deserved, and thus in their stead and room to satisfy the justice and anger of the jealous God. Especially in that most glorious 53d chapter of Isaiah, the climax and corner stone

of the whole Old Testament, is the prophet permitted to cast his eyes into the innermost sanctity of God's plans and to announce to the expectant and despairing captives that the work of their salvation shall be accomplished through another, that the "Servant of Jehovah" bears away all the sins of the world and that in his stripes they are healed. Thus he proclaims the fundamental doctrines of the Gospel; the prophet becomes an apostle, the lines of time are erased, the centuries still to come are overleaped and the work yet to be accomplished is described as though it were already done. Truly our fathers did not go astray when they called this prince of prophets "The Evangelist of the Old Testament."

But Isaiah penetrates even more deeply into the mysteries of the new covenant. The words of John the Baptist, "Repent ye; the kingdom of heaven is at hand," are but the echo of Isaiah's preaching. He not only announces that the kingdom is at hand through the medium of the "servant of Jehovah," but also that the entrance into this kingdom is conditioned by true contrition and repentance. He sees with prophetic eye that the "remnant" in the Babylonian captivity have learned that the present sad condition is the result of their and their fathers' sins, and that this remnant, purified by the *μετάνοια* of their hearts, will be delivered. Antotypically of this he also sees that the true Israel, the Israel of faith, will become members of this kingdom through acknowledgment of their transgressions and a return to the ways of righteousness. In his eyes the Israel that will be saved is not the body politic and not the masses of people outwardly united under the government of theocracy, but those who see their own sinfulness and helplessness and have learned to put their faith and hope on him sent by God. And proceeding from this evangelical principle of repentance as a condition of admission to the blessings of God's kingdom, it was a comparative easy step to the idea that God was not the exclusive property of Israel in the flesh, but that the redemption to be effected was to be offered to all alike, to the Gentile as well as the Jew. The barriers of nationality are broken in Isaiah; he sees the lost sheep from east, west, north and south coming to the new Zion and the new Jerusalem to

worship and acknowledge their adherence to the Lord of salvation. Augustine, in his confession, ix, 5, relates that after his conversion he asked Ambrose which of the sacred books he should read in preference to all others, and continues: "At ille jussit Esaïam prophetam; credo, quod præ cæteris evangelii *vocationisque gentium* sit prænunciator apertior." The Milan Bishop told the truth. The command of Christ that his apostles should go into all the lands and preach the gospel to every creature is only the behest to carry out what Isaiah had already predicted concerning the universal salvation to be wrought out by the Messiah.

In truth no book of the Old Testament is so replete with gospel truth as that of the son of Amoz. What in the life and labors of Christ became a reality and in the history of the Church a truth, is foretold by this inspired writer as though he had seen with his eyes and heard with his ears the things whereof he speaks. Prophecy reached in him its highest possible development and clearness, and he stands unrivaled as the *primus inter pares* of God's preachers in the old covenant. The deeper we penetrate his thoughts and breathe his gospel atmosphere, the more ready we will be to acknowledge that he is indeed the "Evangelist of the Old Testament."

ARTICLE VI.

ROMANS 5 : 12.

By C. M. ESBJÖRN, A. B., Philadelphia, Pa.

The construction of the sentence contained in this verse has always been thought to be anacoluthic. On this point Dr. A. Spaeth says in his class notes: "The construction of the sentence is somewhat irregular, in so far as the apodosis is omitted. In the concluding words of v. 14: ὅς ἐστι τύπος τοῦ μέλλοντος, the meaning of the apodosis is indicated, but those words are not grammatically the apodosis itself."

This difficulty has lately been solved by Prof. O. F. Myrberg of Upsala, Sweden, in a new translation of "*The Pauline Epistles*," published at the end of 1880. His solution lies in the

introduction of a new reading at the beginning of the verse. The *Textus Receptus* reads: *Διὰ τοῦτο ὥσπερ* κ. τ. λ., "Therefore as through one man" &c. This reading has entered into all editions of the N. T. that have ever been published, down to Westcott and Hort's "N. T. in the original Greek" and the new English revision. Yea, biblical philology has been so accustomed to this reading, that it seems almost a sacrilege to question its correctness and to attempt to replace it by a more satisfactory one. Prof. Myrberg reads: *Δι' ἃ τοῦτο* (sc. *ἐστίν*) *ὥσπερ*, which gives the following translation: "Wherefore this (is) precisely, as through one man sin entered into the world," "Wherefore this is precisely in the same way, as" &c., "Wherefore the case with this is precisely the same, as through one man" &c. The words, *Δι' ἃ τοῦτο* (sc. *ἐστίν*), constitute the principal clause; *ὥσπερ* introduces a comparative dependent clause. The subject *τοῦτο* refers to the contents of 3 : 21—5 : 11. By the words *τοῦτ' ἐστίν*, *ὥσπερ* the apostle introduces the analogy between justification and eternal life through the redemption that is in Christ Jesus on the one hand, and sin and death through the fall of Adam on the other (v. 12—21).

The *scriptio continua* of the uncial manuscripts has *ΔΙΑ ΤΟΥΤΟ*, which may be read *Δι' ἃ τοῦτο* just as well as *Διὰ τοῦτο*, the manuscripts having no division of words and no accents. The formation *δι' ἃ* is found elsewhere in the N. T., even in St. Paul's writings (vide Col. 3 : 6). Analogous formations occurring in the N. T. are *δι' ὃ* (*διό*), *διὰ ταῦτα*, *ἀνδ' ᾧ*, *καθάπερ* and others. The omission of a form of *εἶναι* as copula occurs as frequently in biblical as in classical Greek; especially is this the case with *ἐστίν*. The connection of *εἶναι* with an adverbial expression of quality or manner is likewise a thing of frequent occurrence both in classical and in sacred Greek; even the very phrase *εἶναι οὕτως*, in the sense of *ἔχειν οὕτως*, is found in the New Testament. As is often the case, the demonstrative or determinative idea of *οὕτως* is contained in its relative correlate *ὥσπερ*. If the reading proposed by Prof. Myrberg is adopted, no law of language is violated, the anacoluthon disappears, the construction of the sentence becomes regular, a good sense is obtained, the claims of logic are

satisfied, and one of the alleged human defects in the word of truth is forever done away. This reading bears on its very surface the evidence of its truth. It can only be wondered at that the irregularity of the sentence as found in the *Textus Receptus* has never before led any one to suspect an error in the usual division of the words, and that a reading at once so simple, natural and satisfactory as the one proposed by Prof. Myrberg, has never before suggested itself to any critic of the sacred text.

ARTICLE VII.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*Sermons*, by J. Oswald Dykes, D. D. *The Manifesto of the King*, an *Exposition of the Sermon on the Mount*, by J. Oswald Dykes, D. D. *Outlines of Primitive Belief among the Indo-European Races*, by C. Francis Keary. *The Treasury of David*: containing an original exposition of the book of Psalms, a collection of illustrative extracts from the whole range of literature, a series of homiletical hints upon almost every verse, and list of writers upon each Psalm, by C. H. Spurgeon. *Onesimus*; memories of a disciple of St. Paul, by the author of *Philocsistus*. *Palestine Explored*, with a view to its present natural features, and to the prevailing manners, customs, rites and colloquial expressions of its people, which throw light on the figurative language of the Bible, by Rev. J. Neil. *Tempted to Unbelief*, by Rev. E. F. Burr. *Biblical Museum*, collection of notes explanatory, homiletic and illustrative, on the Holy Scriptures, especially designed for the use of ministers, Bible Students and Sunday-school teachers—Old Testament, v, 8; Book of Isaiah; v. 9, Jeremiah, Lamentations and Ezekiel; v. 10, Daniel and minor Prophets by J. C. Gray. *The English Revisers' Greek text shown to be unauthorized except by Egyptian copies discarded by Greeks, and to be opposed to the historic text of all ages and churches*, by G. W. Samson, D. D. *The book of Enoch; tr. from the Ethiopic with introduction and notes*, by G. H. Schodde.

SCIENTIFIC AND PHILOSOPHICAL.—*The Brain and its Functions*, by J. Luys. *Physical Education*, by Felix L. Oswald, M. D. *Religion and Philosophy in Germany*, by Heinrich Heine; a fragment translated by J. Snodgrass. *Facts and Fancies in Modern Sciences*, studies of the relations of Science to prevalent speculations and religious unbelief; being the lectures on the Samuel A. Crozer Foundation in connection with the Crozer

Theological Seminary, for 1881, by W. Dawson. *Kant's Critique of Pure Reason*, a Critical Exposition by G. S. Morris. *Geological Sketches at Home and Abroad*, by Archibald Geikie, LL. D. *Ants, Bees, and Wasps*, a record of observations on the habits of the social Hymenoptera; Sir Jno. Lubbock. *Essays on the Floating Matter of the Air in Relation to Putrefaction and Infection*; S. Tyndall. *Studies in Science and Religion*; C. F. Draper. *Kant*, by Wm. Wallace, M. A., LL. D.

HISTORICAL AND BIOGRAPHICAL.—*William Carey*, by Ja. Culross, D. D. *Thomas Carlyle*, a history of the first forty years of his life, by Jas. Anthony Froude. *The Army of the Cumberland*, (Campaigns of the Civil War, No. 7) by H. M. Clist. *Alexander Hamilton*, by H. Cabot Lodge. *Richard Bentley*, by R. C. Jebb. *The Gypsies*, by C. G. Leland. *Henry Wadsworth Longfellow*, a biographical sketch, by Frances H. Underwood. *Jno. C. Calhoun*, by H. Von Holst. *History of High Court of Chancery and other institutions of England*, from the time of Caius Julius Cæsar until the accession of William and Mary (in 1688-9), in 2 vols., by Conway Robinson. *Reminiscences chiefly of Oriel College and the Oxford Movement*, by Rev. T. Mozley. *Charlemagne*, by Rev. E. L. Cutts.

POETICAL.—*Niagara*, and other poems, by G. Houghton. *In the Harbor, Ultima Thule*, Part II., by Henry Wadsworth Longfellow.

MISCELLANEOUS.—*The Classics for the Million*, being an epitome in English of the works of the principal Greek and Latin authors, by H. Grey. *Decay of Modern Preaching*, an essay, by J. P. Mehafty. *Capital and Population*, a Study of the Economic Effects of their relations to each other, by F. B. Hawley. *Arctic Sunbeams*, or, from Broadway to the Bosphorus by way of the North Cape, by S. S. Cox. *Irish Essays and others*, by Matthew Arnold. *A Concise Etymological Dictionary of the English Language*, by Rev. Walter W. Skeat, (Harpers). *Orient Sunbeams*, or from the Porte to the Pyramids by way of Palestine, by S. S. Cox. *America and France*, the influence of the United States on France in the 18th century, by L. Rosenthal.

GERMAN.

THEOLOGICAL.—*Die Lehre von der Gottheit Christi*. Communicatio Idiomatum. Dr. Herm. Schultz, Gotha, 1881, pp. 731. *Die Christliche Lehre von der menschlichen Vollkommenheit untersucht*, H. H. Wendt, Göttingen, 1882, pp. 230. The first volume of Beck's *Vorlesungen über Christliche Ethik* has been issued under the editorship of J. Lindenmyer, 1 Bd. *Die genetische Anlage d. Christl. Lebens*. Gütersloh, 1882, pp. 407. It was in great part these Lectures, delivered to large auditories in the University of Tübingen, that gave to Beck his high rank among the German Theologians.

BIBLICAL.—*Das Buch Hiob für Geistliche und gebildete Laien übersetzt und kritisch erläutert*. Bremen, 1881, pp. 232. Dr. Von Hofmann's *Die Heilige Schrift neuen Testaments zusammenhangend untersucht*. 9. Thl. has been published from manuscripts and Lectures, by Prof. Dr. W.

Volck. It forms a comprehensive study of the individual books of the New Testament and virtually constitutes the introduction to his great exegetical work on the New Testament which the distinguished Erlangen Theologian was unable to complete. Nördlingen, 1881, pp. 411. *Die Geschichte der heiligen Schriften Alten Testaments*. 1. Hälfte, E. Reuss. Braunschweig, 1881, pp. 400. *Erklärung des Propheten Isaias*. J. Knabenbauer. Freiburg 1881, pp. 718. *Johannes der Täufer*, eine biblische Studie E. Breest, Leipsic, 1881, pp. 140. The fourth edition of Hitzig's *Die Zwölf Kleinen Propheten erklärt* has appeared, edited by Prof. Dr. Heinr. Steiner. Leipsic, 1881, pp. 433. *Christologie d. A. Testaments* oder Auslegung der wichtigsten messianischen Weissagungen. E. Böhl. Vienna, 1881, pp. 332. *Jacob u. Esau, Typic u. Kasuistik*. Eine historisch-dogmat. Untersuchung. P. Hötzl. Munich, 1881, pp. 64. The sixth Edition of Meyer's *Commentary on Romans* revised by Dr. Bernh. Weiss, pp. 666. The sixth edition of his *Commentary on First Corinthians* revised by Dr. George Heinrici, pp. 479. The Sixth Edition of his *Commentary on Galatians* revised by Lic. Dr. Friedr. Sieffert. pp. 350. Göttingen, 1881. *Galaterbrief u. Apostelgeschichte*. Ein Exeget. Beitrag zur Geschichte d. Urchristenthums. F. Zimmer. Hildburghausen. 1882. pp. 208.

HISTORICAL.—*Der Brief an Diognetus*, nebst Beiträge Zur Geschichte d. Lebens u. der Schriften d. Gregorius v. Neocaesarea. J. Dräseke. Leipsic 1881, pp. 207. *Bonifatius, der Apostel der Deutschen*. Nach den Quellen dargestellt. O. Fischer, Leipsic, 1881, pp. 295. *Allgemeine Geschichte der Literatur des Mittelalters im Abendlande*. 2. Band. Geschichte der Lateinischen Literatur vom Zeitalter Karls des Grossen bis zum Tode Karls des Kahlen. Adf. Ebert. Leipsic 1880, pp. 404. *Die Waldenser in Italien*, translated from the Danish of Prof. Dr. Fredr. Nielsen, Gotha, 1880, pp. 40. *Buddha*. Sein Leben, seine Lehre, seine Gemeinde. H. Oldenberg. Berlin, 1881, pp. 459. *Die Ethik der Alten Griechen*. Leop. Schmidt. 1. Bd. Berlin, 1882, pp. 400. *Die Geschichte des Montanismus*. G. N. Bonevetsch, Erlangen, 1881, pp. 210. *Lessing's Leben u. Ausgewählte Werke im Lichte der chr. Wahrheit*. 2. Bd. Theologie u. Philosophie. J. Claasen, Gutersloh, 1881, pp. 528. *Das Marburger Religionsgespräch über das Abendmahl im Jahre 1529 nach ungedruckten Strassburger Urkunden*. Dir. A. Erichson. Strassburg, 1880, pp. 59. *Geschichte der deutschen Mystik im Mittelalter*. Nach den Quellen, &c. 2 Thl.: Aeltere u. neuere Mystik in der 1. Hälfte d. xiv. Jahrhunderts. W. Preger, Leipsic, 1881, pp. 468. *Rom und das Christenthum*. A presentation of the contest between the old and the new faith in the Roman Empire during the first two centuries of our era. Published from Dr. Thdr. Keim's manuscript remains by Past. Prim. H. Ziegler. Berlin, 1881, pp. xxxvi., 667. *Die Religion und Philosophie der Indier und ihr Einfluss auf die Religion der Völker*. A. Pleisch. Chur. 1881, pp. 124. *Kurzgefasste Geschichte Babylonien's u. Assyriens* nach

den Keilschriftdenkmälern. With special reference to the old Testament. With a preface from Dr. Friedr. Delitzsch. F. Würdter, Stuttgart. 1882, pp. 279.

APOLOGETICAL.—*Gottes Zeugen im Reich der Natur*. Biographien und Bekenntnisse grosser Naturforscher aus alter und neuer Zeit. (In 2 Tln.) 1. Tl.: Die früheren Jahrhunderte (bis 1781). Prof. Otto Zöckler. Gutersloh, 1881, pp. 364. 2. Tl. Das letzte Jahrhundert (1781—1881). Gutersloh, 1881, pp. 352. *Der Ontologische Gottesbeweiss*. Kritische Darstellung seiner Geschichte seit Anselm bis auf die Gegenwart. G. Runze. Halle, 1881, pp. 176. *System der Christlichen Gewissheit*. 2. Hälfte, 2. Aufl. Prof. Dr. F. R. Frank, one of the first Theologians of Germany who notwithstanding his Lutheranism was recently honored with the offer of Dorner's position in Berlin. Erlangen, 1881, pp. 444. *Geschichte und Kritik der Kirchlichen Lehre von der ursprünglichen Vollkommenheit und vom Sündenfall*. A prize Essay in defense of the Christian Religion, by Prof. Rud. Rüetschi. Leiden, 1881, pp. 234. *Die Chronologie der Genesis im Einklang mit der profanen*. Nach den Quellen dargestellt. E. A. Regensburg. Manz, 1881, pp. 253. *Naturwissenschaft u. Christliche Offenbarung*. A popular contribution to the theory and history of the fourth Dimension, &c. F. Zöllner. Leipsic, 1882, pp. lxviii., 334.

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

CHARLES SCRIBNER'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

The Holy Bible, according to the Authorized Version (A. D. 1611). With Explanatory and Critical Commentary, and a Revision of the Translation, by Bishops and other clergy of the Anglican Church. Edited by F. C. Cook, M. A., Canon of Exeter, late Preacher at Lincoln's Inn, Chaplain in Ordinary to the Queen. New Testament, Vol. IV. Hebrews—the Revelation of St. John. pp. 844.

This is the concluding volume of what is generally known as "The Speaker's Commentary." The designation comes from the fact that its preparation, determined on eighteen years ago, was due to the late Lord Ossington, then Speaker of the House of Commons. The publication of it commenced ten years ago. The appearance of this completing portion forms a fitting occasion to re-call the general conception and plan of the whole work.

It was rightly felt that the time had come when the public at large should know how the new discoveries in history, philology and criticism bore upon the Holy Scriptures, both as to the accepted translation and the

text on which it was based. The work was designed to present a commentary faithfully applying whatever new light had been thus gained. This design has been kept steadily in view from first to last. The scheme adopted included corrected translations—to be given in distinctive type in the Notes—of all passages in which the old version required revision. This was eight years before the Revised Version, since published, was arranged for. Three of the four volumes of this Commentary were published, and this last was printed, before the appearance of the Revised N. Testament. It is gratifying and assuring to find now that the amended translations of the Commentary and of the Revised Version present a near approach to agreement in most of the passages in which different readings affect the sense or bear on doctrine.

In harmony with the general design, a good degree of the labor in the preparation of these volumes, has been bestowed on the INTRODUCTIONS to the different books of the New Testament. The difficulties raised by recent destructive criticism have been dealt with in candid and scholarly way, furnishing brief, but exceedingly valuable and assuring vindications of the canonical authority of the assailed books. The *comments*, throughout, are brief and to the point. If there be reason to complain at all, it is on account of excessive brevity. The aim has evidently been, without using space for the discussion of variant and rejected interpretations, or even the reasons for adopted ones, to put the reader at once and in briefest way in possession of the results of the best investigations.

The QUARTERLY has had the pleasure of calling favorable attention to the successive volumes, sometimes, indeed, with criticism of portions of the work and of some views or interpretations given. The estimate of its value has grown as the work has advanced. As it is now completed and the "Speaker's Commentary" comes to be looked at as a whole, we are glad to say that it forms a noble contribution to our Biblical literature.

As to the volume before us, covering all the books from Hebrews to Revelation, it is a worthy ending of the work. *Hebrews* is treated by Dr. Kay, Rector of Great Leghs. The Introduction is a compact discussion of the various questions concerning the Epistle. Dr. Kay is conservative and vindicates its Pauline authorship. His exhibition of the internal evidence seems especially strong—sufficient at least to show that those who deny its Pauline authorship have not all the evidence on their side. The comments are judicious and terse. The work on the epistle of St. James has been done by Dr. Scott, dean of Rochester, concluding with an excursus on the supposed conflict between St. James and St. Paul. Canon Cook handles the first epistle of St. Peter. The second, as well as the epistle of Jude, are treated by Prof. Lumby, of Cambridge. We believe he misunderstands St. Peter when he interprets him as expecting the end of the world near. The three Epistles of St. John are presented by Dr. Alexander, bishop of Derby and Raphœ. The Johannine authorship and canonical authority of the second and third Epistles are maintained.

More than half of the entire volume is taken up by the commentary on the Revelation of St. John, by Dr. Lee, of the University of Dublin. In an introduction of about ninety pages he gives results reached by the best recent criticism on all the important points connected with the authorship, canonicity, and interpretation of this book. The Commentary on this book presents an exceptional feature. The rule, throughout all the volumes, of excluding varied and conflicting and rejected interpretations, is here suspended. Dr. Lee had made this book the subject of years of study, and deemed it essential to present, together with his own conclusions, a complete view of the systems of interpretation adopted by ancient and modern expositors of recognized position and authority. This has made the commentary on Revelation exceed the average length, but has added greatly to its value.

"The Speaker's Commentary" throughout has been prepared from the stand-point of the Anglican Church. A considerable number of writers have taken part in its preparation. The parts are not all equal, and on various points, of course, the views given will fail to satisfy many. But high and consecrated scholarship has been given to the work, and as it appears now in its completed form, it must be recognized as an invaluable contribution to the interpretation of the divine word.

S. C. GRIGGS & CO., CHICAGO.

Kant's Critique of Pure Reason. A Critical Exposition by George S. Morris, Ph. D., Professor of Ethics, History of Philosophy and Logic in the University of Michigan, and Lecturer on Philosophy in the Johns Hopkins University, Baltimore. pp. 272. 1882.

This is the first volume in a series of "German Philosophical Classics for English Readers and Students," which Messrs. Griggs and Co., of Chicago, are publishing under the general editorial supervision of Prof. Morris, with the coöperation of President Porter of Yale College, Prof. Adamson of Victoria University, England, Prof. Watson of Queen's University, Canada, Dr. Harris, editor of the "Journal of Speculative Philosophy," and other eminent scholars. Each volume is to be devoted to the critical exposition of some one masterpiece belonging to the history of German Philosophy. The aim in each case is "to furnish a clear and attractive statement of the special substance and purport of the original author's argument, to interpret and elucidate it by reference to the historic and acknowledged results of philosophic inquiry, to give an independent estimate of merits and deficiencies, and especially to show in what way German thought contains the natural complement, or the much-needed correction of British speculation." The series is to consist of ten or twelve volumes, founded on the works of Leibnitz, Kant, Fichte, Schelling and Hegel.

Of the volume before us it is, perhaps, enough to say that it finely fulfils the conception marked out on this general plan for the series. To present

a clear statement of Kant's Critique of Pure Reason, with critical estimate of merit, defects and value, is a task of great difficulty. Prof. Morris's vigorous and well-trained ability has accomplished the task with very gratifying success. In the introductory chapter he brushes away some misleading notions as to the relations of *subject* and *object* in consciousness—erroneous notions which have led sometimes to Materialism and at other times to Subjective Idealism and Agnosticism. He calls attention to the fact, essential for the separation of truth and error in Kant's teaching and elsewhere, that consciousness in experience presents subject and object, not in mechanical and dead relation, but living, spiritual and organic, and furnishes a foundation for a science of *being*, not simply in its sensible and materialistic forms, but in spiritual and intelligent essence and powers. He shows how an inadequate interpretation of the contents of consciousness has resulted in antinomies, skepticism and materialism. Starting with the true view of the essential content of knowledge in experience, Prof. Morris employs the eight chapters of the volume in a clear analysis of the treatise in hand, and in pointing out, in connection with its errors, the relation it has sustained to the progress of true philosophy. It is, of course, not to be expected that all critics will accept all his views of Kant's teaching, but he has undoubtedly given us a most valuable contribution to a clear understanding of its leading features. It will prove an excellent help to earnest students of philosophy. They will be glad to know, too, that it is to be followed by a volume on Kant's Ethics by President Porter, and one on his Critique of Judgment by Prof. Adamson.

Eclectic Short-Hand: Writing by Principles instead of Arbitrary Signs, for general use and verbatim Reporting. By J. George Cross, A. M. Third Edition, thoroughly revised and completed. pp. 228. 1882.

We do not profess to be a critic in systems of short-hand. The system here set forth, however, has been adopted by some whose judgment carries weight, and the thorough revision and completion of it presented in this volume will furnish learners with an attractive manual for acquiring a knowledge of it.

J. D. BROWN, 506 MINOR ST., PHILADELPHIA.

The Life Everlasting: What is it? Whence is it? Whose is it? By J. H. Pettingell, A. M., a Congregational Minister; formerly District Secretary of Am. Board of For. Missions; late Chaplain at Antwerp, Belgium; author of "Homiletical Index," "Theological Trilemma," "Will Satan Live Forever?" "Language—its Nature and Functions," "Platonism vs. Christianity," etc., etc. With a SYMPOSIUM, in which twenty Representative Men, Clergymen, Laymen, Professors, Doctors and Scholars of Different Evangelical Churches in Europe and America unite in expressing their own views on the question discussed by the Author. pp. 672. 1882.

This is an elaborate presentation and defense of the doctrine of condi-

tional immortality. It maintains that man is not immortal, either in whole or part, by virtue of his natural constitution, and that continued life, regarded as synonymous with the "eternal life" which is the gift of God, is wholly by and from the new spiritual birth in Christ. It takes the terms "life" and "death" in their common-place literalness, the punishment of sin coming in the way of a natural cessation of existence, and immortality as "a supernatural gift of God's grace through Jesus Christ." The author labors with exceeding zeal and evident sincerity to show this to be the true meaning of the Holy Scriptures. He contends that the Platonic conception of soul has been allowed to shape the theology of the great portion of the Church on this question of intrinsic human immortality, and the consequent questions of future punishment. He has made the discussion cover a very large field, beginning in an historical survey of heathen speculations, the beliefs of the ancient Hebrews, the early Christian Fathers, and of the modern theology, taking up and minutely examining the Bible terminology in both the Old and New Testaments, Bible Eschatology and arguments from reason—closing with an appeal, and letters from various men, as indicated on the title-page, endorsing in different measures the teachings of the book. He has presented the various arguments with earnestness and vigor.

But we cannot read the Scriptures through Mr. Pettingell's eyes or of his helpers in this work. The ruling judgment of the Church, humbly searching into the meaning of the Gospel for eighteen hundred years, has not read it in accordance with his vision. There is too much in the Bible that refuses to yield even to the forced interpretation here used. Moreover, a materialistic conception of man underlies this whole view, and philosophy as well as the Bible disowns it. It relaxes the forces of virtue. The doctrine that with the wicked "death ends all," cannot ally itself with the best moral forces for restraint of wrong in the world. It is a happy doctrine for suicides and abandoned sensualists.

T. ELWORTH ZELL, PHILADELPHIA AND BLOOMINGTON.

Charles R. Brodix.

Zell's Condensed Cyclopaedia: An Abridged Library and Universal Reference Book. With Maps, Illustrations and Pronunciation. By L. Colange, LL. D. Complete in one volume.

Zell's Cyclopaedia, in its unabridged form, has been long known and recognized as a work of standard merit and value. It affords us pleasure to call attention to this edition, so condensed as to form but a single volume and bring the price within popular reach. The condensation has been effected judiciously, by abbreviations, cross references, and shortened statement, presenting the substance or essential part under each subject. The scope of the work is exceedingly comprehensive, covering History Biography, Geography, the varied Sciences, and the arts and facts of practical life. The information on all the various points is carefully brought down

to the latest results of investigation. The work is indeed a wonder of wide, varied, and compact information, for convenient reference, a thesaurus of knowledge for the people. The publishers have gotten it out neatly and substantially.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

Lands of the Bible. A geographical and topographical description of Palestine, with letters of travel in Egypt, Syria, Asia Minor, and Greece. By J. W. McGarvey, Professor of Sacred History in the College of the Bible, Lexington, Ky. Sixteenth Thousand. pp. 624. 1882.

This is one of the most comprehensive, satisfactory and readable volumes on the Holy Land ever published in this country. No wonder that the sixteenth thousand was called for in less than two years after its publication.

Part First of the work is devoted to the geography of Palestine, giving in successive chapters a general description of the country, climate, soil and products, people, modes of agriculture and architecture, social and domestic habits and state of education.

Part Second describes the topography of Palestine in a very full, striking and picturesque manner.

Part Third comprises letters of travel from England, France, Italy, Egypt, Palestine and Asia Minor. The author spent nearly three months in Palestine and Syria, "visiting every part of Palestine and seeing nearly every square mile of its territory." On the homeward voyage he took in the sites of "the Seven Churches of Asia," Constantinople and Athens. He must have been in vigorous health to have endured all the strain to which such a journey subjects both the mental and physical organisms, and he did most assuredly make good use of his eyes in seeing and of his pen in recording the remarkable sights, the wonders and the ruins which present themselves to the traveler in those foreign and ancient countries. He knew too how to prepare for such a journey. A full purse and a good supply of clothing form no adequate outfit for an intelligent traveler. Our author had the additional pre-requisite of a thorough study of the places he proposed to visit as they have been described by the best authorities. Robinson, Lynch, Barclay, Thompson and especially Bædeker were pressed into service, and by means of their thorough researches with which he had previously familiarized his mind, he was enabled to make his own explorations and descriptions the more complete and satisfactory.

A simple, unpretentious style characterizes the whole work. The reader is carried along by the interest of the subject-matter and, forgetful of the author, his imagination is absorbed in the sacred and historic scenes which through the medium of these pages pass vividly before him. Students of the Bible, both the learned and the unlearned, will derive great help as well as pleasure from this volume. It abounds in striking and excellent illustrations which we are assured were selected, from the great mass of

cuts at the author's command, on the score of their accuracy and faithfulness. Type, paper and binding are in admirable keeping with the substantial and attractive character of the contents.

Kant. By William Wallace, M. A., LL. D., Fellow and Tutor of Merton College, Oxford. pp. 210. 1882.

We have here another volume of the Philosophical Classics for English Readers, edited by Wm. Knight, LL. D., Professor of Moral Philosophy in the University of St. Andrews. They are known also as "Blackwood's Philosophical Classics." It was our pleasure some time ago to call attention to some volumes of this series, on Berkeley, Des Cartes, Fichte and Butler. The favorable judgment is sustained by this new volume. Like the rest, it is adapted to popular use by its being largely biographical, and presenting the philosophy of Kant in its historical connection with his life and development. It is full of interest—by no means a dry book. It outlines and criticises the teachings of the great Königsberg philosopher with much clearness and fairness, and furnishes the reader with a good view of the man and his work.

MACMILLAN & CO., NEW YORK.

The Decay of Preaching. An Essay by J. P. Mahaffy. pp. 160.

This small volume contains some good things, and more that are not good. The author is a clergyman, and Fellow and Professor of Ancient History, Trinity College, Dublin. He is an author of ability and some note, having written "Social Life in Greece," "Prolegomena to Ancient History," "A History of Classical Greek Literature," etc. "The Decay of Preaching" has no just applicability to this country, and many well-known facts indicate that it is an exaggerated assumption as to Great Britain and the Continent. Prof. Mahaffy looks at the preaching of former times in the mirror of famous representative orators, and that of to-day in the faultiest forms in which it invites criticism. He finds the explanation of the supposed decay in various causes classed as "historical," "social" and "personal." He then goes on to illustrate the subject by "defective types" of preaching, such as the "emotional extreme," the "logical extreme," the "orthodox extreme," "excessive sameness," "excessive variety," etc. Although he has grossly exaggerated the evil he deplores, and his "types" reveal indications of astonishingly false views of the function of preaching, he yet deals some trenchant strokes upon defects and faults which undoubtedly interfere seriously with the proper power of the pulpit of our day. He smites some real faults none too severely. But Prof. Mahaffy's "remedies" are in the main really fantastic, such as making the ministry a mere profession, for which piety shall not be a requisite, in which talent shall have full chance for ambitious effort, a celibate clergy, the abolition of constant sermons, etc. He finds one of the causes of the loss of power by the pulpit in the failure of the preacher to *live* up to the standard of his preaching, and a reason he urges in favor of celibacy is that

frequently the minister's family fails to sustain his influence. It is singular logic that finds a remedy in a plan that would commit the preaching to men of talent without regard to piety. Prof. Mahaffy will have to restudy the subject in order to give the advice that will renew the power of the pulpit. He is not yet in possession of the secret.

John Inglesant. A Romance. pp. 445. 1882.

This is in no sense an ordinary novel. For years no work of fiction has appeared that has created such a stir and won such popularity among educated readers as *John Inglesant*. Doomed at first to failure like many other productions of sterling excellence, its merits were in course of time recognized by men of eminent culture, and Mr. J. Henry Shorthouse, who had been known only as a successful manufacturer of chemical manures, suddenly loomed into fame as a clever and a brilliant writer. The work is entitled "A Romance," but those who expect in it light reading, or who take it up to beguile weary hours, will soon find themselves challenged to earnest, intellectual exertion. It is not a book for the habitual novel reader but commends itself to more active and cultivated minds, by its clear exposition of enticing and elevated philosophical problems and by its faithful, vivid and effective historical pictures.

Its scene laid in the era of Charles I., it gives a perspective of England during one of its most important and tempestuous epochs, affording a calm view of Jesuitism, Round-headism and Stuartism, with the immense diversity of thought, the complicated religious conflicts, the political factions and plottings of that memorable age, while the hero's own intense struggle in quest of true light and philosophic freedom, is constantly kept before the reader's mind.

Themes like these constitute strong meat which is served up in a savory style, without any recourse to sensational or exciting stimulants. The subject does not demand it, does in fact not admit of it.

As a production of literary art, *John Inglesant* has been harshly criticised, but thousands who will read it will be so absorbed in the subjects treated that they will forget to examine whether the different parts sustain such an exact proportion to each other "as to make the whole structure artistically complete." They will certainly find it in a high degree entertaining, replete with thrilling incidents, abounding in superlative descriptions of scenery, excelling in masterly delineations of character, and serving both in its philosophical and historical phases a most worthy end.

HOUGHTON, MIFFLIN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Philadelphia.

Louise, Queen of Prussia, A Memorial. By August Kluckhorn. Translated from the German by Elizabeth H. Denio, Teacher of German in Wellesley College. pp. 83. 1881.

The royal subject of this memoir holds a place of peculiar veneration in the hearts of the German people, her life and sufferings having been united

with the deepest abasement and darkest period of Germany's past, while her personal and maternal virtues entitle her to a conspicuous share in the greatest national triumph ever achieved by the heroism of the Fatherland. She was the brave Queen of Frederick William III. She was the never-to-be-forgotten mother of Kaiser William I. She "faithfully lighted up the dark path" which her husband was doomed to tread, but the insolence, oppression and dreadful sufferings which her country endured from the heartless and shameless Napoleon, tortured her to death before deliverance came. It was the universal feeling when she died, that this brutal foe had slain the tutelary goddess of the country. Her name thus became the watchword in the Wars of Liberation and when at last Blücher stood with his victorious hosts on the heights overlooking the French Capital, he voiced the proud satisfaction of his rescued nation as he exclaimed "*Louise is avenged.*" It is refreshing to see a woman of such native loveliness and such Christian endowments upon so lofty an eminence as the Prussian throne. The author of this exquisite little volume has done the public a noble service in issuing this worthy tribute to her memory. The only fault that can be found with it, is its meagreness. Surely there must be accessible a much greater amount of material equally fascinating and inspiring with what is here given in this small paper-bound brochure, a volume which few will lay down before reaching the last page, although some must needs pause at times to wipe the dimness from their eyes, and to calm the boiling of their German blood.

Seven Voices of Sympathy, from the writings of Henry Wadsworth Longfellow, edited by Charlotte Fiske Bates. pp. 258. 1882.

To the public our great poet always appeared as a man of exceptional prosperity and happiness. Yet a nature so refined as his, a heart so sympathetic and a conscience so tender must in a world like this have tasted sorrows that were exquisitely poignant and bitter. The large number of poems and prose passages from his pen on themes of sadness are a confirmation of this, while, on the other hand, the character of his consoling and inspiring sentiments indicates he had learned to know for himself the Refuge of the afflicted and the eternal springs of consolation. Sweeter, truer, stronger comfort than the afflicted derive from his writings is found nowhere outside of the inspired volume. Next to the Gospel such a poet is God's best gift to man.

The editor originally intended the present work to be a collection of Longfellow's poems for the solace of those in bereavement, but she wisely changed the original aim and scope of the book by making selections not only from his poetry but also from his prose and that "not solely for those afflicted by death, but as well for the depressed, the neglected, the toiling, the erring, the struggling, the aged,—since life has so much well-nigh as hard to be borne as death itself." Thus she has happily given us instead of one strain, seven "Voices of Sympathy," embracing I. Bereavement and

Suffering, II. Weakness, Struggle and Aspiration, III. Labor and Endurance, IV. Restlessness, Doubt and Darkness, V. Self-denial and Philanthropy, VI. Neglect, Disappointment and Injustice, VII. Retrospection and Old Age.

The editor had an abundance to choose from and she seems to have made her choice by a kind of unerring instinct. Let the children of sorrow keep this precious volume close by them and they will ere long

"Know how sublime a thing it is
To suffer and be strong."

And even those who have most cause for grief, those who have wasted golden lives, will in pouring over these pages "take hope again,"

"Nor deem the irrevocable Past,
As wholly wasted, wholly vain,
If rising on its wrecks, at last
To something nobler we attain."

In the Harbor, Ultima Thule, Part II., by Henry W. Longfellow. 1882. pp. 88.

This neat little volume contains, as the prefacing note says, "all of Mr. Longfellow's unprinted poems which will be given to the public, with the exception of two sonnets reserved for his biography, and 'Michael Angelo,' a dramatic poem, which will be published later." These poems are written in the author's usual style, full of deep feeling and tenderness. They contain many gems of thought that will well repay a careful reading. The personal poems give us a glimpse of the earnest, thoughtful life and feelings of Longfellow.

Containing as it does his latest poems, this little volume will be of deep interest to the many lovers of a poet who pre-eminently reaches the deepest and most sacred recesses of the human soul.

G. W. FREDERICK, PHILADELPHIA, PA.

The Book of Concord; or the Symbolical Books of the Evangelical Lutheran Church. With Historical Introduction, Notes, Appendices and Indices. By Henry E. Jacobs, D. D., Franklin Professor of the Greek Language and Literature in Pennsylvania College, Gettysburg, Pa. In Two Volumes. Vol. I. The Confessions. pp. 671. 1882.

The appearance of this work is an important event. The editor and publisher are entitled to a monument for their enterprise and their zeal in offering to our English speaking people this rich treasure-house of the faith which forms the distinctive feature of the Evangelical Lutheran Church. This work is in answer to a universal desire, deeply felt and often expressed, and it would be an easy task to have their labor commemorated in marble or brass, were not the work itself a nobler and a more enduring memorial than any sculptured column.

This is it is true not the first effort to present these doctrinal standards in the English tongue. The editions published years ago by the Brothers

Henkle were indeed an effort in this direction, but hardly anything more. Their translation was extremely unsatisfactory and unreliable, so that it served only the unhappy purpose of vagueness and uncertainty. Neither in accuracy nor in completeness does it bear any comparison with the present issue. No one acquainted with the editor can doubt his capacity for bringing out a volume of this character. He is not only thoroughly master of the original languages in which it was first published, and eminently familiar with the theological conflicts and discussions of which the Symbols are the result, but is at the same time led by a strict conscientiousness to give a faithful and exact equivalent in English for the forms of expression in the original.

Apart from the question of the Symbolical authority of these historic summaries of the faith, no other uninspired volume possesses such peculiar interest to the English portions of the Lutheran Church. The sentiment prevailing in regard to them, among leading theologians in the Church, induced many of the ministers and laity for several generations to regard them as so much mediæval, if not papal, rubbish. While on the other hand such has been of late in certain quarters the reverence for these Symbols that lay-representatives in synodical conventions who could not have read a line of them are known to have voted for the adoption of theses which declare the conviction that all the confessions of the Evangelical Lutheran Church "are of necessity pure and Scriptural." Now, all who are capable of reading the language of our country can see for themselves whether the most deliberate and guarded utterances of the Reformers are surcharged with Romanism, whether "with the Unaltered Augsburg Confession they are in the perfect harmony of one and the same Scriptural faith" or whether perchance, like other uninspired productions, these too are characterized by human imperfections, even though they be the grandest exhibition of revealed truth ever put forth by the minds of men.

The translation of the Augsburg Confession is by Dr. Krauth, made years ago and now revised by him as it passed through the press. Dr. K.'s English is usually above criticism but we cannot divine his reasons for putting into the Creed of the Church the harsh and stiff term "observation of the Lord's day," in place of the familiar and euphonious word, "observance."

The Small Catechism is a reprint of the excellent translation of Dr. C. F. Schaeffer, that prince of translators. The Large Catechism is by Prof. A. Martin, while Dr. Jacobs himself furnishes the rendering of the Apology, the Smalcald Articles and the Formula of Concord. The translation is in each case made from the original form, whether that be German or Latin. "The chief variations of the alternate language, officially received in our Churches, from the original language of each Confession, is indicated in brackets, with the exception of the Apology where they were found so numerous and extensive as to render it necessary to insert them fre-

quently among the foot-notes." To some who have often heard the assertion of great theologians that all the statements of the Confessions are in complete accord with the Scriptures, it may occasion surprise to learn that the variations between the original Latin by Melanchthon and the German translation by the co-reformer, Justus Jonas, should be so considerable that the latter may be called more properly a paraphrase than a translation, "differing sometimes from the original by the omission, introduction and transposition of entire paragraphs." Inasmuch as symbolical authority is claimed for both the Latin and the German form, and the demand is further set up that these Symbols must be accepted "in every statement of doctrine in their own true, native, original and only sense," it becomes a grave problem how, with such extensive and important variations in the two languages of the Apology, one can subscribe to both as symbolical and regard each of them in its "original and only sense" as in perfect accordance with the canonical Scriptures.

One passage in the translation of the Augsburg Confession is a cause at once both of just regret and grief. On the disputed question whether this Symbol upholds the divine obligation of the Lord's Day, Dr. Krauth very positively holds the affirmative. There can be no doubt that the language of the *Editio princeps* sustains this view, and that edition, printed from Melanchthon's own manuscript, a copy of which was the document presented to the Diet, is the only edition in German recognized by Luther, and the whole Lutheran Church. Dr. Krauth himself has said: "Nothing could seem to be more certainly fixed than that this original edition of Melanchthon presented the Confession in its most perfect form, just as it was actually delivered in the Diet, that it is "the highest critical authority," and that "it was received into the Bodies of Doctrine of the whole Church." That edition explicitly declares that "the Apostles have ordained Sunday," and yet here the translator uses an edition which to say the least puts this truth very equivocally, and in forms of statement which have been strongly urged against the position which he occupies. He gives no hint of the reading of the original and authoritative edition on this subject. His course strikes one as a serious and unaccountable error calculated to do serious injury to the truth and to the Church. The mechanical execution of the work is of the highest order. It is truly to the eye a grand volume. Some may be startled at its price, \$6.00, but we have seen whole shelves in pastor's libraries costing ten times this amount, which for all practical purposes of the minister could bear no comparison in value with the Book of Concord.

A second volume is to follow in the near future. It will comprise a brief outline of the history of the Confessions; the documents from which Melanchthon elaborated the Augsburg Confession; the Tetrapolitan, Zwingli's *Ratio Fidei* and the Confutation of the Augsburg Confession by the Papists; the *Variata* in its two chief forms, with a minute Index, &c., &c.

JAMES R. OSGOOD & CO., BOSTON.

Henry Wadsworth Longfellow. A biographical sketch by Francis Underwood, author of "Handbooks of English Literature," "A Biographical Sketch of James Russell Lowell," etc., etc. pp. 355. 1882.

Whatever may be the rank which the critics will ultimately assign to Mr. Longfellow, he will always in the hearts of the people be the beloved poet. In every home that makes any claim to culture he has been a favorite with young and old, with happy lovers and with disconsolate sufferers. His songs as they have successively appeared have seemed to all classes "footsteps of angels," and have indeed served to

"Wake the better soul that slumbered,
To a holy, calm delight."

It strikes one almost as a providence that this biographical sketch by Mr. Underwood was ready for the public so soon after the great poet had fallen asleep. It is just such a tribute as is called for by the universal sorrow with which his loss "like a black shadow" has overcast our hearts.

The conception of the volume is due to the following incident: Somewhat more than a year ago Mr. Longfellow was looking over the author's Sketch of James Russell Lowell. He praised the work and, like Priscilla in his own Puritan romance, he intimated that he would be pleased to have one written of himself in a similar spirit. Mr. Underwood, who was the projector of *The Atlantic Monthly*, had long enjoyed the intimate friendship of the poet, and although he had never before intended to undertake such a labor, he now, encouraged by his approbation, yielded to the impulses of love and duty. The spirit of his subject had taken to its wings before the sketch was completed yet much of the author's work, his notes and data, had previously been submitted to Mr. Longfellow's eyes in his own library. The result is a charming delineation of the life of this eminent scholar, traveler, poet and—man, for the man towers even higher than the poet. The verses of Longfellow are but the mirror of his own spirit, a spirit that is the soul of goodness and honor, of courtesy and conscientiousness, of tender sympathy, devout faith and stainless purity. Such a life offers an interesting study even apart from the charm with which it is invested by its exquisite poetic effusions. The youth of a genius, we notice, is not necessarily marked by excesses and incorrigible irregularities. Mr. Longfellow's industry and deportment at College furnish no support to the shallow delusion that rowdyism, dissipation and indolence become a highway to eminence and intellectual development. His relations to his students when a Professor was in like manner a model. It was the bearing of a gentleman towards gentlemen and elicited, of course, a corresponding attitude on their part towards their preceptor.

One of the noticeable features in Longfellow's individuality was his enthusiasm over the literature and peculiar life of Germany. To him more perhaps than to any other American or English author is due the discovery of the treasures of German poetry. "Much as his heart was drawn to

the art and the joyous life of southern Europe, his deepest feelings were awakened by the legends and soul-full poetry of the German Fatherland." His volumes of travel are interspersed with translations from Uhland, Tiëck, Müller, Goëthe and others, full of sparkle and life, and full of the deep characteristic German sentiment.

There is a striking portrait of the poet and numerous interesting cuts of the Longfellow houses, the poet's study, famous inkstands, &c. The print is clear and strong like the thoughts of the man whom it commemorates, and forms in every sense delightful reading.

HARPER & BROTHERS, FRANKLIN SQUARE, NEW YORK.

French History for English Children, by Sarah Brook. Revised and edited by George Cary Eggleston. With Illustrations and Maps. pp. 327.

It is cheering to see the faculty of writing history for children so successfully exercised as in this volume from the pen of Miss Brook. She evidently is as familiar with children as she is with history and she displays uncommon power in rendering this subject both pleasing and charming to juvenile minds. She is to be welcomed among the greatest benefactors of the young, such as Dickens and Miss Yonge, who have made this branch of learning one of the most attractive as it is one of the most essential studies for youth. The importance of storing up the great events of history cannot be overestimated, and the only period for effectually doing this, it must be admitted, is the period of early youth when the memory is in its highest vigor.

The volume contains all the salient facts and events of French history from the occupation of Gaul by Cæsar down to the formation of the existing republic. Its numerous maps like its annals will prove quite interesting also to adult readers. Who has not at times found mediæval history a dreary labyrinth for want of a proper geographical knowledge of those times? Here we have a number of very clear and beautiful maps showing the precise geography of ancient "Gallia," of "The Empire of the Franks in 1507," of "The Empire of Charlemagne," of "France in the Eleventh Century," &c., &c. There is also a good selection of other illustrations, animated and striking, which will prove helpful to both the imagination and the memory. All such works serve the best educational ends. With their quality as superior as this "French History" of Miss Brook's their number ought to be rapidly multiplied.

WARREN F. DRAPER, ANDOVER.

The Book of Enoch: translated from the Ethiopic. With introduction and notes. By Rev. Geo. H. Schodde, Ph. D., Professor in Capital University, Columbus, Ohio.

Prof. Schodde promises to be one of the most productive as he is one of the most learned writers of the American Lutheran Church. It is eminently gratifying to find such scholarship as his utilized in theological lit-

erature and especially in such branches of it as lie outside the beaten path.

The "Book of Enoch" which he here presents to the public in good English dates undoubtedly from the time immediately before the Christian era. It was in use among the Apostles and of all the works of this class which arose in that period this, says Prof. Abbot, is "the most important." It not only throws valuable light on the time of our Lord, and on the moral, religious and social atmosphere which he breathed," a subject which is more and more receiving the study and research which it deserves, but it enjoys the extraordinary honor of having furnished a citation to the New Testament. The Epistle of Jude makes direct acknowledgment of "Enoch" and in v. 14, 15, quotes the language of this book with as much literalness as ordinarily characterized New Testament authors in their use of Old Testament passages.

The original is not extant. Its language is supposed to have been the Hebrew or the Aramaic. There was, however, a Greek version from which the citation in Jude was taken and from which a translation was made into the Ethiopic. It is from the latter version that Prof. Schodde has made his translation. This edition is the only one in the English tongue that is now accessible. It is accompanied by extensive and valuable notes for the preparation of which the translator has industriously availed himself of a host of eminent English, French, Dutch and German scholars, giving to the reader the latest and fullest results of scholarly research and criticism on this very ancient, enigmatical and apocalyptic composition.

DODD, MEAD & CO., NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

Analytical Concordance to the Bible. On an entirely New Plan, containing every word in Alphabetical Order, arranged under its Hebrew or Greek original, with the Literal Meaning of each, and its Pronunciation. Exhibiting about Three Hundred and Eleven Thousand References, marking 30,000 various Readings in the New Testament. With the latest information on Biblical Geography and Antiquities, etc., etc. Designed for the simplest reader of the English Bible. By Robert Young, LL. D., author of a New Literal Translation of the Hebrew and Greek Scriptures, Concise Critical Comments on the same, a Grammatical Analysis of the Minor Prophets in Hebrew, Biblical Notes and Queries, Hebrew Grammar, Vocabulary, Rootbooks, Verbs, Israelitish Gleaner, Christology of the Targums, Gujarati Grammar, etc., etc. Revised Edition, with an Appendix. pp. 1094.

In this great work of Dr. Young we have unquestionably the completest and best concordance to the English Bible that has ever been prepared. Its preparation was possible only on the basis of the labor expended on all the great concordances; Hebrew, Greek, Latin and English, that have appeared at different times during the last six centuries. With the advan-

tages furnished by the great works of Cardinal Hugo, Fürst, Trommius, Brüder, and Cruden, Wigram's "*Englishman's Greek Concordance to the New Testament*," and the "*Critical Greek and English Concordance*" by Hudson Hastings, and Abbot, and other valuable works, Dr. Young entered on the effort to construct an English Concordance that should sum up and present the best features thus suggested and made possible. It cost him many years of careful labor. The predominating feature of the work is an *analytical arrangement* of each English word under its *own proper original* in Hebrew or Greek, with the literal meaning of the same. By this means the reader is enabled to distinguish the difference of meaning in the same English word, according to the original from which it is translated. Cruden offers no help to English readers in this respect. Every word in the English Bible is cast into proper alphabetical order, and these are then arranged under their respective original words, all in their due alphabetical order. Proper names of persons and places are inserted in their proper place, with literal meaning of each, and marked with accent for proper pronunciation. The date or era of every person is given, so as to distinguish him from every other. So, too, the location of every place in its tribe, with modern name (if identified) forms a complete Scripture Geography. With 118,030 more references than found in Cruden, and the arrangement showing the original word for which the English is the translation, with other great improvements, this Concordance is unquestionably superior to any that has ever been furnished the readers and students of the English Bible. It must prove the standard Concordance of English-speaking Christendom.

The copy before us is one of the American edition. The publishers have, as they assure us, had the text compared, word for word, with the latest English edition, added corrections and additions there found, carefully transferred to this. Inaccuracies discovered have been corrected. An appendix of four pages has been added. This appendix contains references of value, either omitted in the English edition, or without printing the text. Two pages of "Hints and Helps to Bible Interpretation," illustrative of Bible idioms, are prefixed to the work.

The printing of this edition is not good. The type is not sharp and clear, and the impression is often blurred. We have noticed some errors and omissions. For example, in the incorporation of the "Additions" at the close of the revised English edition. Those under "*Beseech*" are incorporated in the proper place, but with a failure to designate the references as found in "*Rom.*" The second and third additions we do not find either in the body of the work or in the appendix. Those under "*Lord*" are inserted in the appendix, but with the error of repeating "Ps. 89 : 8" from the body of the work, and failing to put in "Ps. 86 : 9." The figure "2" is wanting under "*Lord*," p. 617. Such slips as these—which we have found in briefly examining the volume—may not be of very serious account; but in such a work as this entire accuracy is of prime importance, and we note them in

the interest of the best completeness. Whilst no such work as this, and no edition of it, can be expected to be perfect, it is desirable to make it as nearly perfect as possible.

ROBERT CARTER & BROS., NEW YORK.

For sale by S. W. Harman, Tract House, Baltimore.

Covenant Names and Privileges. By Rev. Richard Newton, D. D., author of "The King's Highway," "Nature's Wonders," &c. pp. 374.

Dr. Newton needs no introduction to Christian readers, and it would be equally gratuitous to offer encomiums upon a new volume of Sermons from his hand. His successive contributions to this species of literature are among the most widely circulated books in the English tongue, and some have been translated into no fewer than fourteen different languages. He has long been recognized as the prince of children's preachers, but he takes equally high rank when, as in the present work, he addresses himself to adults. His sermons may not always accord with standard homiletical methods but they answer the true purpose of preaching—a clear, impressive, forcible inculcation of the truth as it is in Jesus. Adapted in matter to thoughtful minds, their form is so peculiarly simple as to be easily apprehended by the unintelligent masses, and to all alike, they furnish that wholesome, practical, earnest doctrine of the Gospel which cannot fail to nourish faith and character. These discourses are especially to be commended for the emphasis which they place upon objective truth. The author makes it very evident on every page that salvation is of the Lord, that we are saved by grace alone. The whole efficiency of salvation is ascribed to him who alone is the Saviour of lost men. Among the covenant names selected for texts are such as "Jehovah-Jireh," "Jehovah-nissi," "Jehovah-Tsidkenu," &c. Among the exalted Christian privileges are treated "The Promised Guidance," "Provision for the way," "The indwelling Saviour," "The overshadowing cloud and the voice that comes from it," &c., &c.

Books like these are wanted in all Sunday-school libraries for the benefit of teachers and pupils, and in all Christian homes to be read by parents, children and servants.

Gleams from the Sick Chamber. Memorial thoughts of consolation and hope gathered from the Epistles of St. Peter. By the author of "Morning and Night Watches." pp. xx., 172.

Like the legendary gate in the Temple of old, which was open only for mourners, this sacred little volume is designed solely for those upon whom falls the severe trial of sickness, "those habituated to days and nights of weariness." It is eminently suited for that purpose. Having its origin in painful bodily affliction it has therein opened strong fountains of consolation, peace and hope.

The work is full of comfort, because like all the productions of this author, it is full of the Gospel. It sets forth especially the ineffable privilege which

the believer discovers in the endurance of suffering, designed as it is to make him a participant both in the sufferings and in the glory of his divine Lord. It is a most excellent text-book for the school of pain, whose bitter but blessed lessons are assigned to so many of God's children.

Sermons. By J. Oswald Dykes, M. A., D. D., author of "The Manifesto of the Kingdom," "Prayers for the Household," etc. pp. 383. 1882.

We can give no better idea of the scope of these sermons in brief space than by presenting the subjects, as follows: The First Christian Apology; The Gospel neither a Ritual nor a Philosophy; Preaching Christ Crucified; Christian Manliness; Condescension of God in Revelation; Biblical Conception of Nature; Witness of Creation to the Gospel; Consider the Lilies; Doctrine of the Trinity Practically Considered; The Father's Pity and the Son's Sympathy; Poverty and Riches with Christ; Victim and Priest; Intercession of Christ; Peace through the Knowledge of God; The Power of God's Anger; What Value Christ Sets on Every Man; A Parable of Two Sons; The New Self; Second Conversion, Illustrated in the Fall and Repentance of St. Peter; Of Loving Jesus; Christ-like Service; The Perfect Example; Loneliness; Weep Not; The Saviour's Sorrow over Lost Men; The Church in Relation to Her Own Past.

Thus it will be seen that the range is wide, and comprehends some of the most absorbing and useful and profound topics in the domain of practical preaching and doctrinal theology. The subjects are handled with great skill, clearness and judiciousness. Another good feature is their suggestiveness. The sermons are printed, too, on such paper and with such type as do not weary the eye.

THOMAS WHITTAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

An Undeveloped Chapter in the Life of Christ. The great meaning of the word METANOIA, lost in the old version, unrecovered in the new. By Treadwell Walden. pp. 45. 1882.

If the announcement of something new in theology awakens anywhere great expectations there is sure to be disappointment. The present little volume will form no exception to this experience. *Repentance* may not be the precise equivalent of the Greek *Metanoia*, still notwithstanding such a defect in their old and their new versions of the New Testament, the English speaking Churches have not altogether failed to develop and to hold the truth contained in the original term. We know an old catechism, still in extensive use, which defines repentance as "a change of the heart and the mind." Our author may be challenged to develop anything that more faithfully reproduces the original or that gives a better expression of the full truth for the communication of which *metanoia* was adopted, not created. To say that by this term "the human race was summoned to bring a transfiguring sense and spirit of interpretation to a transfigured ethics," can hardly be regarded as an improvement.

There is indeed always practical danger among Protestants as well as Roman Catholics of laying too much stress on the emotional and penitential elements in conversion, but the fault of this can hardly be charged to a vicious translation of the single term *metanoia*. The roots of Pelagianism lie much deeper and in quite a different soil. Besides, every scholar knows that the etymological sense may be completely lost in a word, and that it would be utterly misleading to insist upon the root-meaning of original terms in the Bible. We deem it equally unreasonable to hold that because the etymology of repentance indicates pain, therefore it cannot replace *metanoia*, which etymologically has no reference to pain or grief.

Modern Heroes of the Mission Field. By the Right Rev. W. Pakenham Walsh, D. D., Bishop of Ossory, Ferns, and Leighlin, author of "Heroes of the Mission Field," "The Moabite Stone," etc. pp. xiv., 344. 1882.

The increase in mission literature is noteworthy. More books of that kind are now coming to our table than heretofore, and there seems to be a general awakening on the subject and a growing activity in the work. This is a hopeful sign, and it will be gratifying to every true believer that Christ's commission to preach the Gospel to every creature is becoming the subject of such widespread interest.

"Modern Heroes of the Mission Field" is simply a continuation of a similar series by the same author, published sometime since, and consisting of biographical sketches of the more conspicuous missionaries, and those representing different fields of labor and different aspects of the work before the beginning of the nineteenth century. The subjects of this series are: Henry Martyn, India and Persia, 1805-1812; William Carey, India, 1793-1834; Adoniram Judson, Burmah, 1813-1850; Robert Morrison, China, 1807-1834; Samuel Marsden, New Zealand, 1814-1838; John Williams, Polynesia, 1817-1839; William Johnson, West Africa, 1816-1823; John Hunt, Fiji, 1838-1848; Allen Gardiner, South America, 1835-1851; Alexander Duff, India, 1829-1864; David Livingstone, Africa, 1840-1873; Bishop Patteson, Melanesia, 1855-1871.

These sketches are vividly presented and are interesting in the highest degree. There is evidently no fiction about them, and yet they contain a history of trial and devotion surpassing any fiction we have ever read. We know nothing better to put in the hands of the Christian reader, to inspire an interest in the cause of missions or to quicken any he may already have. It strikes us as an excellent idea to read from these sketches at the monthly missionary meetings held in so many congregations. They would be listened to with close attention and be a spur to larger contributions to the missionary treasury.

Short Sermons for Families and Destitute Parishes. By John N. Norton, D. D., author of "Golden Truths," "Every Sunday," "The King's Ferry Boat," "Old Paths," etc. Thirteenth Edition. 1882. pp. 489.

The fact that these sermons have reached their thirteenth edition is evi-

dence enough of the interest that characterizes them. They are just what the title indicates and will prove a source of rich benefit to families and communities deprived of hearing the Gospel preached by God's ministers. This is especially true of Protestant Episcopal families and congregations, for whom, in subject and treatment, these sermons are more particularly intended.

ANSON D. F. RANDOLPH & CO., NEW YORK.

Faith Victorious. An account of the Life and Labors, and of the Times of the venerable Dr. Johann Ebel, late Archdeacon of the Old Town Church of Königsburg, in Prussia. Drawn from authentic sources, by J. I. Mombert, D. D. pp. 318. 1882.

In McClintock & Strong's Encyclopædia Ebel is characterized as a mystic and theosophist, in the Preface here simply as a Lutheran clergyman, and in the body of the book as a German preacher and teacher—his adherence to Lutheran orthodoxy being largely left to the reader as an open question. And it is a question, even in the face of Dr. Mombert's discriminating presentation of his views, whether his Lutheranism was at all of an approved or approvable type. He was squarely set against the Rationalists, it is true; but when called upon at his ordination to declare his adherence to the Augsburg Confession, he quibbled and even openly charged the Reformers with error in Art. XVII.

But however this may be, if the story of his views and labors and trials as related here is to be our basis of judgment, we can have no hesitation in deciding in his favor over against his opponents and persecutors. He lived in trying times—in times when adherence to the Bible as the infallible word of God occasioned opposition, contempt and sneers even from those who were appointed to preach it. Rationalism was rampant. "No one preached sin, that was a myth; or faith, that was weakness; or that the Bible was the word of God, that was a delusion; or that Christ was God and died for our sins, that was nonsense" (p. 78). It must have taken rare courage to stand up in such times and preach faith, reconciliation and the atonement. "The powers that be" were against him, and persecution followed. Our sympathies are excited in his favor, and there is no little gratification to find, that in the end the title of the book is found true—faith is victorious.

This book is of high interest and value, not only on account of the story of an eventful life but also for the subjects called up and discussed by the way. It stimulates and quickens thought, and gives an insight into the views prevailing in those times, times of marked interest but perilous to the precious doctrines of divine revelation. An "Appendix" is given containing several sermons of Ebel, some of the views of his early friend Schönherr, and some miscellaneous matter, largely composed of German hymns—favorites of Ebel.

LEE & SHEPARD, BOSTON.

The True Story of John Smyth, the Se-Baptist, as told by Himself and his Contemporaries; with an Inquiry whether Dipping were a New Mode of Baptism in England, in or about 1641; and some Considerations of the Historical Value of certain Extracts from the alleged "Ancient Records" of the Baptist Church of Epworth, Crowle, and Butterwick (England), lately published, and claimed to suggest important modifications of the history of the 17th century. With Collections towards a Bibliography of the first two generations of the Baptist Controversy. By Henry Martyn Dexter. pp. 106. 1881.

This full and minute title-page is sufficient for giving a fair idea of the book's contents. The author's work bears evidence of great care and labor. If there is an air of too much zeal in trying to make out a case against the Baptists, credit must be given the author for the frank expression of his purpose to be fair in using the large mass of testimony he has in hand. The bibliography at the close is very valuable to any one wishing to investigate the general subject.

PAMPHLETS, ETC.

Orthodoxy and Practical Godliness. By J. A. Seiss, D. D. A Sermon preached before the Ministerium of Pennsylvania. Lutheran Book Store, Philadelphia.

My Duty to the Church of which I am a Member. By M. Rhodes, D. D. Second Edition. Lutheran Publication Society. Also, from the same house, the *Augsburg S. S. Lesson Book*, and the *Junior S. S. Lesson Book*, July to December, 1882.

A Lithograph Engraving of Luther from the painting of Lucas Kranach. From Brunnquell & Altona, Milwaukee, Wisconsin.

FOREIGN REVIEWS.

The *Edinburgh Review*, *Westminster Review*, *London Quarterly*, and *British Quarterly* have been received regularly from the Leonard Scott Publishing Company, and continue to furnish their usual varied and valuable discussions of scientific, literary and theological topics.

HARPERS' PUBLICATIONS.

Harpers' *Monthly*, *Weekly*, *Bazar*, and *Young People* have come regularly, and their contents are of undiminished interest and value. All have a large circulation and well deserve it.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.
OCTOBER, 1882.

ARTICLE I.

THE STRENGTH OF YOUNG MEN.*

By M. VALENTINE, D. D., President of Pennsylvania College.

"I have written unto you, young men, because ye are strong," 1 John 2 : 14.

COMMENCEMENT WEEK, in the four hundred Colleges of our land, will send forth into the activities of life about five thousand young men, carrying the strong influence of educated mind. Whether this shall be for help or hurt will depend largely upon the influences which have trained and molded them in College, and how far they have responded, and will respond, to the counsels of truth and wisdom given them. It is a matter for congratulation that this education is prevailingly Christian, training intellect and heart to the best conceptions of duty and manhood. Having an abiding confidence in the power of the truth in which they have been taught, we believe these thousands of young men will prove an addition to the forces of righteousness in our land. That this may be so to the highest degree possible, will require that each one pass forth at his best, and nobly fulfill his own part in the place and sphere that shall receive and welcome him. The young—preëminently the edu-

*A Baccalaureate Discourse, June 25th, 1882.

cated young—are the hope of the world. They “own the coming years.” What shall these be?

In our own humble measure, we who are here to-day are related to this whole question. You are part of the five thousand whose standards move forward. As you turn your faces away from College, we wish to offer yet some final words of truth and counsel for your success and usefulness in the larger activities in which your real measures are to be decided. And I know of no more fitting subject to direct and unify the counsels of the hour than that presented in the Scripture I have read—the *Strength of Young Men*. You stand at the morning outlook and in the morning vigor of life, and this is taken as the starting and guiding thought to fill your vision with the whole situation.

It is assumed that there is a peculiar strength, more or less, belonging to young men. It is assumed that this is a just ground for a special call and expectation. Largeness of power carries a responsibility for largeness in the true fruits of power. We ask you, therefore, to go with us in an honest inquiry into *what constitutes the true strength of young men*, and the further inquiry *what is to be done with it?* It is meant, of course, to raise and press the question, what *you* are to do with it.

In seeking to understand distinctly what constitutes the true strength of young men, as St. John meant it and we must take it in its application to-day, we will discover that it includes three distinct elements. Or, in better putting, three sorts of strength belong to the strong young man.

I. Some of it is found in the simply natural characteristics of this period of life. It is the period when the powers of body and mind, coming out in rapid, healthy development, are full of fresh energy. It is spring-time; and in spring-time every stream runs full and strong. Life breaks forth with a song that fills all the air, and quickly accomplishes the growth of the year. This simply exuberant vitality marks itself in the well-known restlessness of the young, beating against every barrier, and often overthrowing all barriers. If not regulated and utilized in the activities of duty, it expends itself in ways that make things va-

riously lively. Tending to excess, it often becomes a peril to them—pushing hither and thither without moral control or well-reasoned aim. The line between strength and weakness is often narrow as a hair, and the very pushes of energy may hurl headlong into helplessness.

Many things in the very *status* of the young intensifies this fresh energy. Life is all before them, and they see it all in the undimmed, glowing colors of the morning. Every object is edged in brightness and gold. The prizes of life are seen in the gilded framework of fancy. The prospect thrills through all their nerves. There is an untamed sense of power pulsing through their newly awakened and maturing faculties. No reduction of it has yet taken place by the crippling effect of wrong habits, which you know often enfeeble older men into weaklings. Anticipation is ardent and confidence sanguine. Barriers and limitations have not yet taught their sobering lessons. Disappointments have not flung their spectral shadows. Unblinded by the tears that often fill the eyes of age, the strong vision of youth grasps in easy reach the prizes of fame, place, power, wealth and joy.

And this is not all imaginary and false strength. Some may say, the young know not how weak they are—how illusory their supposed might is. In one sense this is true, but in another not. Confidence is real nerve, power, efficiency. This unreduced energy, these nerves thrilled with the golden light of morning, these sanguine eyes are real conditions and forces of great things. Even the very rashness of youth often wrests success from rocky pinnacles which sober prudence would never attempt. Even dreams of power *are* power. Consciousness of strength strengthens. There is many a Joan-of-Arc, mighty through even a fancy such as dreams are made of.

I know that this picture may seem overdrawn to some who recall the heavy inertia, the phlegmatic torpidity, the immobile laziness of some young persons, in whom no pulse of energy can be felt or found. They have no visions or aspirations. But it is to be kept in mind that we are tracing the traits of youth as youth is normally and generally—not as in those exceptional and mysterious cases of dullness, torpor and inanity that some-

times surprise and stun us. Indeed such persons, with no desire, no ambition, no nerve, no open vision for the thrilling things of life, who move both physically and mentally as if they had been born tired, are not men, are only half organized, or have been wilted in the bud. We are not speaking of such—or to them. And we are entitled, indeed, to cut down the exception greatly, by noting the fact that most of these inert weaklings are not inert on all sides of their nature. There is usually a side of energetic action, a perverse irrepressibility that hints of plenty of reserve force. Some whose mental nature you cannot tempt into action by the attractions of knowledge, whose nerves of work utterly break before every sight of labor, are very athletes in play, or games, instantly ready for herculean feats of laborious frivolity or dissipation. In spite of these rare crystallizations of inability, it remains true that the fresh, sanguine, ardent, confident life of the young, has thus a special element of strength, for the right use of which a divine message may justly put in a special plea.

2. Some of the true strength of young men is from divine grace—the gift of new life in Christ. This is the most important element, the central and key-stone strength of life for all men, old as well as young. Without this all other strength is a poor thing, a treacherous, wayward, blind, headlong, weak thing, one of the most untrustworthy things on earth. Hot blood, mere ardor, self-confidence, force, unless enlightened, vitalized, unified and supported by God's grace in Christ, amounts to little or nothing against the evils to be surmounted and the work to be done in an earnest, practical life. Even brilliant genius, mighty in its pride, breaks into wreck and misery, as may be seen in a Byron, a Heine, a Poe. This is the main thing the apostle had in mind when he said: "Ye are strong." For he adds: "Because ye know him that is true, and ye have overcome the wicked one." Ah, that is the fact of power for the young. To "know him that is true," to be anchored to God and righteousness in a knowledge of the way of life; and to have "overcome the wicked one," to have wrested away from the enemy the scepter of your own soul—that stands for strength. "Ye have overcome"—that means, not that all battles are past,

all obstacles surmounted, all successes are in fact already achieved. Not at all. But they are all assured, are virtually included in the nerve and muscle of the new life of grace, in the accepted principles of heavenly truth, in the faith of the Son of God by which the Christian lives. Your faith holds, like a seed, all its fruits. The acorn contains the oak. A man is what his accepted principles hold in them. He wins all victories in winning the victorious life. He has done all work when he has put the work principle into his nature. Here you see the mighty gain in the piety of the young. It at once gives them all the future, in the adequate life of it all. The coming of Christ into a soul, as into the world, is no little thing. It shines from the east to the west—a spiritual light and force that lights up and stretches over the whole horizon of life. The final triumph is seen from afar, and we behold the brow already crowned. It is true, in some cases we are disappointed. Sometimes the scepter is afterwards surrendered, and the promising young man is at last seen in the dirt, with the enemy's foul feet on his neck. But this is not the rule, but against the rule. Most frequently it is but a revelation of spuriousness, of having only apparently grasped the known truth or principles of victory. As a rule, the really Christian young man, in having the grace of God in Christ, has in him the sinews of a steady, sure, and unfailing triumph—has received from the first the end of his faith. No wonder St. John felt like writing to such, in terms that glowed with his strong satisfaction. No wonder he sent counsels, when he knew his counsels would be heeded and come at last into golden fruit.

Let me emphasize it, that without this new nerve of God's grace, all natural strength is insufficient and will amount to less than you need. It will never secure you or carry you up high. A sense of native power alone has, indeed, in thousands of cases, itself drawn into fatal dangers, and become the precursor of overthrow. "Pride goeth before a fall—a haughty spirit before destruction." The instances are thick in human experience, where the young have gloried in their strength, yet became the saddest illustrations of weakness. If, however, the plea be put in that many others, who are not Christians, have

maintained integrity, have kept their better nature from helpless serfdom to carnality, have lived or are living honorable, manly lives, it is to be remembered that their partial moral vigor is largely due to the fact that, despite their neglect of religion, the light and power of Christian truth have penetratingly touched their moral nerves with quickening, have put arms and hands of some uplift about them, and made safer paths for their feet. There is hardly a single virtue that you can see blooming in human life, business, society, the family, or personal character about you, that does not owe its very existence, or at least its best color and health, to the light and warmth of Christian truth. For this truth is no longer only in the Bible, but through education, literature, and other ways, is omnipresent as the air you breathe in the thought and sentiment of life about you. It shapes the men that deny it. Christianity saves many men from moral hells in this life whom it will not save from that of the next. Even in these cases the natural strength fails to be enough. For, we have only to point to the fact that, however such men may talk of their moral lives, they, in that strength alone, never rise up to the manliness of doing justice to God, giving him the love, gratitude, obedience and service, which belong to him. Not one of them proves strong enough to hold his practical life to the immortal destiny which he theoretically admits to be his loftiest goal. He simply gives up his highest nature to be blown about by the breaths of vanity and passing gratifications every day. He is often, after all, but driftwood in the stream of environing influences. The man who, in our day, knows of the existence of God and consents to the truth of Christianity, and yet drifts on without loyalty to God and due devotion to the Saviour, is plainly weaker than he ought to be for the duty and responsibility of life. I say that when he lacks the force to live up to the obligations to which he consents in theory, and is dishonest enough not to pay these high dues to his Maker and Redeemer, there is a real imbecility of character that must prove fatal to the true manliness and nobility of life. The soul can not grow rightly, or get its largeness and true fiber by simply striking its roots in the world. It must have the light, love and warmth of the richer heavens. Like the grain of the field, or

the oak of the forest, the human life must have a sky. Religion is its sky, and without it, it wants both its true horizon and strength.

3. The third part of a young man's true strength comes from education. This is no small thing. Natural energy, unified and raised by grace, grows stronger by every expansion of true knowledge. It is an old truth that "knowledge is power." It not only puts, as it is doing these days of science, the whole world of matter at our daily service, making us lord of sea and land, of sky and distant worlds, but gives us more fully the reins of our own nature, to make us lords of ourselves. We become mighty when our knowledge grasps God and duty and the laws of life. We become able as we carry the truth and wisdom which men about us need. This gives scepter over our fellowmen. It is the wand whose waving is a spell of influence. It is the rod to smite evil. The rulership of men is largely through knowledge. Never has the world seen a time when it was more requisite than now. Never were men so weak without knowledge—never stronger by it. For the world is bending more than ever to great ideas, bowing down to the majesty of truth. Our age is a worshiper at the shrine of intellect. For much of the work of life the young man is nothing without well-disciplined mind and large information—a weakling in the rush and struggle of these shrewd, scheming, jostling days.

Whatever be the grade of his culture, the college graduate leaves the halls of the institution to take his place in the world in the class of educated men. You carry with you the invigorated and sharpened ability, be it more or less, as well as the reputation, of educated mind. The spaces of your power have widened around you. Strength does not mean genius—nor always the most brilliant culture. This may flash and coruscate without being as truly strong as humbler talent and more common-sense knowledge. But if you have only two talents, or even only one, your education has doubled it.

Throw these things together. God sees something in the fresh energy of your youth of such capability and value, that through his apostle he has written to you a divine reminder

and plea concerning it. You have received the added talent of his strong grace, quickening and unifying your powers for their high purposes; and he presses you with a message of consequent duty. You carry forth the power and influence which his providence has given you in your college training, and he meets you here at the outward gate to tell you of his special expectations—speaking humanly—from your lives.

And so we face the inquiry: *what are the young men to do with their strength?* What is it for? You observe that the appeal is not to the old, whose force has been spent, whose sun is setting, whose steps are leaving the field. It is not to those whose weary hands are laying off the armor, but to those whose fresh grasp is putting it on. "I write unto *you*, young men." God and humanity have need of you. A thousand interests are calling for the best service your manliest ability can give. *What* are you to do. Let me mention a few things.

1. Unquestionably the very first thing the strength of the young man is for—a prime need of it too—is to *stay strong*. It takes strength to remain strong, in such a world as you enter. There is hope for you, and you are written to in hope, because you are strong. Otherwise, as you go forth there would be no chance for you. There are not only strong forces to be confronted, with which only strength can wrestle, but enfeebling influences all about you to take that strength away. The sedatives of ease, the seductions of pleasure, the infections of social corruption, the enervations of dissipation, reduce, as it is well known, the early vigor of thousands into pitiable bondage and dishonor. Even the legitimate employments of life, its necessary activities in material interests, unless wisely and firmly held in subordination to moral aims and ideas, may soon leave with but a dwarfed and broken manhood. You have seen the tender plant of spring, whose full life was thrusting forth its bright leaves, soon afterwards droop and die in the withering heat of summer. The air of the world is not always bracing. It takes all the tone out of some nerves. Evil influences, like desolating winds, blowing, blowing, blowing, limber out and limber down many persons who seem to start in compactly-

built manhood. They become ciphers of community—often its scourge.

This is no trivial matter. The danger is made great by the fact that overthrow comes often from the very strength that is thought to secure against it. Early energy, inexperienced, confident, self-reliant, impatient of counsel, rushes into much experimental life. Force finds outlet in many hurtful and enfeebling activities. There is a toil that develops power; there is toil that exhausts it. The young man of the parable, who left his father's home, was full of early vigor. There was drive in him—of a sort. But instead of developing the nerve and muscle of a manly life, he wasted his nature as well as his money. This is so much repeated still, that the story of broken, rotted-out powers, forms one of the most distressing monotones that the doleful records of the earth rehearse. Even now there rises up before my mind the memory of more than one alumnus of this College, who went forth with diploma in hand, in the pride of exulting confidence, feeling very strong, to whom the horizon of the world was all aglow with gold and glory, but who are to-day the veriest weaklings of debauchery and shame, broken reeds that even a breath of temptation casts into filth. It is sad to know that a half-century of our college history has more than one such warning illustration—sadder still to know that others are on the way to similar shame and misery. It is a burning shame when the early strong do not *stay* strong. When the son from a home of virtue, culture, piety and refinement is in a few years found away down in dirt, coarseness and crime, we are doubly shocked. Only the purlieus of vice and shame should be expected to exhibit such outcome. The young man whom parental love has reared in virtue and sent to College, who has been enlarged and lifted by a Christian education, and goes out with the strength that properly belongs to an educated young man, must come under a thousand smittings of retributive condemnation and shame if he does not stand in the trial of life. We can have but little sympathy for the angels that were trained in heaven and have sunk down into chains of darkness. The men who go down from lofty seats

are the men who most disgrace the race. The very first necessity, then, in the proper use of your strength is to remain strong. This is the primary obligation. If God, through his servant, is sending you a word, it means first of all that you are to hold that fast which you have, that no man take your crown. So many crowns have been taken away—crowns of more jewels than a monarch's—reft away from high-set young brows, sometimes by sudden rushes of evil, sometimes by the silent weakening that has slowly dissolved and melted away what had seemed true gold and indestructible diamond.

This abiding in strength is closely related to the whole question of your profession or calling in life—some callings being less exposed and more helpful to character than others. But it is yet more a question of the way, the spirit and principles in which you conduct your calling. Safety is not in place simply. We have known strength to go to nothing in the ministry, and grow robust and noble in the lawyer's office and in the marts of trade. It depends more on the principles you practice in your profession than on the profession in which you practice. If you abide in Christ, and keep his word and truth abiding in you, if your work, whatever it be, is made to exercise and develop purity and integrity, you will remain strong as a growing tree of righteousness, with roots of character in deep riches of sure support, undisturbed by storm or calm. But if unrooted, or not held by *living* roots, your standing, in whatever place you may be, will be as frail as that of the ten-pins which the throw of a child may lay low.

Of course, this obligation to stay strong includes that of growing stronger. You cannot do the one without the other. Standing in a world of sin means more than strength simply to stand. Life is progress—as it faces. You would not give much for the young man who makes nothing of all the capital he starts with, whether of dollars, virtue or knowledge. Only weakness, not strength, does that sort of business. We must have *growing* men from strong young men. And this does not mean that you are to devote yourself to the simple endeavor to grow. That is a poor business. You need only hold firmly to principle, act nobly, and give play to pure sentiments in your proper

calling. Even forgetting yourself, going out of self, giving your strength to others, accumulates it. This, indeed, is the way to grow larger—great in the life of goodness. And no other than a life of goodness ought to be lived in the world—especially by one who goes forth with a training like yours.

2. But what else is there for the strength of young men? Plainly, beyond staying strong and growing stronger, it should count for *positive service* in the cause of God and humanity. It would not be necessary to be forever emphasizing this, were it not that so many go forth with no sense whatever of any such bond upon their lives. In all the varied things they intend to do, they give no place to the all-animating aim that should inspire and fill everything.

The service of God and humanity are one. In doing the one service you do the other. God's work serves man, and serving humanity aright accomplishes the great divine purpose on earth. Christ's life expressed the union of both. Not to be ministered unto, but to minister, gives the highest type of use for a young man's powers. See a few points:

One of the first things in this positive service is, if you have strength, to use it in producing a good *example* for others. God writes to you for this. The power of example is incalculable. Shakespeare's lines:

"How far that little candle throws its beams;
So shines a good deed in a naughty world,"

suggests only a part of the truth—the attractive, guiding light of a single good act. Example is a living continuance of such acts. Nothing touches life like life. If you are ardent you warm others. If cold, you chill them. If bad, you blight, if good, you improve others. Your life goes over into them. No man can be what he is without making others somewhat like himself. No one can move, right or left, backwards or forwards, without drawing others after him, lifting them higher or drawing them lower, like a magnet among iron filings. You cannot think without influencing others—as your thought influences yourself. Your feelings go into them across the spaces, and the fountains that are playing deep in your nature, are soon found flowing along the channel of scores of other lives. A

living writer says: "The goodness about which we say and know least, so near home to the modesty of personal possession does it lie, is the only real and potent mover of men to virtue." This is overdrawn. There are other real potencies. But there is no measuring this silent influence of living goodness. Personal virtue is never without effect; it is felt everywhere and always. You may pour words of counsel on men like showers of rain, or dazzle them with intellectual light, and affect them but little. It is not what men get hold of, but what gets hold of them, that moves and saves. And it is life that gets hold of life—drives virtue out of mere intellectual assent into actual living. If you watch the world you will see people moving in groups, in lines, following one another as great trains of moving life. The unseen coupling is the force of example. No man reaches the end of life alone. He has drawn others over his track. It is strange that even Christian workers do not make more of this method.

These times call for example. The living of our day is lagging far behind its knowledge. Evil has a large following; for it has a large leading. In every department and branch of life a terrible amount of bad example is set. Even many who teach well, or have ability enough for that, fail to bring their living abreast with it. "They say better than they do." No one can look on society, on business, politics, or home-life, and fail to see evils, follies, obliquities and frivolities that canker character, destroy peace, waste time, and eat out all seriousness and dignity from personal and social life, and which cannot be cured by mere talking. They cannot be cured by simply throwing your intellectual lights, your theories, your logic, your ethics, your biting criticisms and caustic satire, upon them. We need men to go in among them with better lives, better principles, better manners, better tempers—*young men* who in calm strength and sweet firmness *live* the wrong down and the right up. Now who are to be expected to fulfill this need, and serve the cause of God and humanity in breaking down this shocking contradiction in our civilization—a contradiction that makes pagan tribes stumble—between our boasted wisdom and wretched living? Who, rather than young men trained and built up in

Christian Colleges, should be expected to raise life by the right, consistent living, giving society better morals and manners? But it will take strength. They dare not be weaklings, mere plumed feathers blown about by the breaths of hurtful customs—blown about by the very emptinesses they meet. For it is astonishing how efficient for tossing others about the emptiness of some people is. Public life needs the example of good men. If we take the statements of the political press, few men entering it keep their feet or their hands—their feet going into crooked paths, their hands into wrong places. Men strong enough to carry pure religion and incorruptible morality through the “high places” of office, would be very useful. So in other callings. Even in the ministry good example is a point of no little shortcoming, and to which the divine strength of grace and education needs to be peculiarly directed. There are men whose lips are eloquent in the pulpit, but whose lives are not eloquent out of it—men who point to high things, but lift not themselves very clean out of low ones.

The notion is, of course, to be rejected, which holds that the mission of Christ was only, along with teaching, to present a pattern, and lift men to heaven by a heavenly example. But without doubt, it was part of his special purpose as

“Strong Son of God, immortal Love,”

to put into the world the pattern of a pure, sweet, mighty life, on our common human level. It is consented to even by skepticism, that that life was “the model life.” It is spoken of as “the pinnacle life of humanity,” “the perfect realization of the ethical ideal,” an “ideal poem.” Christ is spoken of as “the phenomenal man,” the “apostle of life,” “the highest outcome of our race possibilities.” The attempt to account for the power of Christianity almost alone by this is futile. Yet, it is certain, that example of wonderful goodness, purity and strength has been shining with inspiring force down the ages. He *did* mean to make the earth richer and better by it. And in once sweeping the great harp of life by his master hand, he tuned human experience to a loftier strain through all the centuries. The Christian young man is to catch the inspiration of that life and send it on through his own example. This is his best power of

usefulness, without which every other is dwarfed. It is gratifying to see how much good is done when but a single man, strong and refined by culture, enters a community and simply lives and moves in a pure, manly, dignified Christian character and conduct. There may not be much sudden change. But his noble life is telling silently; and no man can estimate fully the evil that breaks and dies, like waves that sink, at his feet—how much of better thought and purpose his quiet presence and activity quickens all around—how even little children take their ideas from his bearing, and his pattern is shaping them.

Let no one, however, think that all this is easily fulfilled. It will take strength—the best you have—strong from the first and staying strong. You will fail, if you go forth only to sink down to the level of things as you find them; if you surrender all that you have learned to the customs, notions, shams, whims, prevalent in the calling, place or society you enter; if you act on that motto of weaklings, of ‘doing in Rome as Rome does.’ You are to be a Victor Emmanuel for Rome—to make Rome as it is found somewhat nearer Rome as it should be.

3. But beyond all this, earnest coöperation in active work for moral and religious progress and the public good is called for. The strength that God is sending forth in the educated ability of Christian talent, should stand for so much additional enterprise in all the good causes that need brains and hands. And the causes are manifold. There is an everlasting struggle between evil and righteousness for control and supremacy, not only in the little world of every man’s soul, but in the broader world of general life. The sound of the battle never dies out of the air. Human progress is measured by the ascendancy and victory of truth and righteousness. With the *battle*, sweeping away evils, must go on the *work* that establishes good in their place. The service means the sword in one hand and the tools of the builder in the other. The “sword,” which the divine Leader of all true progress said he came to send, dare not yet be sheathed. There are too many evils to be smitten and overthrown. Some of them are hoary, and entrenched by the digging and building of centuries. Many of them are late or current outcomes of peculiar and vigorous depravities of our

civilization. For it must be remembered that science and sharpened intellect put new instruments in the hands of wickedness as well as goodness. *Business life* is largely cankered by a "business morality" which is not the morality of the second table of Sinai or the sermon on the mount—and you need not go to Wall Street or the Corn Exchange to see some of it. *Politics*, probably not worse now than in the past, is the stronghold of infinite crookednesses and shameful corruptions that need correction and remedy. The millennium has not yet come for "the powers that be," when one of the most prominent forms of government service, both state and national, must be in the way of investigating committees to keep the people advised of the frauds of its own administration; or when public places and offices are perverted into machinery for personal ambition and continued power, practically causing, as far as it succeeds, "government of the people, by the people, and for the people" to "perish from the earth." In *society*, disorder and vice are coming in in desolating force through the organized and unorganized depravity and infidelity, that are seeking to break down the sanctity of our Christian Sabbath and secularize our education. Is not the gigantic evil of intemperance and the liquor traffic, rooted by ten thousand roots in all our cities, towns and villages—an omnipresent woe, filling the land with poverty, crime and wretchedness—still, under shield of law, defying the intelligence and conscience of the age? Has not the past year made the face of every right-thinking American crimson with shame, by the infamy of a public payment of a heavy bill of liquors for a Congressional delegation accompanying the funeral of our murdered President? Aye, our times have peculiar battles to fight—as well as peculiar and grand problems to solve—battles with infidelity, materialism, licentiousness, lawlessness, close hand-to-hand battles, as truth and righteousness are still planting their banners on advanced fields; mighty *work*, too, to do, taxing all resources; and every strong man is to fall into rank and service. It is a sad fact that much educated talent is almost useless by want of public spirit. In their utter selfishness or disgraceful indifferentism, many so-called men never lift an eye beyond sinister aims, and have no heart or hands for

the questions that throb and thrill through the thought and aspiration of the age. God wants something larger from the educated thousands that, this month, leave the Colleges of the land. He wants a sturdy, wise, courageous and persevering enterprise, that will be added working force for the high interests of man, in Church, in State, in Society, everywhere. And there is no reason why this may not tell quickly, as well as mightily. Our times do not compel the young to wait long before moving to the front. Indeed the ardent and fearless temper of youth is a special endowment for leadership, and it is instructive to trace how early many men have gained glowing appreciation, fired the popular heart, and set their mark deeply on their times.

Young men of the class of '82, the time has come for the final words of the College to you. Her teaching, counsel and prayers of four years, have been deposited in your minds and hearts. Down deeper than all things else, she has sought to write there the sentiments of love and duty, to both God and man. She has sought to fill you with sober and just views of life, and inspire you with high aim and noble principles. The seed has been sown. What shall the harvest be?

In the exhilaration that fills the bright air of these Commencement days, you pass over to the broader and higher arena of active life. The days of preparation must give place to the days of accomplishment. *Be men!* You will be the observed of many observers. Each one of you is carrying, for joy or bitterness, the high hopes of parents and loving friends. Good men in every line of the battle of righteousness are trusting to you. The institution will behold your struggles with interest and your success with satisfaction and pride. Your way will lead through thick-set dangers, surroundings where relaxing frivolities arrest progress, dissipations turn strength to imbecility, and temptations sift the weak away; but unless you prove untrue to yourselves and to all your training, you will make all obstacles steps of ascent for an ever-growing manhood and usefulness.

Keep an unfaltering confidence in the right. Know forever that truth and righteousness are to hold the final supremacy. Right is mightier and more permanent than all the expediences

of men. Be heroes of conscience. Be first of all and altogether faithful to righteousness, as revealed in reason and revelation. Righteousness is the bottom law of the universe, and a man is safe and invincible when, and only when, joined with it. The man is an atheist who believes that, in the long run, God allows anything to triumph but the right. The man who forsakes this, forsakes success. The words that came from the strange man of Chelsea are not too strong: "My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze long centuries for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton, and say, 'In God's name, no.'" Remember that the strength of men is not alone for conspicuous places and brilliant exploits. The bulk of the most useful service the Church and the world need is humble and quiet. Because you are addressed as "strong," do not think no place but senates and council-chambers is great enough, or worthy of the consecration of your powers. Do not think that a great strong life must be brilliant, a shower of streaming stars. We know not where you may move, but we are sure that whatever place God may give you, narrow and humble though it be, it will call for the best and all the resources you have. We sometimes read sentimental delineations of the sad lot of many people who are compelled to chafe and toil on in uncongenial work, inferior to their powers, dwarfing their greatness. We have but little sympathy with that sort of cheap pathos. A man's true greatness is not in his place, but in his filling it well. The triumph of his strength is not the splendor of the work assigned him, but the splendor of the way he does it. There are little acts of kindness in quiet homes that reveal, as they require, more strength, and better, than Samson's carrying away the gates of Gaza. At many a point in your common daily life, in meeting petty oppositions and rising above faulty standards by which bad customs hold sway, in bearing quiet witness to truth in face of those you love, in standing altogether true to conscience, there will be things to try the temper of your courage as searchingly, if not as terri-

bly, as battle-field, fire or wreck. Many a man whose strength has towered and whose talent has flashed on the broad public horizon, has been unequal to the ordeals in the little private circle of his own hearthstone or town. The home of Carlyle, we are told, was unhappy for his noble wife, because the so-called strong man was too weak, as well as blind, for the offices of sympathy, love, kindness, and even justice, in his own house. Some of the grandest strength that God puts into young men, is needed, not for presidential chair, or representative halls, or metropolitan pulpits, but in going down among the poor and lowly and degraded, with the truth and peace of the Gospel, to raise them to virtue and happiness, to give an attractive pattern of Christian life and do the humble and patient service, help and reform called for, in secluded villages and lowly homes.

Bear in mind, too, the necessity of not estimating your work by its *apparent* success. Milton's success seemed small on his first publication of *Paradise Lost*. Wordsworth waked up to find himself infamous, in the eyes of critics when his "Lyrical Ballads" appeared. The seed of much faithful sowing is like bread cast on the waters. Not at once does the best work prove its worth. Few things in our day are more disgusting than the popularity of iridescent pretence, and the large prizes and glory of frothy sensationalism over solid merit. You may seem to spend your strength for nought. Your main battle may be with discouragements, and you may have to prove your strength by the heroism of patient continuance in disappointing well-doing. Indeed, you may be imprisoned in bitter trials, and darkness may lie heavy on much of your way. Adversities may beat on you like hail, and you may fear that you and your labor will be swept away. It may be your lot to "*suffer* and be strong ;" but if you keep up heart, the clouds will lift.

"Under the sleet
With its angry beat,
God is keeping the planted wheat."

"Under the snow
When the wild winds blow,
God is making the world's bread grow."

The apparent is not the measure of the real, and many of the

lives that have received the flails of the wicked and borne the bruising force of heavy sorrows have proved the protecting strength and sheltering warmth, out from beneath which precious harvests have waved and ripened.

You go forth as the College begins the onward movement of another half-century's progress. How far through these years your lives may reach and your work extend, no one can see or tell. A veil hangs over the future. Possibly when the College shall have added fifty more years of growth, the heart of some of you may still be beating, and the hands working, and you may come back when the fruit of a century's work of *Alma Mater* shall be celebrated,—even as we now may have the presence of one of the two members of the first class that was graduated. But probably most of you will have put off the armor that you are now putting on, your work, whatever it be, be done, and your record closed. But however it shall be—whether you shall be among the few that may then return in life's evening shadows, or among those who shall come earlier to your graves, and only the influence of whose lives shall then be left in the world—let your resolve now be that as long as your strength lasts, whether much or little, it shall, day by day to the end, be found bearing the sweet pure fruits of joy in the service of God and the benediction of men. Settle it here and now, as the deep and changeless purpose of your soul, that whether your life be long or short, it shall never be low or mean, never be permitted to be used by sin, or degraded into selfishness, that it shall be true to its Christian training, and best possibilities. Day by day strike the chords of duty, love and kindness, and it will go in music all the way; and whenever it shall close and become silent in death, it will have done its work, and set blessed echoes to

“roll from soul to soul,
And grow forever and ever.”

ARTICLE II.

A MONOPHYSITIC CONFESSION.

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The law of action and reaction works almost as infallibly in the history of thought as it does in the sphere of nature. The various phases through which the development of doctrine has passed confirms this deduction from the philosophy of history. It requires only a superficial knowledge of the Syrian and Egyptian schools of theology in the days of the Trinitarian and Christological controversies to recognize in them also the potency and agency of this principle. Whether this was always consciously an impelling motive in the formation of the two dogmatical systems in question is a psychological question that, if answered at all, must be answered by an especial examination of distinct times and troubles. But by this principle must, to some extent at least, be explained the origin of Eutychianism and its further development into monophysitic tenets. When Nestorianism which had torn apart the divine from the human nature of Christ, and which was in spirit and historically identified with the more realistic Antiochian school, had received its official death-warrant at the third œcumenical council at Ephesus, 431 A. D., the Alexandrian school, with its predilection for the mystical and transcendental, naturally inclined to the other extreme, and suffered the human nature of Christ to be absorbed by the divine. Germs of this tendency appeared already at earlier stages, as when, for instance, Apollinarism with its denial of the perfect humanity of Christ was received in the Egyptian church with considerable favor; but it did not assume a tangible shape until the innovation of the aged Constantinopolitan archimandrite Eutyches, in the year 444, who taught that after the incarnation Christ had only one nature. He taught that after the coming of the divine Logos into the flesh *μίαν φύσιν προσκυνεῖν καὶ ταύτην Θεοῦ σαρκωθέντος καὶ ἐνανθρωπήσαντος*. This was condemned at a provincial synod at Constantinople in 448, but Eutyches appealed to an œcumenical council. The Emperor Theodosius called one at Ephesus, over which Dioscuros, the violent and tyrannical successor of Nestorius' chief opponent, Cyril of Alexandria, presided. Its

proceedings were the reflex of the presiding officer's spirit, whose fanatical adherence to Eutyches' views produced such results that this synod stands branded in history as the *latrocinium Ephesinum*, the Robber-Synod. This synod's sanction of the views called forth a strong protest from Leo the Great, and its anathemas against the orthodox faith and cruel tyranny soon brought about the fourth œcumenical council at Chalcedon in 451, where, chiefly on the basis of Leo's famous message, both Nestorianism and Eutychianism were condemned. The fate of Eutyches' followers, now known as the monophysitic church, alternated between victory and defeat according as its tenets were in harmony with the court dogmatics at Constantinople or not. The efforts of different emperors to reunite them with the orthodox church proved futile, and the severe measures of Justinian, which upheld the decrees of Chalcedon, well nigh proved fatal to the existence of monophysitic congregations. The tenets had found adherents in Egypt, Abyssinia, Syria, Mesopotamia and elsewhere, but the systemic persecutions of those in power in the church and state condemned them to an apparently hopeless struggle. At this critical period the monk Jacobus Zanzalus, or Jacobus Baradai, made the monophysitic cause his life's work and filled it with his characteristic enthusiasm. He is one of the most interesting characters in that complex of interesting men in the early days of the Church. After his consecration as bishop (541 or 543) he devoted all his energies to his work. For 40 years he hastened, clothed as a beggar, through Asia Minor, Syria, Egypt, and the islands of the seas, reviving what seemed dead, and re-established everywhere the monophysitic church. His work was attended with wonderful success, and but for him the sect with which he identified himself would have disappeared from the history of the church. His great influence in determining its character and life is shown by the fact that from him they derived their name Jacobites, a sect that still lives.

The opinions of such a positive character and important factor in the history of the Church cannot fail to have more than usual interest. The confession of which we here give a translation has been preserved by his spiritual children in Ethiopia. The original and a German translation were published in the "Zeitschrift der Deutsch-morgenländischen Gesellschaft," 1876, pp. 417-466, by Dr. Cornill, and from the former this first English version has been made. The editor of the Ethiopic text has satisfactorily proved the authenticity and reliable character of the document. This confession forms a part of the standards of faith in the Ethiopic

church, the so-called "Faith of the Fathers," a large collection of patristic lore of the monophysitic church compiled in Arabic by Paul Eba Regia, about 1000 A. D.

THE CONFESSION OF JACOB BARADAEUS.

In the name of the Father and of the Son and of the Holy Spirit, the one God, we will begin, with the help of God and the blessedness of his assistance, to write the confession of faith of the holy and great Lord, Jacob Baradaeus, the Patriarch of the Jacobites of Syria, and Egypt and Ethiopia. He was Bishop in the city of Edessa. The blessing of his prayer be with us! Amen.

The holy man said, when a controversy had arisen among the Christians, and satan, the hater of the good, divided them,—and thereby the word of our Lord was fulfilled which he speaks in the old and the new (Testament). For he says in the holy Gospel: Every kingdom which is divided against itself is brought to desolation, and every house, if it is divided against itself, is destroyed.* This is the truth of his words in the new (Testament). And his words in the old: Wisdom builds a house, but foolishness tears it down.†— And the holy Lord Jacob said: I myself saw and beheld this impious schism and condemnable destruction which destroys the Christian churches and others; but I ask of the Lord Christ for this that he may reward those who remain firm in these and similar days, until the Lord Christ comes to judge the living and the dead. To him be glory evermore to all eternity! Amen.

The Lord Jacob, of whom we are speaking, spoke and said in his confession of faith, the true and only one that is orthodox. He said: I believe and confess and say: I believe in the Father and the Son and the Holy Ghost, the one God, whose Godship is one and whose glory is one and whose power is one and whom (men) worship in one majesty; one Creator and whose creature is one, one his good pleasure and one his will, one his beginning and one his supremacy, one his government and one his power, one his substance and one his honor, he

*Cf. Matth. 12 : 25; Mark 3 : 24, 25.

†Cf. Prov. 14 : 1, or 24 : 3.

who is not approachable and is not reached and cannot be spoken to, like images and like formed things, and cannot be described, whom the thoughts of those attempting cannot attain, nor the thoughts of the searchers nor the thoughts of the reasoners nor the thoughts of the poets. One in his divinity and divided into three hypostases which are his three persons, equal in one power, in one glory and in one nature, in one good pleasure and in one substance and in one honor. And I believe that he is one God in three hypostases, the Father and the Son and the Holy Spirit, one God. And I believe that he is one in Godship and three in hypostases; three in one and one in three, division in the union and union in the division; no separation between his wisdom and reason and life. I say and believe and confess that the Father is the wisdom and the Son the reason and the Holy Spirit the life, and again I say and believe and confess that the Father is the begetter but is not the begotten, and to him alone evermore and to eternity belongs begetting and fatherhood.* And further I say and believe and confess that the Son is the begotten one who is not a begetter and to him alone belongs the state of being begotten and the sonship.† And I believe and say and confess that the Holy Spirit proceeds from the Father and takes from the Son,‡ but is not a Son, and to him alone belongs the state of proceeding. And I believe that the Father did not precede the Son and the Holy Spirit in time and not in the state of Godship. And I believe that the Son did not precede the Father and the Holy Spirit in time and not in the state of Godship. And I believe that one hypostasis is not smaller or less, neither in honor nor in the state of Godship. I say and believe in three hypostases and one God, one good pleasure and one power and one beginning. No beginning and no end, embracing all things and powerful over all things, and he knows all things that are in heaven or on earth; he knows the weight of the mountains§ and each single ones, he being to eternity, and he knows the beings, the Creator of beings, the God of beings, who is hidden from the beings, and near to the beings, veiled

*The ἀγεννησία.

†The γέννησις.

‡The ἐκπόρευσις and ἐκπεμψις. cf. John 15 : 26 ; 16 : 14.

§Cf. Is. 40 : 12.

from the beings, and far from the beings,* known by all beings, and there is nothing which is not held by his hand. The Father is God from eternity, above the Son there is no God, and the Holy Spirit is the completion of the state of Godship. And when we say "the Father is God," we do not mean him without his Son and his Holy Spirit. And when we say "the Holy Spirit is God," we do not mean him without the Father and the Son. And again I say that God is the eternal grace which is in him and the love of the Son of Man and the long suffering of the Holy Spirit. And when he saw that sin increased and destroyed the creatures, and all creation served satan, and their hearts went astray on the thoughts of idolatry and this work (*Gemächte*) was tramped under foot, and their associations were scattered and the hope ceased, he punished them first by their expulsion from the garden of bliss, in order that the children of Adam should turn to their God and should seek forgiveness from him. But the enemy became powerful over the elder of them, and he slew his brother and destroyed him with words of blasphemy and did not repent. And their children became corrupt according to the word of the preacher,† he punished them with the water of the deluge and none of them was saved except Noah (and he made a ship for our deliverance out of wood that does not rot), and he destroyed them by the drowning of all their generations. And again he punished the people of Sodom and Gomorrah by the burning of fire. And in the days of Joseph he destroyed with hunger the children of Israel, but they returned to their fluctuation and increased exceedingly their sins. Against them Paul, the apostle, is a witness, saying : The Lord has spoken to our fathers through the prophets.‡ And in all this the Lord was waiting for the repentance of the creatures ; for the restoration of the creatures is impossible except by their Creator ; for a crystal vessel, if it has been broken, cannot be repaired except by its maker. And when the time arrived, when the paternal mercy became great over the human creature, the reason-hypostasis, which is the eternal Word, descended without being separated from the

*Cf. Jer. 23 : 23.†*i. e.* Noah, cf. 2 Pet. 2 : 5.

‡Cf. Heb. 1 : 1.

throne of his glory. And his descent and association with us was by the announcement of Gabriel, the messenger between us and the Virgin Mary. And he went before him and announced him, and said to her : Rejoice, O thou filled with grace, the Lord is with thee, thou blessed among women.* And this was a thing too difficult to be understood for the hearts of the children of men, and the incarnation of their Creator in the flesh of the creatures ; but this took place only by his will. And he descended from his eternal existence, no eye seeing him, nor was he seen in the time of his descent. And he dwelt in the womb of the Virgin Mary, as he knew it himself and his Father and his Holy Spirit. And from her he became flesh and appeared in pure and holy flesh, as this united with his divinity without change or mixture. The fire of his Godship did not burn his flesh, and the coldness of his flesh did not extinguish his divinity. His divinity was not changed into his condition of flesh, as the gold in the smelting oven is not changed into silver, and was not mixed as vinegar is mixed with honey or as honey with mead ; and again it was not mixed in the similitude of the mixing of the bitter with the sweet ; but he was born of the Virgin Mary, her virginity being sealed (preserved), like the birth of a look from the eye, and like the birth of sweat (or heat) from the body, and like the birth of a picture of a form from the mirror ; the look does not break the eye, and still comes forth, and the picture of a form does not break the mirror and yet enters into it, and the sweat (or heat) does not break the body and yet it comes forth, but breaks it and does not break it. And he came forth in human shape, with clean flesh and with a rational soul, and with sublime understanding. And the union of the Godship with the flesh was a mysterious union, which the understanding cannot reach and for which the thoughts cannot find pictures. His divinity was not flesh, nor was his humanity and his flesh divinity, but as it is impossible for the flesh to become spiritual like the soul and as the soul is not able to change the nature of the flesh into a spiritual being,

*Cf. Luke 1 : 8.

but they all (*i. e.* both) are one nature; thus the divinity does not change the humanity into its essence and the humanity does not change the divinity into its essence, and we do not call him by two names, nor two persons, nor two Gods, and not two hypostases, and not two natures, and not two Messiahs, but one Messiah and one hypostasis, and one nature, and one Son, who is born from the pure Virgin Mary. She gave him birth while she was a virgin, and in this way we call her the mother of God, the eternal Creator, who was identical with the Father and the Son and the Holy Spirit in substance. And he it is of whom the Apostle Paul preaches, saying: From Paul the apostle of Jesus Christ, who was called and separated and chosen to preach the Gospel of the Holy God, who was born in the flesh from the seed of the house of David, and it became known that he was the Son of God.* And I believe that he is light which is from the light, and God who is from God in truth. And he did the deeds of God, signs and miracles, in the weak flesh. And his divine nature was not separated, while performing signs and miracles, from the weak human nature, and (men) did not perceive the divine nature by itself without the human when he performed miracles in his union with the divine nature. And I believe that he as one in his divine and in his human nature performed signs and miracles as God. He slept in the flesh, his divine nature being united with it. He ate and drank in the flesh, his divine nature being united with it. He suffered and was crucified and died and was buried in the flesh, his divine nature being united with it, and he arose in glory. His resurrection took place in the flesh but not in his divine nature, and he it is concerning whom David, the prophet, prophesied, saying: Thou wilt not permit that thy Just One see destruction.† And I say: Blessed is he who ate in the house of Abraham,‡ and reclined (at table) in the house of Simeon and forgave the sins of the sinning woman.§ And I do not say that there were two, one heavenly and the other earthly, as says Arius—cursed be he!—nor do I say that there was a separation in him, as is the testimony of the cursed Nestorius; nor do I

*Rom. 1 : 1-4.

†Ps. 16 : 10.

‡Gen. 18 : 8.

§Luke 7 : 36 ff.

say : two hypostases, one the son of a divine nature and the other the son of Mary. And he who teaches thus, may he be cursed ! If anyone says : the one creator, the other created, cursed be he ! If anyone says : one strong and the other weak, cursed be he ! If anyone worships the Father and the Son and the Holy Spirit and the flesh of Christ alone without its being united, cursed be he ! If anyone reasons out two adorations, cursed be he ! If anyone introduces a fourfold character into the Trias, cursed be he ! If anyone separates Christ from his Trias, cursed be he ! If anyone worships his divine character without the human or the human character without the divine, cursed be he ! If anyone establishes a new God and an old God, cursed be he ! If anyone does not praise the hidden Father and the crucified Son and does not believe in the Holy Spirit, (who is) love, cursed be he ! If anyone does not adore the three hypostases in the same manner, let him be cursed ! If anyone honors the Father above the Son, let him be cursed ! And if anyone detracts from the honor of the hypostasis of the Son on account of the incarnation, let him be cursed ! If anyone says that the Holy Spirit is not the Spirit of the Father and of the Son, let him be cursed ! If anyone says : God and Christ his companion, let him be cursed ! If anyone says : the Lord and the Lord, let him be cursed ! If anyone says : the Creator and the Creator, let him be cursed ! If anyone says : two spirits, one holy and one holy, let him be cursed ! If anyone says : A God in the beginning and a later God, let him be cursed ! If anyone says : A great God and a lesser God, let him be cursed. If anyone says, and pollutes his mouth in saying : two natures after the union, let him be cursed ! like Leo who corrupted the faith and effected this schism and created this blasphemy. If anyone says : Christ is two, let him be cursed ; for he does not believe the word of Paul, the apostle, who says : One God and one Messiah and one Holy Spirit, one faith and one baptism, one God and one Word in truth.* And this word I confess and say, that the Father is the Lord and the Son is the Word of the Lord, and the Holy Spirit is the Spirit of the

*Eph. 4 : 5-6.

Lord, one God; and I confess that the Lord and his Word and his Holy Spirit are one God. And I believe that the prophecy of Isaiah, the son of Amoz, concerning the Virgin Mary is true, that she has given birth to the son whose name is Immanuel,* which is translated, God with us. And again he said by the command of the Lord in that prophecy, in which he said to him: speak to the children of Israel, Ye shall not choose many gods, I am the first God and the last God, there is no other God besides me.† And to Moses the prophet he said: O Israel, I am thy God, who has led thee out of the land of Egypt, and thou shalt not make to thee any gods besides me, and thou shalt not worship any graven image or likeness, not of what is in heaven nor of what is on earth.‡ He means: not the likeness of the stars, and not the likeness of the sun, and of the moon, and not the likeness of the children of Adam, and not the likeness of the fish of the sea, and not the likeness of crocodiles or anything similar to these. And I confess the testimony of David, the prophet, who says: When thou hearest me thou dost not add unto thyself a strange god.§ And I confess the testimony of Jeremiah, who says: Every god who is not the creator of the heavens and of the earth and of the sea and of all that is therein is no god.|| And I believe that Christ clothed himself in flesh and I believe that he is the Word of God, and through the Word of God the heavens were created, and through the spirit of his mouth were all their hosts, as says David, the prophet.¶ And I confess the testimony of Paul, the apostle, who says: Many are they who are called lords and gods; but we have only one God, who is the Father, in whose hands all things are held, and one Lord Jesus Christ, through whom are all things that are in the heavens and on earth.** And I confess the testimony of Christ, our Lord, who says to his disciples: Go and preach to all nations, in the name of the Father and of the Son and of the Holy Ghost.†† And he did not teach of two natures, concerning which the cursed Leo speaks. And I believe in the confession of faith of the 318 (fathers at Nice), who say: We believe in one God, the Father almighty; and in one Lord

*Is. 7 : 14.

†Is. 44 : 6.

‡Ex. 20 : 2-5.

§Ps. 81 : 8-9.

||Jer. 10 : 11.

¶Ps. 33 : 6.

**1 Cor. 8 : 5, 6.

††Matt. 28 : 19.

Jesus Christ, the only begotten Son of God, and so forth ; and in the Holy Ghost, the vivifying Lord. And this I confess and in this I live and in this I will die and in this is my pride. And again I say : If any one changes this faith, he shall return answer to the Lord on the day on which the Lord Jesus Christ will judge him ; and his name will be erased from the book of life.

And I speak as is the expression of Gregorius, the theologian, who says in his homily through which he expelled Nestorius from the Christian Church of the city of Constantinople ; and he ascended the chair of teaching and sat down to read it, and called his homily "the homily Taokijah Mary," which is, "the mother of God,"* saying therein : I have no fear when I call thee the mother of God ; a second highest heaven, thou art exalted above it,† and thou art exalted above the cherubim, for these have not the power to look upon him, but thou hast carried him in thy arms, the divine Word. I say also with Cyrillus : The one who is carried on the shoulders of the four animals‡ while filling heaven and earth, him the weak Simeon carried on his arms and asked him to give him the eternal rest, for there was none other whom he could trust for help. And there was a testimony to him in the annunciation and the birth and in the flight to the land of Egypt. And further, I am a witness to him that he was reared in Nazareth about 25 years. And further, I am a witness to him that he was baptized in the Jordan by John the Baptist, for Hannah and Elizabeth are sisters. And again, I am a witness to him that his divine nature was united with his human nature when he was baptized with water three times. And again, I am a witness to him that John was indeed frightened when he saw the river Jordan withdrawing backward. And if David did not live at that time and was not able in person to testify saying : "What aileth thee, O thou sea, that thou fleddest ? Thou Jordan, that thou wast driven back ?"§ then John had failed (to remember) for what the former had prayed. And David, the prophet, the servant of the mysteries of God, said to him : Speak, and place thy hand on his head

**i. e.* Θεοτόκος.

†*i. e.* higher than the highest heavens.

‡cf. Ezek. 1 : 5.

§cf. Ps. 114 : 5.

and give him the priesthood of his Father. The Jews were not pleased with it that he should rule as king over them, but say thou: Thou art a priest forever after the order of Melchizedek.* And I believe that he revealed himself to his disciples on Mount Tabor in the vision of his divinity, since his human nature was united with the divine. And Moses, the prophet of stammering tongue came and accused the children of Israel before him, and Elias came and accused Isabel, and when Moses reminded the children of Israel they knew him by the stammering of his tongue, and when Elias reminded Isabel, John, the theologian, knew him. And I believe that he gave to Peter the keys of the kingdom of heaven, and what he binds on earth will be bound in heaven, and what he loosens on earth will be loosened in heaven. And I believe that this grant is to-day yet with those who are high priests in truth. And I further believe, that he raised from the dead the son of the widow and Lazarus and the daughter of Jairus. And I believe that he blessed the five loaves and the two fishes, and again seven loaves, and satisfied with them 4,000 souls, besides the women and children. And I believe that he went to Jerusalem riding upon an ass until he came to the great sanctuary of Solomon, and with him his disciples. And the small children cried aloud: Hosianna to the Son of David! And I believe that many men dwelt in [were in] the house of sanctity, and all cried aloud, saying: Hosianna to the Son of David! And I believe that in the temple there were many women and children on that day who were completing the time of purification, which is forty days, as the law commanded in order to bring for them two turtle-doves or two young pigeons. And when they heard the voices of praise, the children cried aloud on the bosoms of their mothers, saying: Hosianna to the Son of David! And there were among them such as had the breast in their mouth, and these cried aloud with the children, saying: Hosianna to the Son of David, blessed be he who comes in the name of the Lord. And the word of the prophet who says: out of the mouth of babes and sucklings hast thou ordained thy praise,† has come true. And I believe

*Cf. Ps. 110 : 4.

†Cf. Ps. 8 : 2.

that he washed the feet of his disciples in the loft of Zion, that he gave them the power to journey around among the nations and lands while preaching. And I believe that he suffered and tasted of death in the flesh, as Paul* in his letter is a witness, that he tasted death on the wood of the cross, being united with his divine nature. And I believe that the hand which formed our father Adam was one with the hand which the Jews nailed to the wood of the cross. And I believe that he was able and had the power to melt the nails of iron by the fire of his divine nature; but this was according to his own will. I say then with Thomas, the Apostle: My Lord and my God, nail thy will into my heart, as thy hands and thy feet were nailed to the wood of the cross. And I believe that when he was buried he did not see destruction. And I believe that he arose in glory and ascended into heaven and sits on the right hand of the inaccessible glory of his Father. And I believe that he entered the innermost part of the perfected tabernacle, which the hand of man has not made; and he did not enter with the blood of a goat or with the blood of birds or with the blood of bullocks, but with his own blood and conquered by the giving of eternal life. As Paul,† the apostle, is a witness to this, thus I will be a witness to this and confess that he will come to judge the living and the dead. And there were completed over above the cross three beatitudes: the first beatitude our Lady, Mary the Virgin, saw together with John the Evangelist in the night of the first Sabbath of the light, and the angels said to Jeremiah: Blessed he who has showed us the just ones. And the second beatitude the Empress Helena saw on the day it [the cross] came from the earth. And the third beatitude when it [the cross] will come before the face of the Lord on the last day. And every one, then, who believes in our Lord Jesus Christ in true faith will be delivered from troubles.

And I, the least of all the high priests, accept three holy councils, which were at Nice and at Constantinople and at Ephesus. And I accept further the words of the Syrian fathers,

*Cf. Heb. 2 : 9.

†Cf. Heb. 9 : 11-12.

that of the Lord Jacob of Nisibis, that of the Lord Ephraim, and that of the Lord Isaac, the Syrian, and that of the Lord Simeon, the potter. And I accept the words of the Lord Jacob of Serug and the words of Philoxenus of Mabbug and the words of Jacob, the interpreter of Edessa, and the words of the Lord Barsoma, the ornament of the ascetics. And I accept the words of the twelve chapters which Cyrillus,* the pride of teachers, spoke, and I accept the words of the Greek fathers Basilius and Gregorius the theologian. And I accept the homilies of John Chrysostomus, the patriarch of Constantinople. And I accept the words of Clemens and the words of Sitinos† and the words of Epiphanius, the Bishop of Cyprus. And I accept the words of the holy and chosen Dioscorus the Great who expelled Marcion the apostate to the island Gangra, and that of the five fathers, his companions; and there is no town in that island which is inhabited by the Jews, except Gangra, and he converted them and did wonders among them until he brought them back to the right faith. And I accept the words of the believing kings, of whom the first was Abgar, who was king of Edessa, and the just Emperor Constantine and his son Rejobninos (?) and Lagatjos (?) and his children the monks Maximus and Dumatervos (?), and Theodosius the elder and his son the younger, and Zeno the just Emperor who condemned and burned the writing of the cursed Leo and declared the confession of faith of the Synod at Chalcedon wrong, and said: The curse of Christ rest upon Marcion and Pulcheria, who condemned the clothing of the monks, and upon the fourth council and upon Dorotheus and Dioscurus, the son of the sister of Nestorius, who believed in the fourth council and corrupted the true faith, and upon Leo their companion, and upon Barsoma of Nisibis, whom they killed with keys, and upon every one that says Christ has two natures, before the union and after the union also. And the six anathemas with which Dioscurus cursed the fourth council, I accept and believe in them that

*The famous twelve anathemas against Nestorius.

†Cornill suggest Coelestinus I. the papal friend of Cyril. The teachers mentioned before were either monophysitic or had taught nothing to the contrary.

they are right. The first anathema: The holy Dioscurus, the archbishop of Alexander; Cursed be the fourth council and all with it and all that walk according to it and all that follow it, for it has falsified the faith of the 318 fathers, by saying and adding a second nature to the Trinity. If they had not feared the curse of the 318 fathers they would have added one to the hypostases in the manner of Nestorius. The second anathema: Behold he cursed all those that assembled themselves in the fourth council, because this has tramped upon the holy canons and changed the ordinances which the first and the middle and the last fathers* had prescribed. The third anathema over the fourth council: Because the Bishops of Berytus were in it and many fathers who had taken part in the third council, and they honored the person of Marcion and transgressed against the Lord Christ; and their hand-writings were in the protocol of the third council, that they would not turn and would not assemble another council concerning the faith, and that every one who would assemble another council besides the third should be cursed, and among them are those who have themselves taken the curse upon their own heads. The fourth anathema over the fourth council and over all who would follow them: For these are they who have reversed the right and that which the fathers promulgated and have accepted the epistle of Leo. The fifth anathema over the fourth council and over all that would follow them: For they received the children [disciples] of Nestorius, of whom was Abja of Edessa and Dorotheus and Dijodus, the son of the sister of Nestorius; and he [*i. e.* Nestorius] that they should declare false the writings of Gregorius the theologian, because this one made Christ as a child of three months to be God. The sixth anathema over the fourth council: For they believed in the foolishness of the faith of Nestorius and made the Lord Christ two natures different in kinds, and worship him in two ways and say that he is man individually and God alone [individually]. And on this account may the fourth council be

**i. e.* the three councils, the third being the *latrocinium* at Ephesus. The orthodox church has, however, erased it from the catalogue of councils, and regards that at Chalcedon as the third.

cursed! And may our Lady Mary say: Let it be cursed! And may the Father and the Son and the Holy Spirit say: Let it be cursed! And may angels and men say: Let it be cursed! And may the heavens and the earth say: Let it be cursed! And may the curse rest upon the fourth council unto eternity, as long as heaven and earth exist, and upon every one that speaks according to its words and upon every one that follows them or believes in their faith. And every one who follows them, as soon as they repent, let them be pardoned.

ARTICLE III.

THE OLD MATIN AND VESPER SERVICE OF THE LUTHERAN CHURCH.

By REV. EDWARD T. HORN, A. M., Charleston, S. C.

Die alte Matutin und Vesper Ordnung in der Ev. Luth. Kirche nach ihrem Ursprung, ihrer Einrichtung, ihrem Verfall und ihrer Wiederherstellung dargestellt. Fr. Armknecht, 1856.

Vesper-Gottesdienste. J. Hengstenberg, 1871.

Ueber Vesper-Gottesdienste. J. Hengstenberg, 1861.

Vesperale oder die Nachmittage unserer Zeit. Max Herold, 1875.

Richter. *Ev. Kirchenordnungen des 16. Jahrhunderts.*

Kliefoth. *Liturgische Abhandlungen*, Vols. 7 and 8.

The Matin and Vesper Service in use when the Reformation began consisted of Psalmody, Lessons from the Bible and Prayer. It was a part of the service of the canonical hours,* which were observed in cloisters, but for the most part were shortened to this morning and evening service in the churches, while in the villages and smaller parish-churches the Matins and Vespers were rarely sung except on Sundays and Festivals. The Psalter was distributed among these hours in such manner that it might be sung through once every week. The books of the Bible, assigned to the church seasons, were read continu-

*In the rule of Benedict of Nursia, the canonical hours are given thus: According to Ps. 119 : 62, 164, there must be seven hours of prayer in the day and one in the night. *Vigils* at 2 A. M., *Matins* at break of day, *Prime* 6 A. M., *Terce* 9 A. M., *Sext* 12 M., *Nones* 3 P. M., *Vespers* 6 P. M., *Compline* 9 P. M.

ously, the whole being read through every year. The services were introduced by appropriate versicles. An *Antiphon* before the Psalm or Canticle and repeated at the close of it, brought it into connection with the season of the Church Year. An appropriate *Responsorium* connected the lessons. Special hymns belonged to the different "hours." The manner of prayer was essentially that which we shall describe in the Lutheran Service. The *Te Deum* or *Benedictus* was sung at Matins, the *Magnificat* or *Nunc Dimittis* was the proper evening hymn.

Luther (for instance in his *Deutsche Messe* 1526*) advises that this service be retained. He says there is nothing in it but words of Holy Scripture, and that it is not only well but necessary that the young be accustomed to read and hear the Psalms and the other lessons, but suggests that at the discretion of the pastor the service be shortened, so that only three Psalms be sung at Matins and three at Vespers. It is enough to say that the early Lutheran *Kirchenordnungen* followed this rule. "We believe we have compared most of them with reference to this point," says Hengstenberg. "Passing over others, especially those of a Romanizing tendency, such as the *Agenda Marchica*, 1540, we name here only the Brandenburg-Nuremberg, Wittenberg, and Saxon Visitation Articles, all of 1533, the Hamburg of 1539, the Schwäbisch-Hall (Brentz) of 1542, the Prussian 1542, Mecklenberg 1552, Würtemberg 1553, but especially Bugenhagen's revised Pomeranian KO. of 1563 (68).† In these we have traveled over Germany, and we find in what they say of the order of the Vesper Service a German unanimity."

The Matin and Vesper Service adopted by these Lutheran *Kirchenordnungen* was as follows:

*And at the close of his exposition of the Sixth Part of the Catechism. Hengstenberg.

†Löhe refers also to the Schleswig 1542, the Brunswick-Wolffenbüttel 1543, Eric of Brunswick 1543, Waldeck 1556, Wittenberg 1565, Austrian 1571, Franz of Saxony 1585, Pomerania 1690, Nuremberg 1691. Besides some of these, I have notes of Brunswick 1531, Luther *Von Ordnung des Gottesdiensts* 1523, *Formula Missæ* 1523, Dukedom of Prussia 1525, Hesse 1526.

I. *The Opening.*

V. O Lord, open thou my lips.

R. And my mouth shall show forth thy praise.

At Vespers.

V. Let my prayer be set forth before thee as incense :

R. And the lifting up of my hands as the evening sacrifice.

Gloria Patri. Hallelujah.

II. *Psalmody.*

One to three Psalms, with *Antiphons* and the *Gloria Patri*, sung responsively.

III. Lesson or Lessons with *Responses.*IV. Hymn. The *Hauptlied*.

V. The Canticle.

In the morning the *Te Deum*, *Benedictus* or *Athanasian Creed*; in the evening the *Magnificat* or *Nunc Dimittis*; in each case preceded and closed with an Antiphon.

VI. Prayer.

Consisting of *Kyrie*, Lord's Prayer, Collect or Collects, with Salutation and Versicles.

VII. *Benedicamus.*

I. *The Opening.* The service is introduced by an appropriate Versicle and Response. Ps. 70 : 1, 51 : 15 are traditional and appropriate. The Versicle was intoned by the pastor or oftener by one of the lads of the school, and the choir or congregation sang the Response, which was followed by the *Gloria Patri*, and, except during Lent, by the Hallelujah. It is remarkable that in his KO. for Schleswig, Bugenhagen forbade the use of these particular versicles, not because he thought them in the least inappropriate, but because the Roman Church had abused them—a reason which would hold good against every part of our service. We suggest (here following others) that in the Vesper Service Ps. 141 : 2, a part of the Evening Hymn of the *Apostolic Constitutions*, be an opening versicle.

After these words it was often customary to sing the *Venite* or Invitatory, the 95th Psalm. On festivals the Psalm was by a slight addition made to bear reference to the fact commemorated; thus on Christmas it began, *Christ is born for us : O come let us sing unto the Lord*, and on Epiphany, *Christ hath been manifested for us : O come, &c.* Other invitatories were used. Appropriate hymns were employed for this purpose, such as *Come, Holy Spirit*. Acting on this principle, while

some liturgists prescribe a proper versicle for every season of the Church Year, Hengstenberg opens every Vesper Service with its own hymn and lets the versicle follow. He would have the choir sing the verses in which the Gospel fact is proclaimed, and the congregation those which express Christian emotion in view of that fact, and he says that such responsive singing in his congregation produced an unusual effect. During the singing of the Invitatory the choir knelt.

II. *The Psalmody.* Every Psalm was introduced and followed by an *Antiphon*. This was an appropriate bit of Scripture, intended to refer the Psalm to the season of the Church Year in which it was sung. "For instance, if Ps. 8 were sung on the day of the *Annunciation*, then Luke 1 : 26, 27 was sung as an Antiphon; but if the same Psalm was sung on the day of the *Holy Innocents*, Matt. 2 : 16 was the antiphon." This seems to us the right way to use the Psalms in public worship. We make them an utterance of *Christian* faith and adoration, which are certainly more than the inspired writers of them ever knew. He who has used the Psalms as his own manual, will agree that the Church is right in freely appropriating them to the vicissitudes of her experience and worship. In many cases Hengstenberg has used verses of rhymed hymns for antiphons, a practice which must give agreeable variety to the service and cannot be censured.

The Psalms ought to be sung responsively, and the ancient and better method is to divide the verses with respect to the parallelism. They were sung to the Gregorian tones. In churches in which a choral service is not easy and perhaps not possible, they can be read responsively.

Before the Reformation the whole Psalter was divided among the canonical hours; and at first Lossius assigned to the Lutheran Matins and Vespers those particular Psalms which belonged to them in the Roman Breviary. This was manifestly inept. Luther left the choice to the pastor. It gradually became customary to sing at Matins Ps. 1-110, and at Vespers Ps. 110-150. Ps. 119 was cut up into eight parts, which might be sung in addition to the other Psalmody. We would recommend, at least until daily Matins and Vespers become usual among us,

the use of certain selected Psalms.* In the morning Ps. 95 is proper, because it is the old Invitatory. In cases in which it is not convenient to choose a new Psalm at every service it would be well to follow the custom of the early Church in the use of Ps. 63 in the morning, and Ps. 141 in the evening.

III. *The Lections.* *The Lectio Continua* ruled in the less services before the Reformation. In old Lutheran *Kirchenordnungen* lessons from the Old Testament were assigned to Matins, and from the New Testament to Vespers, though in one the Old Testament *from the Prophets to the end* is given to the Vespers. It was usual at Saturday Vespers to read also the Gospel for the next day. Hengstenberg makes the wise suggestion that we retain the distribution of the books of the Bible in use before the Reformation, selecting for our lessons the most suggestive chapters of the portion assigned for each church season, and trying to excite the interest of our people in those chapters which we omit.†

*Thus: *Advent*, Ps. 19, 24, 25, 118, 93, 98, 122, 146, 21, 111. *Christmas*, 2, 19, 45,—48, 72, 85,—89, 93, 98,—100, 110, 111, 130, 132, 147, 148. *Epiphany*, 8, 46, 47,—66, 72, 86,—95, 87, 97,—27, 48, 84,—100, 104, 111, 117. *Lent*, 91, 8, 25, 116, 67, 145, 36, 45,—6, 32, 38,—130, 143, 51, 118, 63. *Holy Week*, 8, 22, 40,—111, 103, 23,—35, 67, 110,—43, 111, 116,—24, 27, 30,—51, 90, 72,—148, 150, 143. *Easter*, 1, 2, 16,—110, 111, 113,—115, 118, 139,—30—46, 66,—18, 19, 21,—23, 46, 98. *Ascension*, 8, 15, 19,—21, 30, 47,—97, 103, 148,—110, 111, 113, 117,—2, 45, 68, 72, 93, 24. *Pentecost*, 19, 33, 87,—48, 86, 104,—23, 45, 103,—110, 111, 113, 115, 117,—68, 65, 34, 124, 67, 84, 97, 118, 132, 145. *Trinity*, 8, 19, 24,—47, 48, 72,—93, 97, 98,—33, 110, 113, 143. *Harvest*, 65, 67, 103, 104, 150. *Reformation*, 48, 87, 125. *Fasting and Prayer*, 6, 32, 51, 130, 143. *Consecration of a Church*, 24, 46, 48,—84, 87, 91,—27, 122. *St. Michael's*, 8, 19, 24, 34, 110, 111, 113, 117.

From *Kirchenbuch für Ev. Luth. Gemeinden*, hrsgegeben von der Allgem. Versammlung u. s. w. 1877.

†The order was this: From *Sexagesima* to Holy Week, the *Heptateuch*, (from *Judica*, the Passion History); Easter to Whitsunday, Acts, Revelation, the Catholic Epistles; from Whitsunday to two weeks before Christmas, Samuel, Kings, Chronicles, Proverbs, Ecclesiastes, Canticles, Wisdom, Sirach, Job, Tobit, Judith, Esther, Ezra, Nehemiah, Maccabees, Isaiah, Jeremiah, Ezekiel, Daniel, the Minor Prophets. From before Christmas to Epiphany, Isaiah, or Isaiah, Jeremiah, Daniel, Ezekiel, or the 12 Prophets; Passion Week, Lamentations, Hosea, Zechariah. Of course the Apocrypha would have no place in our scheme.

If there was but one lesson, it frequently was broken up into short parts, each of which was sung by a lad, first in Latin and then in German; and the parts were bound together by appropriate *Responsoria*. One of the most usual was

O Lord, show us thy mercy:

R. Thanks be to thee, O Lord.

One of our most competent liturgists suggests that there be a lesson from the Old Testament, another from the New, and a third which shall be read as the text of the sermon from the pulpit, all of which he would bind together with verses of hymns as *Responsoria*.

There is no agreement with reference to the place of a *sermon* in these services. In some cases it followed the whole; in others it is differently placed. Many of the *agenda* direct that the *summaries* (*i. e.* summaries of the Lessons) be read. The summaries of Veit Dietrich were in much request and in some cases were prescribed. The *Wurtemberger Summarien* are highly spoken of and have often been reprinted.

The truth is that the *sermon* is not essential to the completeness of these services. Hengstenberg makes an impassioned appeal for the omission of it. Yet if this order is to be revived among us as a Sunday and Week-day Afternoon and Evening Service, a place must be found in it for the sermon. The sermon ought, however, to be in harmony with the service; it ought to be short; it ought to be an address and not an argument.

IV. Here let us say something of the *Hymn*. The rich store of hymns which are the unchallenged treasure of the Lutheran Church has given a peculiar character to her German services. Alas, the majority of these hymns cannot be Englished. The admirable works of Miss Winkworth and others give us a notion of their value, but they have an unhomelike sound in English. The Wesleys have much more satisfactorily transused some of them. We cannot hope to have our own hymns in our English tongue until cultivated English-speaking Lutherans, thoroughly Lutheran in faith and piety, break into singing. Until then we shall have to select from the common hymns of our language, having a right to use the songs of those who have caught their inspiration from our own masters; while

we ought to study the churchly hymns of recent Anglican writers.

V. *The Canticle*. The Canticles like the Psalms always were introduced and closed by an antiphon.

Hengstenberg would always have the *Nunc Dimittis* sung instead of the *Magnificat* on Sunday afternoons. Of the latter Bede says: "It is sung daily at Vespers in order that the spirit distracted by the business of the day may collect itself in meditation on the mystery of the Incarnation and on the virtuous example of the Holy Virgin."

A question arises with reference to the place of the *Creed*; for many will feel that it ought to be found in the service, especially if this be used, as I would suggest, as the basis of a Sunday-school service. The Creed formed a part of the prayers of the pre-Reformation Vespers; but we suggest that it be sung or said after the Canticle or in place of it.

VI. *The Prayers*. The *Kyrie* has been a part of these prayers from ancient time, the Greek words being retained in both the Latin and the German service. Löhe adopted the *Preces*, a responsive prayer composed from Ps. 51. We omit it because it is long and hard to naturalize. Hengstenberg says much of the advantage of an extemporaneous prayer just before the Lord's prayer, an advantage we are disposed to admit. The collect follows with its appropriate versicle, either the collect for the nearest Sunday or Festival, or a collect for protection during the night, or in accordance with ancient usage which here employed a peculiar suffrage called the *Da Pacem*, the beautiful collect for *Peace*; or as many collects as the circumstances demand.

VII. *The Conclusion*. The *Benedicamus* consisted of the Versicle

Let us give thanks unto our Lord God:

R. Thanks be unto God forever.

This was sometimes followed by the Thanksgiving Collect. We suggest that the Doxology be substituted or a hymn ending with the Doxology. Then may follow the Benediction, to which the people respond, Amen. As the old Lutheran Matins and

Vespers were oftener conducted by the lads of the church-schools than by the pastor, the Benediction usually was omitted.

The decay and disappearance of this beautiful service might seem to show that it was not congenial to the Church of the pure Gospel, if we were not able to adduce the real reasons of its failure.* The first was, that our early liturgy-makers retained the Psalms, and even in some cases the Lections, in Latin. At first they had not these songs in the vernacular; but it was their professed object to continue the use of the Latin tongue, especially among the schoolboys in their choirs, who in the church schools would be the most regular attendants of a daily service. So the Matins and Vespers daily became less interesting to the people until finally they forsook them altogether. A second reason was the decline of Church music. The ministers were not so carefully taught as they had been. Changing fashion also led the taste of all away from the simple and stately music to which these services were wedded. The third reason which has been given was the want of order and definite directions. At the first preparation of our *Kirchenordnungen* these were not necessary, because the ministers were accustomed to the Breviary; but the Matins and Vespers being but a part of the service of the "hours," and the selection of the Psalms, Antiphons and *Responsoria* now being left to the pastors, it became irksome and confusing. These three difficulties may be avoided in a revival of the service, by having it all in English, by allowing freedom in the choice of music, while we avail ourselves of the revived interest in the Gregorian tones, and by accompanying our service with a few well-considered rubrics.

It will not be necessary to argue that the revival of this service as the evening service of our English-speaking Churches, is wish-worthy. It seems to recommend itself. At present we have no evening service. That in the Church Book of the General Council, or that in the Book of Worship of the General Synod North, is but a variation of the *Hauptgottesdienst* of the morning, is not consistent with itself, and is without the ap-

*Armknacht.

proval of history or good taste; while it cannot be said that the Book of Worship of the General Synod South contains any evening service at all. That such a service is wished for, two facts prove: the General Council is attempting the revival of this very service in the German Church-book, and the General Synod South has referred the matter to the consideration of its committee.

The Service ought to be an *Evening Service*. It must be distinct from the *Hauptgottesdienst* of the morning, which is really a part of the Holy Communion, and yet it must be in harmony with it. No other can be better suited to the evening than this service of prayer and praise, to which God answers by his word. Here we join in the Psalms which were a part of the Evening Service our Lord took part in, and continue the hymns which were consecrated to this hour by the early Church.

The Service must have a liturgical and historical authority. Our conviction has been deepened that no order of worship can become general or be fixed in our Church, which cannot justify all its parts by the most rigid canons of liturgical science and the example and precept of our Reformers. Our worship must answer to the spirit of our Church, and—to be true to that spirit—it must at the same time be scriptural throughout and in accord with the history of pure Christianity from the apostolic time to the Reformation. Our Vesper Service is the only Evening Service which has such authority.* We will not need

*“It appears best to pass over all these recent attempts, which are more or less colored by subjectivism, and to look whether there is not somewhere a Liturgy for Vesper Services that has real churchly authority and which one can confidently cling to. It is soon found. In the *Kirchenordnungen* of the time of the Reformation the Liturgy for Vesper Services lies clear before us and only waits to be drawn from its partial or complete oblivion. This order was accordingly made the basis of our Vespers. One end was reached—we had *churchly* Vespers. But we had more. The souls in the congregation who were capable of it anticipated and soon felt the edifying power, the marvelous beauty, which informs these old churchly Vesper liturgies. Many of them, above all the Easter Vespers, took firm and lasting possession of their hearts.” P. 5. “Yes, when we see how exactly the same order occurs in these *Kirchenordnungen* produced in a space of forty years by the most diverse authors in parts of Germany most distant from each other, we cannot but see the hand of the

to prove that it is *Scriptural*. The Psalms have been the best utterance of devotion ever since they were written. The Gospel canticles have an equal worth. The very prayers are the prayers of Scripture and have the approval or the injunction of the Lord. We defy any one to show us a service more transparently scriptural than this.

It is also adapted to the present time. Non-liturgical churches, feeling the need of this, are beginning to make of their second service on Sunday what they call a "Service of Song." Our Vesper Service while insuring that all things will be done decently and in order, allows continual variety. It is brief and instructive. It can be adapted to congregations of all sorts—to those which have finished choirs and are trained to an ornate service, and to those of less ability or severer taste, as well as to those which unfortunately can have no singing at all.

A second use of this Service will be in the Sunday-school. Many are perplexed by the necessity of arranging a Sunday-school Service. We want an historical basis for it; and it must also be suited to the time, the children and the purpose. It must be a service which a layman can with propriety conduct in the absence of the pastor. It must be in perfect harmony with the services of the Church. We submit that the *Matin* or *Vesper Service* (according as the Sunday-school is held in the morning or afternoon) is the most appropriate basis for such an order. Some indeed urge that the Sunday-school Service ought to contain all the parts of the Church Service in order to render the children familiar with them. The *Matin* or *Vesper Service* contains enough of these to supplement the instruction for which it gives opportunity. Some modifications are admissible, for instance, a prayer ought to precede the lessons, and the Ten Commandments may be said before the Canticle. A repetition of parts of the Church Service in the Sunday-school Service will breed confusion. The adoption of this order will bring the Sunday-school into its proper place *as one of the services of the*

Lord in it, himself blessing and preserving this churchly order. We would be afraid to depart from it and here and there make a new order, which would have no churchly authority nor would be governed by the blessing hand of God." P. 14. Hengstenberg, *Ueber Vespertagesdienste*.

Church, while it will show the children that the morning service in Church is something distinct and higher, which they must not neglect.*

Thirdly, it is extremely important that we should have in our book a service which a layman might read in the absence of a pastor. This would be much more convenient for that purpose than the *Hauptgottesdienst*. Such a service would help to hold our people in distant and scattered settlements, while it would nourish their Christian faith.

Besides these services there are others for which we ought to provide. Our catechetical classes, meeting on week-day afternoons and evenings, our week-day congregations, our schools and colleges meeting in daily worship, might find edification in following the example so warmly commended by our great Reformers.

*Thus our forefathers had what they called a "Catechism Service" on this model: 1. One or two Psalms. 2. Catechism-hymn. 3. Catechisation. 4. *Magnificat*. 5. Catechism-sermon for the old. 6. *Nunc Dimittis*. 7. Collects. 8. *Benedicamus*.

THE LUTHERAN MATIN AND VESPER SERVICE.

Vespers before the Reformation. (Herold, p. 5.)					
Luther in his <i>Deutsche Messe</i> .		Brunswick 1531. <i>Matins</i> .		Hengstenberg's Revival.	
I. Lord's Prayer (in secret). O Lord, be thou my helper.	After singing Psalms as at Matins on Sunday morning at 5 or 6 o'clock, the Minister is to preach on the Epistle for the day; then an Antiphon, Benedictus, or <i>Te Deum</i> , the Lord's Prayer, Collects, <i>Benedicamus Domino</i> .	I. Antiphons. II. Two or three Psalms with <i>Gloria Putri</i> . Also a section of Ps. 119, with G. P. III. Lessons. Chapter of N. T. sung by boys with Responses between the Lectures and concluded by <i>Gloria Putri</i> .	I. <i>Hymn</i> , sung responsively by choir and congregation. Versicles and Responses <i>Gloria Putri</i> . II. Psalmody responsively, with Antiphons and <i>Gloria Putri</i> . III. Lesson and Response. IV. Hymn <i>de tempore</i> . V. Gospel. Response. <i>Address</i> .	I. O Lord, open thou my lips. R. And my mouth shall show forth thy praise. Let my prayer come before thee as incense. R. And the lifting up of my hands as the ev'g. sacrifice. <i>Gloria Putri</i> . II. 1-3 Psalms, with Antiphon and <i>Gloria Putri</i> . III. Lesson or Lessons with Responses. IV. Hymn. V. Sermon. VI. Offerings. VII. Magnificat or Nunc Dimittis, with Antiphon. VIII. Prayer. Kyrie. Lord's Prayer. Collect, Collects or other prayer. IX. Doxology or hymn with Doxology. X. Benediction.	I. O Lord, open thou my lips. R. And my mouth, &c. Let the words of my mouth, &c. R. O Lord, my strength, &c. <i>Gloria Putri</i> . II. 1-3 Psalms with <i>Gloria Putri</i> . III. Collect, or other short prayer. IV. Lesson with Response. V. Hymn. VI. Instruction. VII. Offerings. VIII. Canticle, Creed, or Hymn. IX. Prayer (in same order). X. Doxology or Hymn with Doxology.
II. Five Psalms with Antiphons and <i>Gloria Putri</i> .	III. Short Lesson and Response.	IV. Te Deum, Benedictus, or Athanasian Creed, with Antiphons.	VI. Magnificat w. Antiphon.	III. Lesson and Responses.	II. 1-3 Psalms with <i>Gloria Putri</i> .
III. Short Lesson and Response.	IV. Hymn.	V. Prayer. Kyrie. Lord's Prayer. Creed. Preces. Collect. Commemorations Antiphon. Versicles and Responses.	VII. Prayer. Kyrie. Lord's Prayer. Versicle. Salutation. Collect. VI. Benedicamus.	IV. Hymn <i>de tempore</i> . V. Gospel. Response. V. Magnificat w. Antiphon.	III. Collect, or other short prayer.
IV. Hymn.	V. Let my prayer, &c. R. And the lifting up of my hands, &c.	VI. Benedicamus.	VIII. Hymn. Salutation. Benedicamus. Benediction.	IV. Lesson with Response.	IV. Lesson with Response.
V. Let my prayer, &c. R. And the lifting up of my hands, &c.	VI. Magnificat with Antiphon.	V. Prayer. Kyrie. Lord's Prayer. Creed. Preces. Collect. Commemorations Antiphon. Versicles and Responses.	IX. Doxology or Hymn with Doxology.	V. Sermon.	V. Hymn.
VI. Magnificat with Antiphon.	VII. Prayer. Kyrie. Lord's Prayer. Creed. Preces. Collect. Commemorations Antiphon. Versicles and Responses.	VI. Benedicamus.	X. Benediction.	VI. Offerings.	VI. Instruction.
VII. Prayer. Kyrie. Lord's Prayer. Creed. Preces. Collect. Commemorations Antiphon. Versicles and Responses.	VIII. Hymn. Salutation. Collect. VI. Benedicamus.	VIII. Hymn. Salutation. Benedicamus. Benediction.		VII. Offerings.	VII. Offerings.
VIII. Hymn. Salutation. Collect. VI. Benedicamus.	IX. Doxology or Hymn with Doxology.	IX. Doxology or Hymn with Doxology.		VIII. Canticle, Creed, or Hymn.	VIII. Canticle, Creed, or Hymn.
IX. Doxology or Hymn with Doxology.	X. Benediction.	X. Benediction.		IX. Prayer (in same order).	IX. Prayer (in same order).
X. Benediction.				X. Doxology or Hymn with Doxology.	X. Doxology or Hymn with Doxology.

ARTICLE IV.

MISSION-WORK AND PROPHECY.

A translation from the German of Prof. Franz Delitsch in "*Saat auf Hoffnung*," by REV. P. C. CROLL, A. M. Womelsdorf, Pa.

There has recently arisen, within the Missouri Lutheran Synod of North America, the doctrine that divine predestination is not conditioned by the foreknowledge of faith in the elect. The bearing of this doctrine is clear; it seeks to honor God as being the absolute and sole cause of our salvation, and excludes all concurring causes of human effort. But although it seeks to honor God, it actually dishonors him; for it represents God as an arbitrary sovereign and replaces the true idea of God with that torturing phantom by which Job is perplexed, when his friends would persuade him that his suffering is the punishment of his sins. His self-consciousness must gainsay this, and hence he falls into the delusion that God so torments him, regardless of his moral conduct, simply because he so chooses. But we know from the prologue, which opens heaven above the earthly scene, that the suffering of Job is no play of humor but a dispensation of love, whose aim it is to prove the love of the divinely-beloved. It suddenly breaks in upon the perception of Job himself that the God of reality is quite another from the God of his conception. And the sum of the entire tragedy is this, that the decree of God, when viewed as an act of simple despotism, becomes dark; and that there is no *decretum absolutum*, i. e. none which leaves out of question the moral conduct of man and determines solely according to arbitrary will.

Missionary enterprise would be a dreary servility, if its only purpose were to bring unconditioned election and its horrible alternative into historical consummation; that is, if the matter stood so that only the elect yield the obedience of faith to the Gospel, because they are elect, and not rather that those who yield the obedience of faith to the Gospel thereby prove them-

selves elect, since God foresaw their attitude toward the proffered salvation. To be sure, we here stand confronted with a problem, whose solution transcends human reason. How divine foreknowledge is compatible with free-agency, we are unable to comprehend, and we are inclined to cut the Gordian knot, either by giving up divine foreknowledge or human freedom. But God were not God, were he not omniscient, and man not man, were he not free. Omniscience is a postulate of the idea of God; free-agency is a fact of our consciousness. We know ourselves to be free agents, yet feel ourselves responsible to God for our actions. We must therefore let both sides of the relation stand, without making the incomprehensible comprehensible by means of a forced exclusion of one side—*Fides conciliat contraria*, faith hovers over the antitheses and holds them together in unity. We see this illustrated in the ninth chapter of Romans. Here we read that God is the absolute causality of everything, that there exists nothing without him, that all history, with its demonstrations of love and wrath, and all creatures, which are vessels either of mercy or of wrath, are the work of God; thus history being viewed as with a bird's eye from a divine altitude, free choice in the creature vanishes, for whatever its determination, nothing will be accomplished that was not beforehand known to God and included in his predestined plan of the world. But the apostle's contemplation assumes quite a different appearance, when he takes his stand right in the midst of history and looks, not from God's standpoint at the creature, but views God from the position of the creature. Here the vessels of wrath become what they are in consequence of their own free choice, and it redounds to the glorification of God that he should bear with them so mercifully. The rejection of Israel thus explains itself to him in this, that righteousness is a gift, but that Israel rejected it as a gift, but sought to possess it by self-work, as an acquisition, a merit. On the one hand the apostle seems to teach a *prædestinatio duplex* regardless of the creature's freedom, inasmuch as God's plan of the world is complete before the creature comes into being. But he does not stop with this transcendental view; for it is one-sided; he completes it since he recognizes no *præ-*

destinatio which is not conditioned by the self-determination of man. For if man were not morally responsible how, he asks, (Rom. 3 : 6), could God judge the world. The Judge of the world must necessarily also be the all-righteous One. He could not condemn unrighteousness and falsehood as guilt, if these were not criminal in themselves but served solely as means for his own glorification.

We are laborers together with God, says Paul (1 Cor. 3 : 9). It is God's own cause, which this apostolate instrumentally served in the period of its establishment and which Missions since then continue to serve instrumentally. For the gracious will of God, as the revelation of his word declares, embraces all men. The redemption, whose Mediator the Son of God became, concerns entire humanity. Did the word of God say no more, the sublime privilege and the holy duty of mission-work would follow from this. Mission-labor is a co-working with God's love, for which, as is shown by the incarnation of the Son of God and his self-surrender to poverty and death, no sacrifice is too great to rescue sinners from their lost condition and make them just, holy and blessed. It bears the tidings of this love to all nations, and knows that, if these tidings do not prove the power of God unto salvation to all, the cause lies not in God's will but in man's resistance. Humanly speaking, the love of God contemplates all men, without partiality, without reservation, without dissimulation, and not a portion only to the exclusion of others. "The Lord is gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works" (Ps. 145 : 8, 19). Through his prophet Ezekiel (18 : 23) He asks: "Have I any pleasure at all that the wicked should die and not that he should return from his ways and live?" And since an oath for confirmation is an end of all strife, as the epistle to the Hebrews declares (6 : 16, 17), God, who could swear by no greater, swore by himself to show more abundantly the immutability of his counsel. He does not merely assert: "I have no pleasure in the death of him that dieth," Ezek. 18 : 32, but he enforces it by saying: "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye

from your evil ways, for why will ye die, O house of Israel?" Ezek. 33 : 11. This "why will ye die" sounds as mournfully as the "ye would not" of the Saviour, Matt. 23 : 37, who, as he entered Jerusalem for the last time, wept over it, Luke 19 : 41. Divine love is not indifferent as to whether it be requited or rejected. "God our Saviour," says Paul, 1 Tim. 2 : 4, "will have all men to be saved and to come to the knowledge of the truth." Whosoever limits such unlimited terms of Scripture commits a crime against the majesty of God. For the universality of the grace of God follows of necessity from the very essence of his being, which is love.

It is not, however, merely an exercise of zeal, if Missions in their sphere seek to coöperate towards the realization of God's all-inclusive decree of love; it is itself an exercise also of love. Love is the opposite of that selfishness which morbidly seeks its own. Love, from its very conception, is the seeking, longing and striving for another, not only to impart to him what will bless him, but to impart its own self to him. The love of God, desiring to communicate its essence and life, was the motive for the world's creation, and the love of God, that will not have its design frustrated by any obstacle, was also the motive of the world's redemption. If we have recognized this surpassing two-fold love, to which we owe our being and our union with God restored through Jesus Christ, then this love will beget love in us, such as will in turn love him who first loved us, 1 John 4 : 19—love, which, after the pattern of God's love that reaches out to all men, strives to draw others also as far as possible into that blessedness which itself possesses. The 117th Psalm, the shortest of all the Psalms, is a miniature picture of this missionary impulse. It is a voice, coming forth from the congregation of Israel, calling out over the Gentile world: "O praise the Lord, all ye nations, praise him all ye people." And on what is this exclamation founded? "For his merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord." The foundation rests in love. The congregation which already stands in fellowship with God's grace and truth, which are the bone and marrow of his salva-

tion, is constrained by love to invite all nations to share in the possession of these highest blessings.

We can go still further and maintain that even without regard to the word of prophecy, this love, which impels to the evangelization of the nations, may be certain of its result. For if God was moved by love to create the world, the world's history cannot terminate without seeing the design of this love realized. And if God, in foresight of sin which would take possession of the world, has formed the decree of redemption, and, after what was foreseen had occurred, has executed this decree, then the world's history cannot close without opening to all nations and individuals the possibility of return to God in the way of redemption. Love's decree of redemption and love's work of redemption embrace all men without exception, and yet man remains free so that he may, by rejection of this love, isolate himself from that humanity chosen to blessedness in Christ and through him redeemed. But the world's history cannot close except this salvation be offered to all nations and individuals—except they have all been placed in a position of self-determination in regard to it. Respecting those who die before the Gospel reaches them, we need exercise no solicitude nor entertain any thoughts beyond what has been revealed. We can commit their fate with full confidence to him who has constituted a redemption sufficient for all humanity in all its generations and individuals, who orders ways and means to make them all accessible, and who, as the righteous and merciful One, requires no more of man than has been given him, Luke 12 : 47, etc. In the sixteenth and seventeenth centuries, when the Church had not yet recognized her missionary obligations nor overcome the delusion that the work was impracticable, men were accustomed to satisfy themselves with the presupposition that those savage nations, sunk in estrangement from God and in immorality, were such as had rejected the Gospel, at one time preached to them. But this presupposition is nothing else than self-delusion; but, granted even it were no delusion, yet the duty of sending these nations ministers of salvation would not in the least be diminished. It indeed is both the teaching of Scripture and a fact of experience that the in-

iniquities of fathers are punished in the evil consequences which come upon children and children's children; yet God's law prohibits the death of fathers for the children, and of children for the fathers, Deut. 24 : 16; and this is also the law of God's own rule, as Ezekiel announces it, chap. 18. Death and life are matters that lie in the choice of each individual; the relation of God to a man is not determined by the conduct of father or grandsire, but by his own present conduct. The ancestors of his people may have sinned against the Gospel and its messengers; yea, they may have crucified the Lord of glory, yet our mission-duty continues binding. National sins are indeed not only punished in the generation which has committed them, but the consequences of such punishment entail themselves upon future generations; yet so much the more worthy of our sympathy is he who is born into the ban of such a national connexion; so much the more zealous should we be to save him from making the guilt of the fathers his own, and from changing the consequences into self-incurred punishment. For regret and repentance are always the proper punishment of one's own personal offence. The indispensable and the urgent point of mission-work consists in this, that every man, if possible, should during life be placed in the position of self-choice with respect to the Gospel. For after man has become corrupt in sin, and yet is not given up as lost by God, there is a repetition of what occurred after creation, when God, by means of the prohibition concerning the tree of knowledge, placed man in the condition either to seal his dependence upon God through obedience, or to make himself independent by rebellion against him. It is a provision of eternal mercy, that the possibility of a second, better self-determination is to be granted to man, and that he is not to be damned for original sin, by which he has become disobedient and antagonistic to the will of his Creator, but only after he has thrust back the hand of the Redeemer. The preaching of the Gospel, however, is the means by which this saving hand stretches out towards man, ruined in sin. If the Gospel has not yet become known to any one, though more than one and a half-thousand years have fled since the sacrifice of Golgotha, he is still in ante-Christian time ;

for the life of individual man does not keep pace with the historical periods of humanity. He who lives in the remotest corner of some Spanish ravine, into which the foot of an evangelist has never stepped, will not be held responsible for not possessing the knowledge which arose, through the light of the Reformation, over the interior of Europe. And the Jew, whether he live in the remoteness of Afghanistan, or China, or of inner Arabia, or in the midst of Christendom and has never heard a word of the sinner's Saviour spoken into his heart from Christian lips, nor been privileged to cast a look into the authentic Scriptures of Jesus the Christ, whose picture the life and conduct of Christians have made a caricature, *he* also is yet as for himself in ante-Christian time and upon the Old Testament stage. "The night is far spent," says Paul, Rom. 13 : 12, "the day is at hand." Missionary enterprise is the work of God which breaks the darkness of night and ushers in the day. Hence the apostle, Rom. 10 : 18, applies to the preaching of the Gospel what David, Ps. 19 : 4, says of the sun: "Their line (or the proclaiming voice of their Creator) is gone out through all the earth, and their words to the end of the world." Everywhere whither the feet of them that preach the Gospel of peace and bring glad tidings of good things, have not yet trod, the sun of righteousness and the healing which is found to come with his wings has not yet arisen; and to these still sitting in darkness the problem still applies: "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

Mission-work by inherent necessity proceeds from the constraint of love, which fain would make the world possess that which it has itself appropriated by faith. But this love is not always a flame radiating light and warmth. It is subject to continual fluctuation in its thermometer, and is only too apt to fall down to zero and even beneath. And even when love is so strong that it impels to missionary activity, the faint heart and skeptical spirit is inventive of objections which it casts in the way. Therefore it is well that the recognition of missionary obligation is not left with us, but that mission work is expressly made our duty by the revealed will of God. Already the O.

T. Scriptures are pervaded by the summons: "Sing praises to the Lord which dwelleth in Zion; declare among the people his doings," Ps. 9 : 11, and, "Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted," Is. 12 : 4. But apart from the fact that for the O. T. creed as well as that of the N. Testament, there obtained the duty of confession, such demands of the prophetic spirit passed beyond the forms of the O. Testament times. For to send out among the Gentiles, from among themselves, ministers of the one true God and his promised salvation, was so entirely remote to the O. T. Church that Jonah, when he received the divine commission to go forth as preacher to Nineveh, sought to avoid this commission by flight. The all-merciful One, whose gracious will includes also the heathen world, must first overcome in the prophet, with various forcible means, that particularism which perverted the vocation of Israel from a means for a universal end into an end *per se*,—that particularism which afterward dogged the steps of the apostle to the Gentiles with suspicion, obstruction and disturbance, 1 Thess. 2 : 16: "Forbidding to speak to the Gentiles that they might be saved, to fill up their sins alway." In God's design Israel was the bearer of revelation, not for itself alone but for the whole world. But in the mass they proved themselves unfit for this world-calling. "Who is blind but my servant?" inquires God through his prophet, "or deaf as my messenger that I sent?" Is. 42 : 19. This very O. T. evangelist paints for us, in both pleasing and sublime pictures, that Servant of the Lord in whom is finally realized what Israel was to render to humanity, or rather what the Lord desired to render to humanity through Israel's instrumentality. As prophet he declares the counsel of God to his people; as priest he brings himself as a sacrifice to atone for his people, without being recognized of them through the eye of faith; after a cruel death he is in heaven, governing as Priest and King, and the work which he has established here below goes on through him as the everlasting One. He publishes God's predestined right to the heathen, brings them a new *Torah* upon which the isles are waiting, viz.: the Zionitic Torah, *i. e.* the Gospel instead of the pedagogic Sinaitic Law,

Is. 42 : 4, comp. 2 : 3, brings them this by means of his apostles; "for so hath the Lord commanded us," says Paul, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth," Acts 13 : 47. Let us not forget that although the majority of Israel rejected their holiest and sublimest kinsman, Jesus the Christ, yet all the spiritual gifts by which we are blessed are mediated to us through Israel. What Noah prophesied has come to pass: 'Japheth has come to dwell in the tents of Shem.' What Jesus told the Samaritan woman has been fulfilled: "Salvation is of the Jews." This he says, and so expresses it in that Gospel in which the Jewish name has otherwise rather a disagreeable flavor. *Jesûs* is the son of a Jewish mother, he sprang out of Juda, Heb. 7 : 14, from thence received flesh and blood, as Augustine says (*de civitate Dei* xvii. 11): *Ipsæ Jæsus substantia populi ejus, ex quo natura est carnis ejus.* The twelve apostles were Jews (Matthias included instead of the betrayer); and the great apostle to the Gentiles, who spiritually conquered the Roman empire with the story of the cross. Jews, exclusively Jews, were the three thousand, and afterward the five thousand, whom Peter, the great fisher of men, caught into the net of the heavenly kingdom. The mother congregation of the Church was a Jewish-Christian congregation, and although it is true, looking at Israel which with the law has shut itself up against the Gospel, that Christendom has taken the place of Israel, the Church the place of the synagogue, it is nevertheless historically just as true that Christian believers from among the Gentiles have been grafted into the good olive-tree of Israel, with twelve patriarchal roots, according to the number of tribes, and thirteen apostolical branches, with thousands and tens of thousands of leaves and first fruits of Christ, from the Jewish nation. Hence Paul in his missionary tours never forgot to exhort the churches of Asia Minor and Europe to remember with grateful love the saints in Jerusalem, and it is *a priori* inconceivable that this apostle, who remained so conscious of the fact that it was a foundation of living stones out of Israel upon which the Church is reared, should despair of the future of his people.

"Go ye into all the world," says the risen One, "and preach the

Gospel to every creature." Had the Lord left us in the dark concerning the result of this preaching, carried on to the end of time, we would yet have to render obedience to his command; and love to him and to our fellow-redeemed would have constrained us to its fulfilment. But the whole word of revelation from the Mosaic Law to the N. T. Apocalypse is pervaded, in many voiced unison, with a double prophecy: 1. That the fulness of the Gentiles shall enter into the kingdom of God, and indeed to express it in the words of Zephania 3 : 9—that God, after his indignation has been poured out, will "turn to the people a pure language, that they all may call upon the name of the Lord to serve him with one consent;" and 2. That Israel, though cast off to the end of the heavens, shall, in case they repent and return to the Lord their God, be redeemed from their state of punishment, and that this condition of their restoration will be realized; for, to use the words of Hosea 3 : 5, after a long exiled "the children of Israel shall return and seek the Lord their God and David their King, and shall fear the Lord and his goodness in the latter days." In the 53d chapter of Isaiah it is *that* Israel that contemptuously mistook their Saviour, hence the Israel smitten with blindness and now condemned by the sin of their unbelief; and in the 12th chapter of Zechariah it is this same Israel which begins a universal national mourning for him whom they have have pierced, as the mourning for the slain, much-beloved King Josiah in the valley of Megiddon. After the nations have thus been delivered out of their hostile estrangement from God, and Israel has been restored from their blind hatred to Christ, the world of nations shall become one fold under one shepherd: "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one," Zech. 14 : 9.

Since Christ reconciled in one body both Jews and Gentiles, Paul, in his epistle to the Romans, aims at a visible representation of this accomplished unity in the communion of the Church. He seeks to unite the Jewish and Gentile-Christian elements of the Roman congregation in truth and peace, and that by presenting the essential nature of the universal salvation and the development of the history of this salvation. He begins with

the description of the sinful condition of entire humanity, which is in consequence in need of redemption; both Gentiles and Jews are included under wrath because of the transgression of the law, and salvation for both is not the law, but justification by faith in Christ. This salvation was offered first to the Jews, and also received by a chosen portion of this people, but rejected by the rest. Then it turned toward the Gentiles and gained entrance among them; but finally even the still blinded portion of Israel will also be saved. The way for Israel's return is open and they will some time or other return. "For as ye in times past," so says the apostle to the Gentile-Christians, "have not believed God, yet have now obtained mercy through their unbelief (since the Gospel leaving them took its course towards you), even so have these also now not believed that through your mercy they also may obtain mercy; for God hath concluded them all in unbelief, that he might have mercy upon all." The apostle has pursued the history of nations from the chaos of sinful depravity, into which entire humanity had fallen in consequence of the disobedience of the one Adam, to the revelation of the divine mercy, which changes the universal depravity into universal salvation, through the obedience of the one Christ. Grace, in the fullest universality, is the goal in which the hidden and intricate ways of the divine government of the world shall finally meet. Having, in his contemplation, reached this goal, the apostle, who in chapter I. began with black colors, and in chapter II. continues with burning tears, concludes with the exclamation: "O the depth of the riches both of the wisdom and knowledge of God!" It is substantially the same prospect with which the great song of Moses concludes: *har-ninu gojim 'ammo*, "rejoice, O ye nations, with his people." Whatever grammatical interpretation be placed upon this, the sense still remains that the present history shall terminate in a joint chorus of Gentiles and Jews. Both eventually constitute the Church of one God, revealed in judgment and grace.

Men may, indeed, regard these prophetic-apostolical sentiments as mere fantasies, seeing that the Jewish nation is an incorrigible *massa perdit*a; but let them beware of wresting the words of the apostle, and of making the charge of Judaizing

against us, who cannot defend such distortion before our scientific consciousness. It does not at all depend, *per se*, upon Rom. 11 : 25, 26. Paul's hope in the restoration of Israel in an integral part in the construction of his historico-soteriological epistle. And it is in itself inconceivable how the apostle, who continually supplicates in behalf of his infatuated people with unfathomable sorrow in his heart, who exalts love as believing all things, hoping all things, could have despaired of the future of his people.

Hence we claim God's will and direction for Jewish as well as heathen missions, and for both we claim one divine decree of their glorious goal, assured by the harmonious chorus of all O. T. and N. T. prophetic voices. It shall come to pass, as Isaiah prophesies, that the heathen nations and their kings shall worship the Saviour, who through humiliation to the most cruel death, ascended the throne, 52 : 13-15; and it shall come to pass, as Isaiah continues to prophesy in the 53d. chapter, that Israel shall penitently acknowledge that the blood, which, supposing it to have been rightfully shed, it invoked upon itself, is the blood of God's Christ, shed for its own and the whole world's expiation. Salvation proceeded from the Jews, and after it shall have taken its circuit through the Gentile world, it will return again to Israel, and conquer also that portion of this people still continuing in unbelief. Are not heathen missions, then, and Jewish missions alike a sowing in hope? At God's command we cast in the net; and on the basis of God's word, in spite of the contradictory present, we are certain of the final glorious result. What God asks us to believe, we will believe the more if it corresponds to our desire; but if we love them we will desire that men, whether heathen or Jews, be saved. The word of prophecy is the mirror of the plan of world-embracing love, accomplished in manifold ways. One must love in order to comprehend it. For only he who loves can understand the language of love, as St. Bernard declares: *Sermo amoris barbarus est non amanti.*

O Lord, teach us to love after the example of thy love!

Teach us to love with holy affection, unmixed with strange, sensuous fire. Teach us to love even where nothing attractive but only the repellent meets us; for thou didst approach us in love while we were yet thine enemies, and even now, after thou hast opened our eyes, we discover in ourselves nothing worthy of thy love. Make us in love like unto thy love personally manifested in Jesus Christ! He sacrificed himself for those who disowned and persecuted him in order that he might finally soften their stony hearts. He reconciled both Jews and Gentiles unto God, in one body by the cross, having slain the enmity thereby. Missions carry the Gospel of this peace to all creatures under heaven; they are in the service of thy undeserved and boundless love. Keep them, O Lord, from partiality; give their messengers self-consuming love in thy service, and aid them ever more successfully to work together for the consummation of the work of thy love, unto the coming in of the fulness of the Gentiles and the restoration of Israel! Amen, in Jesus' name, Amen!

ARTICLE V.

THE LUTHERAN CHURCH IN ULSTER COUNTY, N. Y.

By REV. WILLIAM HULL, Hudson, N. Y.

When in 1710 Gov. Hunter under directions of the English government settled the Palatine refugees on the Hudson River, he purchased six thousand acres of the patent of Robert Livingston, on the east side of the river, and established four villages there—he also settled a part of the Palatines on the west side of the river in Ulster county, directly opposite. (See “The Lutheran Church in Columbia County, N. Y.,” LUTHERAN QUARTERLY, Vol. X., pp. 33–55.)

On the east side of the river were the Palatine villages of Hunterstown, Queensbury, Annsbury and Haysbury, and on the west side in Ulster county were Elizabethtown, Georgetown and Newtown. These latter three villages contained respectively 42, 40 and 103 families, comprising respectively 146, 128 and 365 persons, making a population of 639 individuals. On the east side was a population of 1265. The land in Ulster county belonged to the Queen. They settled in the extreme northerly part of the county, and in the territory of what is now Saugerties. The remainder of the county was originally settled by Hollanders connected with the Reformed Church, and the Lutheran Church where it at present exists elsewhere in Ulster county, except in the town of Woodstock, has sprung from a German immigration comparatively recent.

The settlement on the east side was known as the “East Camp” and that on the west side as the “West Camp.” There are still landings on the opposite sides of the Hudson designated by these names.

Northern Ulster is a rough and rocky country, on which the Palatines settled. The Catskill mountains are only about eight miles from the river at this point. Blue stone have been quarried very extensively in that region and sent to all parts of the United States. The farmers have depended upon the sale of

wood, bark, timber, hoop-poles and stone to make up in the productiveness of their farms.

Like the Palatines in Columbia county these on the other side of the river were not pleased with the lands, nor the process of making tar and rosin for the British government, and in less than two years a large part of them had left for the more fertile lands of the Schoharie and Mohawk valleys; leaving, of the 639 original inhabitants, only the few who could subsist by the pursuit of agriculture. They spread gradually from the river back to the mountains, and many of the inhabitants of that section to-day can trace their ancestry to the Palatines who landed at West Camp in 1710.

We shall proceed to give the history of the Lutheran churches in the county, originating from that and subsequent immigrations.

I. ST. PAUL'S EVANGELICAL LUTHERAN CHURCH, WEST CAMP.

The founding of this Church, like that of Christ Church, Germantown, on the opposite side of the river, must have been contemporaneous with the immigration in 1710. These exiles had left their own country and lost all they had for their fidelity to their religious convictions, and naturally they would not be without religious organization and a sanctuary in which to worship God, however humble that sanctuary might be.

The year previous to the landing of the Palatines at West Camp, an advance colony of forty-seven persons under the leadership of Rev. Joshua Kocherthal had settled at Quassaick Creek, in Orange county, on lands now comprising the site of the city of Newburgh. (See "The Palatine Parish by Quassaick," *Lutheran Quarterly*, Vol. X., pp. 438-455.) Mr. Kocherthal ministered to his brethren in East and West Camp as well as at Quassaick Creek. He was born in the year 1669, and was therefore at this time forty-one years of age. His wife, Sibylla Charlotte, was born in the same year. On their arrival in this country they had three children and two more were subsequently born to them.

Mr. Kocherthal settled at Newtown, one of the Palatine villages of the West Camp. There, on the 16th of December, 1713, his wife died at the age of forty-four years, and found her

last resting place in northern Ulster. He died Dec. 27th, 1719, at the age of fifty years. His ministry in this country had covered a period of ten years. His labors had included Quassaick Creek, East and West Camp, Rhinebeck and also the region of Schoharie to which so large a number of the Palatines had gone from East and West Camp. Eight days before his death the state government issued letters patent for the lands originally set apart for the Palatines at Newburgh.

The oldest child of Rev. Joseph Kocherthal, Benigna Sibylla, married Rev. William C. Berkenmeyer, who in 1725 became pastor of the Loonenburgh or Athens church, and who ministered to the German Lutheran congregations along the Hudson River from Albany to New York. She was born in 1698. Her husband is buried under the Lutheran church at Athens.

Christian Joshua, the second child of Rev. Mr. Kocherthal, was born in 1701, and was superintendent of one of the Palatine villages at East Camp. He died without children in 1731.

Susanna Sibylla, the third child, was born in 1705 and married William Huertin, a goldsmith, and settled in Bergen county, N. J., where some of her descendants still reside.

Louisa Abigail, the fourth child, was born in New York City Feb. 26th, 1710, and two days after she was baptized by Rev. Justus Falkner, the Holland Lutheran pastor in New York. The records of the Lutheran church at Athens, which congregation was composed of Holland Lutherans, show that Mr. Falkner commenced his ministrations there in 1703. This daughter married John Brevoort, a goldsmith of New York.

Cathalina, the fifth child, married Peter Lynch, a merchant of New York. These four daughters were all living as late as July 13th, 1741, when they conveyed the interest of the family in the two hundred and fifty acres of the patent at Newburgh, which had been assigned to their family, to James Smith.

The original church building is said to have been erected not far from the spot still used for the sanctuary in West Camp. As it was replaced by a new one in 1791, no one now living has any personal recollection of that house of God erected in the wilderness. In 1832 a third house of worship was erected. Queen Anne, the friend and patron of the persecuted and ex-

iled Palatines, when they left England gave them a bell for their proposed house of worship in the new world. That was many years ago given in exchange for a new and larger one.

The same Protestant Queen also gave Mr. Kocherthal a bell for the church at Quassaick Creek, now Newburgh. When in 1748 the Episcopalians wrested their house of worship and glebe from the Lutherans there, some of the congregation determined that the bell which had called them to worship for forty years should not be impressed into the service of the intruders, they went by night and removed it, and for thirty years the place of its concealment was a mystery, when at length it was found hid in a swamp.

The new church built in 1832 lasted until 1871, when it was replaced by a large, fine edifice which cost about \$11,000. It has a capacity of nearly five hundred. A commodious parsonage adjoining forms a part of the church property.

The congregation covers a large area of territory and reports 209 members.

Its succession of pastors has been as follows: Rev. Joshua Kocherthal, 1710-1719; Rev. William C. Berkenmeyer, 1725-1730; Rev. Philip Grotz, 1775-1787; Rev. Henry Möeller, 1788-1789; Rev. Dr. F. H. Quitman, 1800-1809; Rev. Joseph Prentice, 1809-1814; Rev. George Wichterman, 1814-1816; Rev. Dr. A. Wackerhagen, 1816-1822; Rev. John Crawford, 1827-1829; Rev. Perry G. Cole, 1829-1835; Rev. Thos. Lape, 1835-1838; Rev. A. Rumph, 1838-1843; Rev. Reuben Dederick, 1844-1846; Rev. N. H. Cornell, 1847-1850; Rev. David Kline, 1851-1853; Rev. Thomas Lape, 1854-1857; Rev. D. F. Heller, 1858-1864; Rev. Joseph D. Wert, 1865-1869; Rev. William H. Emerick, 1870-1871; Rev. P. M. Rightmyer, 1871-1873; Rev. Levi Schell, 1873-1878; Rev. D. W. Lawrence, 1879-1880; Rev. A. N. Daniels to the present time.

It will be noticed that for long intervals there was no settled pastor in West Camp—at these times the church was doubtless served by pastors living in other places who rendered them occasional services.

About an eighth of a mile east of the present church in the old burying ground, adjacent to which doubtless the first church

stood, are the graves of Rev. Joshua Kocherthal and his wife Sibylla Charlotte—the first dying in 1719 and the latter in 1713. In the year 1742 their daughters placed a large brown stone slab upon their graves, which still remains. As we stood beside it last autumn and read the inscription and reflected that for one hundred and sixty-two years that pioneer messenger of the Gospel had been sleeping in his grave, an indescribable feeling of solemnity came over us. We were standing in the first burial place of the exiled Palatines in that region. It is unprotected by a fence and is in an open field. It would be well if that community should go to the expense of properly inclosing that hallowed ground.

The inscription upon Mr. Kocherthal's tombstone is in German and translated reads as follows: "Know traveller, under this stone rests, beside his Sibylla Charlotte, a real traveller, of the High Dutch in North America, their Joshua, and a pure Lutheran preacher of the same, on the east and west side of the Hudson River. His first arrival was with Lord Lovelace in 1709, the first of January. His second with Col. Hunter, 1710, the fourteenth of June. The journey of his soul to heaven, on St. John's Day 1719, interrupted his return to England. Do you wish to know more? Seek in Melanchthon's Fatherland who was Kocherthal, who Harschias, who Winchenbach."

In the new cemetery of the church repose the remains of the former pastors, Rev. Daniel F. Heller, who died in 1864, and Rev. William H. Emerick, who died in 1876.

St. Paul's church is connected with the Hartwick Synod.

II. EVANGELICAL LUTHERAN CHRIST CHURCH, WOODSTOCK.

This church is located at the foot of the Catskill mountains, near the Overlook, one of the highest points. It is about twelve miles from West Camp where the Palatines landed in Ulster. In course of years their descendants penetrated the country back from the river, and this led to the organization of this congregation.

It dates back to about 1805—a certificate of incorporation was executed May 21st, 1806. The church was organized by Rev. Dr. Frederick H. Quitman of Rhinebeck, President of the

New York Ministerium. The church building was erected about the time of the organization. In 1843 a new church was built, and in 1875 it was very extensively repaired inside and outside, and it is now a very attractive and comfortable building.

It reports 70 members. The succession of pastors has been Rev. Dr. F. H. Quitman, 1805-1809; Rev. Joseph Prentice, 1809-1814; Rev. Geo. Wichterman, 1814-1816. From 1816 to 1829 there are records and the church was probably supplied with pastoral services from West Camp. Rev. Perry G. Cole, 1829-1837; Rev. A. Rumph, 1837-1842; Rev. Ephraim Deyoe, 1842-1845; Rev. W. H. Emerick, 1845-1848; Rev. Hiram Wheeler, 1848-1850; Rev. Thomas Lape, 1850-1856; Rev. William I. Cutter, 1856-1858; Rev. Thomas Lape, 1859-1863; Rev. W. H. Emerick, 1863-1868; Rev. H. Wheeler, 1868-1870; Rev. Wm. I. Cutter, 1870-1872; Rev. Wm. Sharts 1872, to present time. This church is connected with the Hartwick Synod.

III. GERMAN EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY, RONDOUT.

As early as 1842 a number of German Lutheran families were located in Rondout, on the Hudson. Desiring to hear the Gospel preached in the language of the fatherland, with which they were alone familiar, they invited Rev. A. Rumph of West Camp to preach for them eight times a year, for which service they were able to remunerate him but little. He had to travel sixteen miles to reach them.

In 1846, under the care of the New York Ministerium, they effected a permanent and successful organization, and called Rev. C. H. Siebke as their pastor, who labored with them for thirteen years.

In 1848 they built a frame church and established a parochial school, in which English and German were taught. An increasing immigration of the Germans made an enlargement of the building necessary. The labor afforded by the Delaware and Hudson Canal Company, the Newark Lime and Cement Company and other industrial enterprises, continued to swell the incoming tide of German immigration.

In 1861 Mr. Siebke was succeeded by Rev. E. Lubkert, who served two years—then Rev. Philip Krug, four years—then Rev. C. Reichenbecker, two years, when a division in the congregation took place, which resulted in the organization of another Lutheran church and the erection of another church edifice.

Rev. J. M. Steiner succeeded and served nine years, when in 1878 he resigned on account of ill health and was succeeded by Rev. J. Steinhauser, the present pastor.

In 1873 the church edifice was destroyed by fire and was replaced by a brick church 109 feet long and 56 feet wide, with a parsonage in the rear, the whole costing \$45,000. There are 800 communicant members, 250 scholars in the English and German Sunday-schools respectively, and 60 pupils in the day school. This church is in connection with the New York Ministerium.

IV. GERMAN EVANGELICAL LUTHERAN CHRIST'S CHURCH ELLENVILLE, N. Y.

On the 27th of November, 1850, a German Lutheran church was organized in Ellenville, but it was weak and does not appear to have been able to maintain a pastor and it depended upon occasional supplies. Ellenville is a village of several thousand inhabitants and lies upon the Delaware and Hudson Canal, about twenty miles from Kingston the county town, and in the extreme southerly part of the county.

In 1861 Rev. E. Lubkert was pastor of the Holy Trinity in Rondout, and he reorganized the church in Ellenville, and it was reincorporated on the 3rd of June, 1863. Mr. Lubkert for a time supplied the pulpit. Then Rev. C. Kuhn was installed as the first pastor and labored six months, when he was succeeded by Rev. Frederick Krause who remained two years. Rev. George Turk came next and remained four years. Since then they have been served as follows: Rev. Jacob Goetz, 1869–1874; Rev. G. B. Cunz, 1874–1876; Rev. C. H. Rock, 1876–1878; Rev. G. L. Raw from 1878 to the present time. The congregation has a good church building and parsonage and it is in connection with the New York Ministerium.

V. LUTHER'S CHAPEL, SAUGERTIES.

When Rev. A. Rumpff was pastor at West Camp an English Lutheran congregation was organized in the village of Saugerties and the church property was secured which is now owned by the German Lutheran Church. It continued to form a part of the West Camp pastorate during the successive labors of Revs. Reuben Dederick, N. H. Cornell and David Kline. In 1852 there was a division in the Dutch Reformed Church, and those who withdrew formed a Congregational Church, into which the influential families of the Lutheran Church were drawn and the society disbanded. It had never obtained title to the church property and the owner sold it to the German Methodists, who, failing to succeed, sold it to the present German Lutheran congregation.

While the church existed it had an afternoon service and the membership was very limited in numbers. It depended largely upon one member who went over to the Congregationalists.

VI. GERMAN EVANGELICAL LUTHERAN CHURCH, SAUGERTIES.

On the 8th of June, 1859, a German Lutheran church was organized in the village of Saugerties, a place of about four thousand inhabitants, and the new organization united with the New York Ministerium at its annual session in Wurtemburgh, Sept. 5th, 1859. It commenced with twenty-three members.

The congregation bought a church property in the village, which was originally a store, but which was transformed into a church for a small English Lutheran congregation, which as stated above, after a few years disbanded. The property then fell into the hands of the German Methodists and they in turn disbanded, when it was purchased by the German Lutheran congregation. They afterward procured a parsonage, which, together with church and burial-ground, is estimated at a value of \$5,000. They report a membership of 61, a congregation of 200 and a Sunday-school of 100 members. This church forms a pastorate with a German Lutheran church five miles south, in Plattekill, in the town of Kingston, which church antedates the one in Saugerties and which before the organization of the latter was served by Lutheran pastors from Rondout.

The succession of pastors in the Saugerties church has been as follows: Rev. R. Adelberg, 1859-1861; Rev. W. Jahn, 1861-1863; Rev. Herman Fischer, 1863-1866; Rev. J. D. Haeger, 1866-1868; Rev. J. P. Lichtenberg, 1869-1871; Rev. F. C. Kæhler, 1871-1874; Rev. J. P. Lichtenberg, 1874-1879; Rev. C. Kuehn from 1879 to present time. The church is connected with the New York Ministerium.

VII. EVANGELICAL LUTHERAN CHRIST CHURCH, PINE GROVE.

This church is located in the town of Saugerties, on the turnpike, half way between the villages of Saugerties and Woodstock, and forms a part of the Woodstock pastorate. It was consecrated on the 13th of January, 1869, when Rev. Hiram Wheeler was pastor of the Woodstock church. The society was organized in legal form with 25 members, May 27th, 1869. It grew out of religious meetings held in a school-house in that vicinity by Rev. William H. Emerick.

It has a neat frame church edifice, which cost about \$3,000, and reports 23 members. It is located not far from the Catskill mountains in a rough, quarry region. This church is connected with the Hartwick Synod.

VIII. GERMAN EVANGELICAL LUTHERAN IMMANUEL CHURCH, RONDOUT.

In 1870 a number of dissatisfied members of the Holy Trinity church withdrew and organized another congregation. The certificate of incorporation was filed on the 31st of March, 1870. They built a good sized brick church in that part of Rondout toward Kingston, known as Wiltwick. Within a few years the two towns of Rondout and Kingston have been merged into one corporation; now known technically as the "City of Kingston."

The new organization called Rev. Mr. Stutz as their pastor, who remained until last year when he accepted a call to a church in Albany. The Immanuel Church numbers about three hundred communicant members and is connected with the Missouri Synod.

Ulster county has furnished the following two Lutheran ministers:

Rev. William H. Emerick, who was born at West Camp, Feb. 7th, 1806, and who was received into the Lutheran ministry in 1845. After serving the Lutheran churches at Woodstock, Sharon, Athens, West Camp and Livingston he died in his native place, on the 2nd of January, 1876, and was buried there.

Rev. P. M. Rightmyer, now pastor of the Lutheran Church at Saddle River, N. J., was born in the town of Saugerties in a neighborhood back of West Camp. He has served several Lutheran churches in Pennsylvania, New York and New Jersey, and is now a member of the New York and New Jersey Synod.

ARTICLE VI.

THE SALVATION ARMY: ITS METHODS AND LESSONS.

By PROF. C. A. STORK, D. D., Gettysburg, Pa.

The mission of the Church of England is to inculcate the "true refinement of worship;" so says Mr. Shorthouse, the author of that charming book, *John Inglesant*. Let us have his exact words; they occur in the preface to his new edition of George Herbert's *Temple*: "The peculiar mission of George Herbert and his fellows was that they showed the English people what a fine gentleman, who was also a Christian and a Churchman, might be." There is a good deal to be said for that view of the Church of England, though probably the Archbishop of Canterbury, to say nothing of Mr. Ryle, the new Bishop of Liverpool, might strenuously object to it. A certain air of elegance, repose of manner, delicacy of feeling and sentiment hovers about Anglicanism, or, as we know it in this country, Episcopalianism; a fine aroma, so to speak, of all that is beautiful in religion. Worship in the establishment, and in our Episcopal churches, is a subtile essence like the fragrance of violets in Spring stealing in and out the windows. So Mr. Shorthouse, who to be sure is no great authority in the matter, seeing he is a mild mannered Agnostic who makes pathetic appeals that those who do not believe in Christianity may still be allowed to go to church and enjoy the æsthetic comforts of re-

ligion. Still there is a measure of truth in his view; and this it is that makes it such an incongruous, topsy-turvy sort of thing to see the stately Church of England making advances to the turbulent, grotesque and utterly unrefined type of Christianity we have in the Salvation Army. It is like Miranda contemplating marriage with Caliban: this, of course, from the Church of England point of view.

This is expressed in a letter written to his paper by a clubman of the English Church after a visit to one of the halls of the Salvation Army.

"I saw," he writes, "in the body of the hall a number of persons standing quietly enough, but on the tiers of seats at one end were twenty or thirty men and women, some with brazen instruments and drums, singing and vociferating doggerel, and swaying their bodies to and fro. In their centre was a man brandishing his arms to mark the time. This 'conductor' would every now and then make a few remarks on the glory of salvation. Once he said, turning to what I will call the orchestra, 'Hold up your hands, all that feel yourselves saved!' This they did with a shout, and, frantically waving their hands, they continued their song; then one after another began to pray aloud, amid a running chorus of 'amens' and 'hallelujahs.'

"Now I do not cast any reflection on the sincerity of this proceeding; but if I were asked what it was like, I should say it resembled the drunken shouting and revelry of boon companions. I thought at once of Maenad choruses on the mountains of Thrace, and the orgies that one knows to be incidents of some Pagan religions, and I asked myself whether it was possible that our Church of England could associate itself with so monstrous an exhibition. For my part, I gravely doubt whether anything which appears so unseemly can have any permanent good effect on any class whatever. Such wild excitement must throw the mind from its balance, and I certainly think that the calm beauty of the Church has nothing to gain or lose by the Salvation Army."

Here, then, we have the calm view of the situation which a member of the Church of England, with his refinement, moderation, self-control, inward enjoyment of religion, naturally

takes. Religion, he says, is communion with God, a life above the senses and the world; it is calm, profound, reverent, spiritual: how can it live in the midst of "Hallelujah Galops," "Charges on the Devil," the continual rowdyism and brass-band and cymbal style of worship which is the very breath of the Salvation Army?

Now let us turn to the other side and hear what Mr. Booth, the 'General' of the Army, the author, leader, and soul of the movement, has to say of it. Here is an extract from his article, "What is the Salvation Army?" in the *Contemporary* for August: "The old-fashioned Gospel that tells man he is thoroughly bad and under the power of the devil, that drags out the very hidden things of iniquity to the light of the great judgment throne, that denounces sin without mercy, and warns men of eternal wrath to come, unless they repent and believe in the only Saviour; the Gospel whose goodness does not consist in the suppression of all but sweet sounds of love, but in the plain straightforward ceaseless announcement of the whole truth; the Gospel of a crucified Saviour who shed real blood to save men from a real guilt and a real danger of a real hell, and who lives again to give a real pardon to the really penitent, a real deliverance from the guilt and power and pollution and the fact of sin to all who really give up to him a whole heart and trust him with a perfect trust—such is the gospel of the Salvation Army.

"We believe the three creeds of the Church with all our heart. We believe every word of the Communion Service, and we go about denouncing the wrath of God against sinners just as people must who believe really that all these things are true. We have often been reproached, in fact, because we dwell so much upon what are often called "dark" truths, instead of joining in the popular chorus of excuse for iniquity, and sweetness and love for everybody; but we believe the greatest possible kindness to a man who is doing wrong and going to hell is to tell him so in the plainest and most urgent language that can be used. Once stopped and turned from his evil way, he will soon find out for himself all the loveliness of the great salvation."

That is the voice of an honest, single-minded, straightforward man, who believes the great truths of the Gospel with all

his heart and is tremendously in earnest to have all men accept them. And from his point of view, narrowly considered, his whole course is justified. Men, he would say, are perishing; there is but one way to save them; that way we know; shall we not use any means to get them to pause, to listen, to accept and be rescued? And then shall we not engage as many as we can to leave everything to persuade men to become Christians? It is an old argument. Indeed there is nothing new about the central idea and aim of the Salvation Army; it is only the old revival spirit with which we are familiar embodied in a more perfect organization, making use of more sensational and piquant methods, and commending itself to the practical moral sense of the community by its enthusiastic and successful advocacy of the temperance reform.

Here, then, we have the two points of view: there is the view of the calm, thoughtful Christians represented by Canon Farrar, and R. H. Hutton of the *Spectator*, who recognize the immediate efficiency of the movement, its telling effect on the worst classes of the community, its enthusiasm and self-devotion, but who see that all this is obtained at what seems to them a terrible cost, the degradation of the whole conception of God, the sacrifice of all reverence, and the abandonment of the serenity, the spirituality and the depth of the religious life; and then there is the view of the earnest men represented by Mr. Booth, who say, 'Souls are perishing; let us not be squeamish as to means; we will do anything short of direct wickedness to get men to listen to the Gospel.'

Now it is possible to estimate this movement by taking into account only one of these ways of looking at it. It is easy enough to say: The world is a burning house; there is but one way out; the one business of a Christian who has the Gospel message entrusted to him is to get men out of the flames as quickly as possible and not be too particular how he gets them out. There seems to be no answer to that. Looked at from the point of view of Mr. Booth and the good men who work with him, there is no answer. But unfortunately for an easy solution of the question the situation is not so simple as that.

In the first place the revelation of the Bible is not only to

the effect that men are in danger of perishing, and that there is but a short time in which to save them, but also that there are elements which make the matter of haste in saving individuals not the first consideration. If we accept Mr. Booth's position that the great thing about religion is to get the individual out of danger at once then we immediately impugn the whole scheme of redemption as set forth in the Scriptures. It is there made plain enough that the immediate rescue of the individual from ruin is not the first consideration, for all the arrangements for the Gospel system are made with a deliberate and gradual preparation which to those who think only of the particular individuals must seem cold-blooded cruelty. Hundreds of years elapse between the successive steps by which the race is brought nearer the revelation and work of the Redeemer. Thousands of years roll away before the promise of salvation made on the threshold of Eden is fulfilled in the perfected salvation on Calvary. There are reasons then for doubting whether the matter of haste is so important in God's view as some others. From the slow processes by which he has unfolded his great redemption we are led to infer that the salvation of men is not a work that can be done hurriedly. We are accustomed to say that time was requisite for the ripening of the redemptive work. St. Paul says that "when the fullness of the time was come, God sent forth his Son." Christ refuses to be hurried by his brethren to go up to Jerusalem, though they urge that if his message is really divine it ought to be proclaimed at once: "My time," answers Christ to this plea for haste, "is not yet come." All this line of thought, rather, this plain drift of revelation, seems to point us to something like this, that in the matter of salvation quickness is not so important as thoroughness. There is such a thing as making so much of the mere rescue from peril as to cheapen and really make worthless the salvation itself. To return to the old figure, what good is it to rescue a man from a burning house if to get him out you have to club him and so injure his brain that when out he is only a raging maniac? You want to get him out of the flames a whole man, and he might as well burn to death as live a lunatic.

It is ticklish business arguing by illustration, and this partic-

ular illustration may seem to some to strain the case. But it serves to set before us in a vivid way the difficulties many good men have in falling in at once with the views of those who, like Mr. Booth, see only one thing, the peril of individual souls. What should we think of a community who in time of famine ate up their seed-corn? Now it is charged upon the Salvation Army that whilst it does feed a multitude of wretches who without its work would starve for the bread of life, it feeds them upon the seed-corn from which the bread of the future is to come; to awaken an interest in the Gospel it is taking out of religion that which alone can make it permanently powerful, all spirit of reverence and spirituality; to get men to hear it is filling their ears with a buffoonery that must inevitably drown the still, small voice of the Spirit.

If that be true, then the sooner the Salvation Army disbands the better for Christianity. But is it true? Let us look at what this movement is really accomplishing, and then at the damage it is charged it does by corrupting the Christianity it teaches.

WHAT HAS IT EFFECTED?

It certainly has succeeded in getting the ear of that great mass of the lower population which hitherto no part of the Christian Church has been able to reach. With wonderful rapidity it has grown to be a power in the religious world. "In May 1877," writes the Rev. Davidson, "the Army had 21 corps, 31 officers wholly employed, 625 soldiers ready to speak when wanted, and an income of some \$21,000 per annum. It has now 331 corps, 760 officers, and at least 15,000 trained soldiers ready to speak when wanted. It holds more than 6,000 services every week, and its income, which is rapidly increasing, is now at the rate of at least \$350,000 per annum." The organ of the movement, *The War Cry*, has a weekly circulation of over 300,000 copies, which is outdoing the *New York Ledger* and the 'Penny dreadful' in their own field. The Army is everywhere and is moving Great Britain to the lowest depths.

The most remarkable thing about the whole movement, however, is that it reaches, stirs, and really changes the lives of the

worst class of the English people, a class which, as a sagacious London journal remarks, has never been reached before, not even by the great revivals of Wesley and Whitfield, whose work never reached much below the lower stratum of the middle class. The reader will call to mind the miners of Kingswood who listened to Whitfield and were converted; but miners, rough though they are, do not belong to the dangerous classes; they are a vigorous, high-spirited, and rather superior class of workmen. But the Salvation Army penetrates below the working class. It aims to carry the Gospel to men who are too debased to work; to thieves and drunkards and harlots, to the slums and dens of London and the great provincial cities. It attacks that great mass of drinkers, profligates, swindlers, brutes, who are the despair of the social reformer, and the opprobrium of our Christianity. This great body of corruption the Church has assailed on its outskirts, pulling one here and there out of the filth. But it is the grief of every earnest worker in the great cities to know how little real impression is made on that huge body of vileness which, kept under by the strong arm of the law, show at such opportunities as the Chicago and Boston fires its true ferocity and baseness. It is this Damnation Army which the Salvation Army has fairly earned its name by attacking; it has not merely hovered about its flanks snatching here a straggler, there a group, and bringing them back to decency and Christianity; but it has made an absolute inroad on the host and captured and turned into its own ranks great bodies of men.

Take such a document as this from Newcastle-on-Tyne, a city of nearly 150,000 population: "We the undersigned, while by no means willing to identify ourselves with, or to defend, all the means and measures used by the Salvation Army in the prosecution of their efforts for the restoration of the worst portion of the population to habits of morality, temperance, and religion, nevertheless feel bound to state that we know they have succeeded in this town and neighborhood, not only in gathering together congregations of such as never previously attended religious services, but in effecting a marked and indisputable change in the lives of many of the worst characters. We are

therefore strongly of opinion that their services ought not to be left to the mercy of riotous disturbers, but should have the fullest protection."

This document is signed by the Mayor and Sheriff, by four Members of Parliament, and by twelve resident magistrates. "Such evidence," says the writer who quotes it in the *Contemporary*, "could easily be multiplied from various parts of England. I have myself seen confidential letters from the chief constables of the large towns, bearing emphatic testimony to the reformation effected by the Army. One at least of the chief officers of the Detective force in London bears uncompromising evidence to the practical good done in the most neighborhoods." Again, "One clergyman has told me that two whole streets in his parish, which were once a 'den of thieves,' have become quiet and comparatively respectable since the Salvation Army opened fire on them."

It is in view of such results as these that we see the Queen writing a letter of congratulation to the leaders of the movement, the Archbishop of Canterbury subscribing to the building fund of the Army, and large portions of the Church of England seriously considering whether some alliance cannot be effected with an agency which has shown itself so powerful to do what the established Church has never been able to do, convert the degraded masses.

These successes have been attained by a combination of means, some of them quite familiar and legitimate, and some so novel and questionable as to raise the query whether their use will not, in the long run, prove more damaging to the cause of Christianity than any present gain can compensate.

Among the causes of success is, first of all, the direct and earnest preaching of the simple Gospel message. "The old-fashioned Gospel," says Mr. Booth, "that tells man he is thoroughly bad and under the power of the devil, * * the Gospel of a crucified Saviour who shed real blood to save men from a real guilt and a real danger of a real hell and who lives again to give a real pardon to the really penitent * * such is the Gospel of the Salvation Army." And this they preach, as all intelligent hearers bear witness, with singular directness

and force. Miss Cobbe writes of Mrs. Booth: "Her real eloquence, with all its quaint and even grotesque forms of pronunciation and grammar, and amazing fabrication of words (such, for example, as "Jumbleization" occurring in a very solemn argument), is a powerful engine of persuasion; but she possesses more than real rhetoric, however varied and vivifying. She has an immense store of sound sense and practical experience, combined with a genuinely high ideal of life and duty. After listening to her many times for hours together, I have found myself bringing away more fresh and sound ideas, and less 'padding,' than from any series of discourses it has been my fate to hear for many a day."

Rev. Davidson says: "Whatever be their errors in doctrine or in practice, I can only say that after attending a large number of meetings of different kinds in various parts of London, I thank God from my heart that he has raised up to proclaim his message of Salvation the men and women who are now guiding the Army's work, and whose power of appealing to the hearts of their hearers is a gift from the Lord himself. I am sorry for the Christian teacher, be he cleric or layman, who has listened to such addresses as those given by 'General' Booth, Mrs. Booth, and by some five or six at least of their 'staff officers,' and has not asked for help that he may speak his message with the like straightforward ability and earnest zeal."

Lutherans who so strenuously insist on the truth that the Spirit ever accompanies the Word, ought to be the last people in the world to wonder that the simple Gospel of Christ's salvation preached faithfully to audiences of thousands should bear fruit in changed lives.

To this must be added the method which makes every convert, according to the measure of his ability, an active witness for Christ. The military organization and rigid discipline of the movement enable the leaders to put every convert to work the moment he gives in his adhesion. "Every man, woman, or child," says one writer, "is supposed to become from that moment a center of evangelizing work. One who has entered the hall out of sheer curiosity, or perhaps to scoff, is brought it may be, before long, to kneel with bowed head at the 'penitents' "

form." Half-an-hour later he is bearing public testimony to the fact of his conversion, and that night or the next day sees him with a great "S" upon his collar selling *The War Cry* in the streets and public-houses, among the companions of his former life. With all the obvious dangers which surround such a system, its primary result must evidently be the rapid multiplication of converts.

It is important, however, to notice that this multiplication of converts is not the sole object, perhaps not the chief object, in view. A man is sent to sell *The War Cry*, not only in order that *The War Cry* may be sold, but that the seller's own shyness may be broken through. "It is wonderful what an hour at a street corner will do to make a shy man brave for life."

But now we turn to a class of means which may be said to be peculiar to the Salvation Army, the novel feature, which some aver is the real substantial secret of the success, and which constitutes all that is questionable in the movement. This whole class of means, we may designate, for the sake of convenience, as *Sensationalism*. It is true that means of this sort were in use before the Army was organized; but as Columbus gathered up all the hints and speculations and experiments of the generations before him as to a new world, and gave them a reality in his discovery of America, so the Salvation Army may be said to have achieved the definite discovery of sensationalism as a means of spreading the Gospel. Mr. Booth has reduced the use of clap-trap to a system.

In the first place, the very organization of the movement with its strictly military discipline, its ranks, officers, titles, uniform, badges, brass-bands, its use of military language and signals, is, apart from its efficiency as a machinery for doing work, a most powerful appeal to the natural love of excitement, show and glitter. At some time in life almost everybody likes to play soldier. The "Army" takes.

Add to this that every means is used to feed the modern passion for being gazed at and talked about. Every convert is at once made a conspicuous object; he is brought forward on the platform, and encouraged to tell his history; he shines in the lurid glare of his past iniquities, as well as in the light of his

new conversion. Even young girls are required to stand forth and confess their sins to the crowd. Little children are encouraged to write out their experience for publication in the *Little Soldier* (the juvenile organ of the movement). Everything in the new life must be in the glare of the sun. Even prayer is encouraged to be in public. Private prayer and meditation are, if not forbidden, at least ignored.

The modes of advertising the Army and its services are of the most screaming sort. All the workers are encouraged to outdo each other in piquant and grotesque devices for making out a taking bill. In *The Doctrines and Discipline of the Salvation Army* we read this direction: "Make your bills and posters striking in what you say on them, and the method of the *printing*, the color of the *paper* or *ink*, the way they are *stuck up*, *given away*, and the like. They can be carried about on an umbrella, on a man's hat; round his person like a church-bell, with his head out at the top, and his feet at the bottom; on a monster box, pushed by a man or drawn by a donkey, or in ten thousand different forms. Invent for yourselves."

In the matter of getting the public ear it certainly cannot be charged against the Army that the children of this world are wiser than the children of light.

But perhaps the most effective means used, and certainly the most objectionable, is what we are compelled to call the systematic use of irreverence as a stimulant to the sensibilities. We all know what a vivid effect is produced by the introduction of anything grotesque or jocose in the treatment of sacred subjects. The temptation to this has been one of the standing stumbling-blocks of the modern pulpit. But it was left to the Salvation Army to deliberately and systematically adopt religious buffoonery as a means of conversion, and accomplish what one writer calls the apparently impossible feat of making Christianity 'rowdy.'

All the latest novelties in the way of news are pressed into the service; the articles in *The War Cry* are headed by such titles as "*Jumbo and Jesus*." The last invention of slang is introduced into advertisements. Take this which was posted in Leeds, England, as a specimen; it is a fair sample of the usual

style of the Army. "After the usual proclamation of 'War! war!' etc., and an invitation to everybody to 'join in the fight against *Old Nick*,' the plan of attack is thus described: 'Monday, June 5th, at 7.45, Salvation charge; Tuesday, Great Exhibition of Hallelujah Lasses; Wednesday, Fire and Brimstone; Thursday, Roll-Call, soldiers to deliver up their cartridges; Friday, at 7.30, Baptism of Fire; Saturday, at 7.45, Rejoicing over Victories Won. All over the Shop Meetings. Sunday, June 11th, at 7 A. M., Knee-drill. Ammunition supplied to soldiers by Quartermaster General. 11 A. M., Descent of the Holy Ghost; 2.30 P. M., Tremendous Free and Easy; 6.30 P. M., Great Charge on the Devil; 9 P. M., Hallelujah Galop.'"

In this country the genius of the officers who are invited to invent for themselves strikes out something still more grotesque. Take the following advertisement published in one of our great cities last winter: "*The Salvation Army will hold a Hallelujah English Tea* to-night at their barracks on ——— St. Tea served at 8 o'clock. Followed by a Hallelujah Spree commencing at 9 o'clock. Ringleader Major Moore from England. Shouting Anne, Weeping Nancy, Praying Lillie, Happy Polly, and a lot of converted drunkards will wind up the spree.

CAPT SHIRLEY."

The hymnology of the Army is often of the most grotesque sort. Dr. Plumptre, the Dean of Wells, claims that the hymn-book of the Army which he has seen is very far from being a collection of "wild hymns" only. He finds in it 'Rock of Ages,' 'Jesus Lover of My Soul,' and hundreds of other established favorites, including even, 'Hark, the herald angels sing.' These he thinks may tend to the refinement of rowdyism. But Miss Cobbe quotes a canticle sung at the door of a church in Torquay, which she calls the climax of religious rowdyism, as a specimen of the kind of thing sung on the streets and in the processions.

"Elijah was a jolly old man,
And was carried up to heaven in a fiery van."

With a chorus after this fashion:

"Let us every one be a jolly old man,
And be carried up to heaven in a fiery van."

The only defence urged for this systematic use of what to thoughtful Christians seems blank irreverence, is made by the leaders, notably by Mrs. Booth in her book on "Aggressive Christianity," on the ground of necessity. There must be, says Mrs. Booth, 'adaptation of methods'; we must be made all things to all men, by all means to save some. Here, they say, is a body of people whom no modest, decorous, or ordinary style of address can possibly reach; they read only the 'Penny dreadful' and the *Police News*; well, we give them *The War Cry*: it is true it does talk about "Jumbo and Jesus" in a way to shock all reverent and sober Christians; but then it is not intended for such; it is written for those who care only for Jumbo; Jumbo is the charm by which we allure them to hear about something better. We confess that to sing of Elijah as a 'jolly old man' being carried up to heaven in a pleasure wagon does border on the blasphemous; but then in that way we get those who would never think of heaven or how to get there, to attend to eternal things. And as for the advertisements, the 'great charges on the devil,' 'hallelujah galops' and the like, we know this is not the way to learn contrition and the deep life of the Spirit; but then it brings to our meetings those who if they were not with us would be in a prize-fight, or a gin-tavern, or breaking all the laws of God and man. It does draw them away from what is worse to what is better. The claim is that these sensational proceedings with their indisputable flavor of irreverence do catch hold of the drinker, the profligate, the swindler, the brute, and make a change in them in the right direction, in the direction of producing Christian feeling.

Well, granting that, and I see no reason for doubting that the Salvation Army has in a vast number of cases succeeded in turning drunkards into sober men, thieves into honest citizens, and profligates into earnest Christian workers,—granting this, two questions come up:

First, whether when you have robbed religion of reverence it is religion at all. Is the kind of religion which jumbles up Jumbo and Jesus in its thoughts, sings of holy prophets as jolly old men, conceives of God as, according to one preacher's phrase, 'always in a row,' and worships always in an atmosphere

of 'Hallelujah galops' and 'tremendous free-and-easies,' really the religion Christ came to give men? One writer on the subject, Miss Cobbe, answers that question with a point-blank no. "Is religion," she asks, "anything but heathenism when it has been despoiled of reverence? May not a man as well aspire to Valhalla as to a heaven whither he expects to be conveyed in a pleasure-van?" It is a little singular to find Mr. Moody talking in the same vein. I remember hearing him say of a class of converted drunkards who were quite reformed but very bumptious, that to his mind a man might as well be full of rum as full of egotism. That, as far as religion is concerned, is true enough; if the methods of the Salvation Army do give us men who are only reformed drunkards, thieves made honest, and loafers made industrious, but without humility, the thirst for goodness, the silent communion of the soul with God, which are the true marks of the Spirit's work, then the work condemns itself religiously.

But it is possible that this sensational atmosphere is only a temporary incident in the passage from the low, gross life of the flesh to that of the Spirit. Then we may say that while we think the proceedings of the Army vehemently sensational and destructive of the spirit of reverence, yet as they are turning men away from what is bad to what is good they are not to be absolutely condemned. The whole question is one of direction. Do their methods really start men on the way upward? Do they raise them from gin-drinking and thieving and prize-fighting to think of eternity, of God, of duty? Then these workers seem to come under that class which Christ once characterized when he said, "He that is not against us is for us." Canon Farrar in his sermon on the Salvation Army observes that when St. John found one casting out devils in Christ's name and forbade him because "he followeth not with us," it was the censure of a work very like that of the Salvation Army, and that the censure itself was censured. Here are men who are casting out the devils of drink, harlotry, thieving, in Christ's name: it is true they do not follow either the Church of England or any of the Dissenters; they may even be said to do their work,

though in Christ's name, yet not in the full spirit of Christ; they have Christ's charity and truth and godly zeal, but not his reverence, and holy awe, and inward depth of calm: but surely Christ would say of such, "He that is not against us is for us."

But, then, as remarked before, it is a question of direction. To justify such methods there must be a very decided movement upward in the converts. Men who are drawn from the gin-shop, the thieves' den, the prize-fight to some Salvation Hall service by the spectacle of flags and uniforms, and the crash of cymbals and trumpets have not much in the way of reverence or refinement to lose. What seem to us almost blasphemies are to them only a striking way of putting solemn truths. The harm done is not to them, and them. But if, under the stimulus of these sensational methods, once turned from drink and crime, a man goes on enjoying 'Hallelujah galops,' 'great charges on the devil' and all the rest of the rowdyism of the movement, not craving anything deeper or coming to a calmer, more reverent atmosphere, then he is certainly not growing in spiritual life; he must retrograde. Furthermore, if the Army by its steady teaching and practice discourages its converts from looking to anything calmer, if it makes its recruits think deeper, truer Christianity poor, tame, formal, if its brass-bands, and badges, its handkerchief-waving and volley-firing make the kingdom of heaven seem more showy and outward than it is, if, in a word, they teach deliberately that the kingdom of God cometh with observation and not, first and last, within the soul, then it is to be condemned. As one writer says it comes under the condemnation passed upon those who, not being with Christ, are against him, since they are slackening the control of his Spirit, and rendering looser the bonds of his influence."

There are signs that indicate that just such a peril does threaten this movement. The soul of the organization, Mr. Booth himself, in his zeal to do something for the great unreached masses has allowed himself to drift into something of the narrow bitterness which is the special temptation of the reformer. He shows a slight contempt for all the regularly organized forms of Christianity. His maxim, "The last enemy

that shall be destroyed is the parson," indicates at once his irreverent method and his aversion to all that stands for the profounder, more inward life of Christianity. A still more serious sign is the charge against the movement that the Army ignores if it does not positively discourage private prayer. Everything is done to foster publicity. The life of the convert from the first moment of repentance must be lived, so to speak, on the platform. Every act of worship must be in the full glare of day and under the eyes of the crowd. A candid and most favorable observer writes, "Neither in the books published by the Army, and intended, with the bare unexplained text of the Bible, to form the sole reading of the soldiers; nor in the training-system of cadets at Clapton and elsewhere; nor in the general advice given at the Army's meetings, have I found any direction but the sparest and slenderest in favor of private prayer." Such a neglect of one of the plainest teachings of Christ seems too monstrous to be believed of any body professing themselves Christian. It is more probable that in the intense singleness of purpose to make Christianity aggressive the leaders have overlooked this fundamental condition of all true Christian life. But one thing is certain, and that is that no body of men who set out to heal the multitude, but neglect the mountain-top of private prayer, can ever bring men on very far toward God.

Another question to be answered is, supposing that by grotesque irreverence the ear of the crowd is won, and conceding that the converts may afterwards be educated into reverence and depth, is it possible to make sensationalism a permanent means of attracting men? The taste for mental excitement like every other appetite for stimulants is one that is continually outgrowing its supply. Every day the pepper must be more fiery, the sauce more piquant. At present the "Blood and Fire" placards of the Army are startling enough; but it will not be long before they will grow as stale by use as the old hum-drum style; and what then? Why, the only road forward is by more grotesqueness, bolder irreverence, grosser appeals to all that is showy and noisy. It is easy to see what must be the end of this.*

*Mr. M. A. Lewis in his account of the "Army" in *Macmillan* for Sep-

A writer in the *Spectator* suggests still another peril, and that is the inevitable deterioration of spiritual life which must befall the leaders of the movement who are more or less aware of the hollowness and unreality of the devices used to win the victims of vice. The uniforms, the embroidered S on the collar, the brass-bands, the 'Hallelujah galops' and 'charges on the devil,' and all the mummerly and noise and rowdyism must surely be in greater or less degree a vexation to the earnest souls who because they know something of the depth and power of the divine life themselves seek at any cost and by any means to save some. For if they have known the love of Christ, the deep secret of the divine pity, the ineffable peace of communion with God, then they cannot but know that all this tinsel and bawling, and above all the bald irreverence of much of their worship and address is not after the manner of Christ; is indeed only, at best, a wearying and disgusting appendage to the Gospel of him who was meek and lowly in spirit, who did not strive nor cry, nor lift up his voice in the streets. That the leaders are aware that all this buffoonery and irreverence is not religion is evident from the statement made by Rev. Davidson that he, "as a matter of fact, after bringing it repeatedly before them, heard

tember points out a feature that seems to contradict this: "To the outward observer," he says, "one of the most remarkable features of the meetings is that they should retain the power of inducing excitement. Their monotony is such that one asks oneself, 'Why do not the soldiers and audience weary of them?' I suspect this is a point on which the educated mind differs from the uneducated one. Bishop Butler says that 'passive impressions by being repeated grow weaker,' but General Booth has discovered, with his usual sagacity, that this maxim does not hold good below a certain class. On the contrary, repeated blows of the hammer drive the nail in at last, and after weeks or months of these meetings, when the lads ought, according to the Bishop, to have grown perfectly case-hardened, they all at once soften and come to the penitents' bench."

The humbler Dissenting preachers of England, it is said, endorse this idea, and declare that repetition instead of wearying impresses the uneducated.

That may be true up to the point of yielding and conversion. But once a Christian it is not possible but that the same monotonous round of impression must end at last in weariness and even disgust. Repeated blows on the nail may hammer it in at last, but once in to go on hammering will probably end in splitting the board.

no defense, or attempted defense, by any one of the Army's officers, of some of the language which is well characterized by Canon Farrar as 'grotesque and irreverent phraseology, calculated quite needlessly to disgust and repel.'"

They made no defense because they felt it to be on religious grounds indefensible. But evidently they throw themselves into what they regard as coarse, vulgar, and unworthy the purity of Christianity in order to pull some out of the slough in which they wallow. They foul the water to their own taste to make it tempting to palates which find the pure stream insipid. I think we can understand that. Something in that vein was St. Paul's passionate wish that he himself might be accursed from Christ for his brethren's sake. What would not a man do or be for men whose immortal value the cross of Christ with its unspeakable love has burned into his heart? We read the other day of how Low Foo a converted Chinaman sold himself as a slave that he might go to Demerara and preach the Gospel to his fellow-countrymen there: that was in the very spirit of St. Paul. And now the devoted workers of the Salvation Army will sell themselves into a worse slavery, to the misery of saying coarse things they hate, and playing fantastic tricks they despise, and singing irreverent songs which make them shudder, that they may win thieves and drunkards and harlots back to virtue and to God. If such a sacrifice were spiritually possible, if a man could vulgarize himself and play irreverent tricks with his fear and love of God to save coarse souls, and yet retain his spiritual purity and power, I think we could almost reverence such a man. But why talk about such palpable contradictions? The fact is the cardinal virtue of Christianity is faith, an absolute trust in God, and such a trust is not compatible with tricks or pretences of any sort. God is a God of truth, and a man cannot play tricks with his own convictions and not lessen not only his own manhood, but also the spiritual life which is in him from above.

"But we do these things for others," these workers would say; "we do not like to put Jumbo and Jesus into juxtaposition, but it catches the roughs, and so we sacrifice our feelings." Well, what are such men doing? They are effacing the sense of rev-

erence, the religious awe and sensitiveness which the Spirit has wrought in them. In so far they are untrue to their best convictions; they are putting out the light that is in them; they are really parting with something of spiritual power; they are going the way to not care themselves if Jumbo and Jesus are jumbled together. That is a distinct retrogression. And for what are they retrograding? If any man's nature really revolts against rant and religious parade as something which cannot live with what is most spiritual, is it possible for him, even for the good of others, to force himself to organize these into a machinery for converting men with any really good result? Religion can never be inculcated histrionically for any length of time; a man cannot throw himself into a part he does not really believe in without in the end throwing away himself. The truth is we can never make men really believe what we say unless we not only believe it ourselves, but also believe in our own arguments and methods of appeal. Sincerity must saturate the matter, the manner, the rhetoric, the very gesture of him who would persuade men of things spiritual and eternal.

'But there are those who succeed by startling sensationalism in religion.' True, there are; and they are the men who believe in it; to whom brass-bands and uniforms, 'Hallelujah gallops' and 'tremendous 'free-and-easies' seem a very legitimate and proper style of producing religious effects. Such men do not sacrifice anything by talking of Elijah as a 'jolly old man,' for that is their idea of Elijah. Such men, men who seem to us flatly irreverent but are only insensible, can use all these means and yet be in deadly earnest because so far as they see and embrace the truth they are true to it. To such we must leave the use of such instruments.

That lesson, it seems to me, ought to be pressed home on a great class of Christians. There are ministers, lay-workers, Sunday-school teachers, agents of Young Men's Christian Associations who go from a Moody meeting or get up from reading an account of the working success of the Salvation Army, and then proceed to impale themselves on the horns of some such dilemma as this; either this work is of God and then I ought to enter in it, or else, it is not of God and then I ought

to condemn it. But what an absurd dilemma that is. Is it every man's business to have a hand in every work that God has in progress? Because God uses a rough pioneer like Peter Cartwright to do rough pioneer work must we proceed to make ourselves cross-grained Peter Cartwrights so we can go out on the frontier? As well might St. John when Christ said of those the Apostle had forbidden to speak, "Forbid them not: for he that is not against us is for us," have reasoned—well, if they are right I ought to go after them. This is what Phillips Brooks happily ridicules as the "indiscriminateness of men's lives." "Many men's souls," he says, "are like omnibuses, stopping to take up every interest or task that holds up its finger and beckons them from the sidewalk. So many men are satisfied with asking themselves vague questions about whether this thing or that thing is wrong, as if whatever they could not pronounce to be absolutely wrong for every man to do was right for them to do." That is precisely what men do with the Salvation Army: if they cannot pronounce sensationalism to be absolutely wrong for 'General' Booth and 'Captain' Shirley, then they must be right for them. But we must get rid of this indiscriminateness. We must learn to distinguish things that differ, and not think that what A—— can do sincerely and rightly, B—— must do, too, or be derelict in duty.

If we once fairly grasp this conception of the breadth and infinite variety of God's methods we have got the key to the difficult problem of toleration. To see how God can and does use all kinds of instruments to further his kingdom is to see how to reconcile what seems often incapable of reconciliation, and yet which we feel must by some principle be reconciled, the firmest, clearest holding of truth dogmatically, and the largest toleration of men's ways of using truth. Then we can begin to see how even the Salvation Army and its shocking grotesqueness may be a real weapon in the divine hands to cleave a way for the truth to enter where it has never come before, and yet feel no call to adopt such methods ourselves, and no necessity to enter into any formal alliance with such a movement. But this opens a field too wide to enter in this discussion. We can only point out how fatal to a man's power to convert others, to

put it on the lowest ground, must be the use of means against which his religious nature revolts.

We have touched on some of the problems which come up for solution on the advent of this new movement. It will be seen that they are mixed problems: they are partly theoretical, partly practical.

We have for instance such a mixed question as this suggested: How far can you deliberately import into the handling of sacred subjects a spirit of irreverence and grotesqueness and not rob the very religion you are seeking to teach of all that makes it permanently powerful and worth having? Theoretically, we answer, and all would answer, that to despoil religion of reverence, to make the kingdom of heaven only a thing of outward show and excitement, is really to destroy the religion of Christ. But immediately that question becomes mixed up with another, a question of fact; do the converts of the Salvation Army stay in the atmosphere in which they are born? Once awakened out of the stupor and madness of sin by the noisy excitement of what is a genuine religious fervor, do they pass on to a deeper experience, to the life of the Spirit, and the whisper of the still, small voice? That is a question which time alone can answer. Such sober-minded men as the Archbishop of Canterbury, the Dean of Wells, and many of the most thoughtful and conservative of English churchmen believe that the irreverence of the movement is only spasmodic, while the fervor and aggressive power are permanent and valuable. Whether it be so we must wait for time to determine. Dr. Plumptre, the Dean of Wells, has published a letter from one of the captains of the Army whom he heard at a "free-and-easy," and whom he requested to tell freely the story of his life. We give the letter below.*

*"I heard the doctrines of holiness set forth by them [the Army]. I weighed it well over in my heart, and saw very clearly I did not love God with all my heart, soul, mind, and strength, and my neighbor as myself; and felt confident, from what I saw in some of the workmen who were Salvation Army soldiers, whom I had known before their conversion, that they were happier than I, and had something that I had not * * I felt God required my all * * I was willing to go anywhere for him, and was willing to forsake all, to be anything or nothing for his sake only. * * I believe our soldiers practice what they preach. I see them in

Such a letter the Dean thinks indicates an influence which must work upon the roughs and rowdies for good and not for evil. And doubtless the work of such a man would tend to lead men however rough and crude their first religious impressions, up to something higher. Whether that influence will predominate in the councils and management of the Army remains to be seen. We can only pray that it may.

Another problem is, how far it is possible for one to adopt, for the purpose of winning men, arguments, methods, appeals the worthiness and dignity of which he does not believe in himself without gradually injuring the simplicity and sincerity of his own religious life? That is a very serious question, not only for the leaders of the Salvation Army, but also for all who seek to win men back to God, and in the earnestness of their desire are tempted to offer to men vulgarized by sin what they would not accept for themselves. The solution of that, it seems to me, is suggested by the example of Christ himself and of his apostles. They sought men vulgarized and debased by sin, but they never stooped to any appeal or method which they could not sincerely accept for themselves. And yet they did not refuse to acknowledge as instruments which God used workers and methods which they would not encourage others to adopt. It seems to me St. Paul's declaration about those at Rome who preached Christ of contention and not sincerely that "notwithstanding, every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice," is a remarkable recognition of God's power to do a real spiritual work through unworthy means. If St. Paul could rejoice that Christ was preached, even in pretence, we may rejoice that the Gospel gets a hearing, even by clap-trap and buffoonery, without feeling called on to adopt or approve the buffoonery.

Doubtless the Salvation Army will have only an ephemeral existence in its present form. It is the nature of all revivals of

their homes, in the streets, and cannot doubt their genuineness. * * I believe one of the Army's strongest points is godly living * * being in our homes and in the homes of the people what we are on our platforms, being in secret what we are in public."

religion of this sort, after they have in the spasmodic and feverish stage drawn a number to consider religion who otherwise would never think of it at all, to pass into a calmer more conservative stage. If there are any real fruits of the Spirit from this work, they will take on the regular forms of growth, education, ripening. It has been always so: the history of Methodism is a striking illustration of what we may take to be a universal law of the advance of religion in our disordered humanity. First the enthusiasm, extravagance, disorder, coarseness of a time of awakening among brutalized natures; then the calmer period when the very depth of the stream they have entered sobers, makes cautious, thoughtful, compels to meditation, education, inwardness.

It has always seemed to me strange that men should expect a perfect religion to take a perfect form and development in an imperfect world; or to reason that because the divine power has in the history of the Church been often linked with startling aberrations from the ideal line of progress, that therefore there could be nothing divine there. Does it seem to us that God can never work by any but absolutely correct means and agents? Then he never worked by any but his Son; for prophets, apostles, reformers, all have come short by excess or defect. We need not conclude because we are disgusted with the tom-tom style of this new movement that there is nothing of God in it. Rather, it seems to me, while we say plainly that there is nothing religious in brass-bands and handkerchief-waving, in grotesqueness and slang, we ought to admit that a great deal of religion may go along with these. Not the whole of religion; not the best of it; but certainly the beginnings of it, the true seed of it. Perhaps we have yet to learn what a vital thing Christianity is; that it can live along with and under a load of unhealthiness which would kill anything else; that it can flourish, and lay hold of bad men and turn them from the way to hell into the way to heaven, even in a Salvation Army "tremendous free-and-easy."

ARTICLE VII.

A GLANCE AT MODERN MISSIONS.*

By REV. WILLIAM KELLY, Stewartsville, N. J.

The Church of God is, and must continue to be, a missionary organization, until the world has been brought to the feet of Jesus. This is the deliberate, matured conviction of the entire "body of Christ." So strongly does the modern Church hold to this idea, that some of her most thoughtful adherents have not hesitated to declare: "The Church which is not evangelistic will soon cease to be Evangelical;" and the assertion has been made that if the time shall come when the Church shall cease the putting forth of effort for the conversion of the world, she will lose her claim to be regarded as the Church of Jesus Christ. Statements so sweeping may at first sight seem to be overdrawn; but when we consider the world's great need of the Gospel, the universality of the plan of salvation, that the preaching of the cross is God's method of drawing the nations to himself, that the Church of the present owes its existence to the missionary labors of the past, and above all the last positive command of the risen Lord, "Go into all the world, and preach the Gospel to every creature," we are forced to acknowledge that statements as broad as those that have been indicated, are within the bounds of truth. However, there seems no occasion to fear that the reproach of abandoning the mission cause is likely to fall on the Church of the nineteenth century. The present is, par excellence, the great missionary age, the epoch of world-wide missions. To-day, perhaps as never before in all its history, the Christian world seems to realize its obligations as a missionary institution. The most distant lands are hearing the sound of God's evangel, and the denominations of the Church of Christ, like the serried battalions of a mighty army, are

*Read at the September meeting of the Easton (Pa.) Branch of the Evangelical Alliance, and, on motion of President Cattell, of Lafayette College, unanimously requested to be published.

moving in every direction upon the kingdom of darkness, that they may win the world for God.

There was a time when Mohammedanism was an aggressive system, when the multitudinous cohorts of the Arabian impostor with naked swords, and bearing the Koran, spread themselves over some of the fairest portions of the globe, conquering province after province, until a mighty empire overshadowing the earth with its glory, acknowledged the Moslem sway. To-day the sword of Mahomet is broken. The European empire of the Porte is rapidly falling to pieces, and were it not for the mutual jealousies of the European powers, in less than a decade the Turk would be driven beyond the Bosphorus. There was a time when Brahmanism, Buddhism, Confucianism and kindred superstitions, went forth to proselyte, to deceive the human race. To-day these systems are on the defensive in regard to Christianity, and well would they be satisfied could they even hold their own. Hindooism is a waning cause, its sun is near its setting, its strength has departed forever. "I do not hesitate," says Max. Müller, "from asserting (of Hindooism) that it is dying, or dead." The same ripe scholar and shrewd observer says: "From what I know of the Hindoos, they seem to be riper for Christianity than any nation that ever accepted the Gospel." Sir Rutherford Alcock shows the inability of Buddhism, and other systems in China and Japan to resist the truth, and asserts that these systems will soon cease to be obstacles in the way of Christianity. Joseph Cook claims that the days of Buddhism are numbered, and that as far as Paganism governs Central Asia, it is every year pressed more nearly to its exit from life, between the state necessities of England and Russia. How striking the contrast between the sluggishness of heathenism as a whole and the vigorous life and activity of the Christian Church, as seen especially in its foreign missionary operations, a work which, insignificant in its beginning, has already attained to mighty proportions, and seems destined to become, at no distant date, one of the most important factors in moulding the destinies of the human race. The modern foreign mission work is of comparatively recent origin. The church of Geneva made an attempt in this direction in 1556. Swedish

(Lutheran) Christians labored for the evangelization of Lapland towards the close of the sixteenth century. Missionary enterprises were undertaken by the Dutch early in the seventeenth century. By the King of Denmark (a Lutheran) in 1705. By Sergeant, Edwards, and Brainerd, in the United States before the middle of the last century. The English Society for the Propagation of the Gospel in foreign parts, was chartered in 1701. In Greenland a Lutheran mission was established in 1721—a Moravian mission in 1733. The last two mentioned have continued to the present time. Somewhat later Schwartz, a Lutheran clergyman, surnamed the Apostle of India, entered upon his labors. But as a whole the work of missions had but a languishing life, until a new impetus was given to the cause by the organization of the Baptist Society, under the leadership of Carey, in 1792—quickly followed by the London Missionary Society in 1795. The Edinburgh and Glasgow Societies were organized in 1796. The Netherlands Society in 1797. The Church Missionary Society in 1800. The Society for propagating the Gospel among the Jews in 1808. And the American Board of Commissioners for Foreign Missions in 1810. In this latter year may be said to have occurred the grand awakening of the Church to the importance of this work, when the Christian bodies buckled on their armor with the determination never to lay it aside, “until the kingdoms of the world had become the kingdoms of our Lord and of his Christ.” From 1810 to 1859, within a period of forty-nine years, not less than fifty-three foreign societies were organized by the various denominations of Christendom. Episcopalians, Presbyterians, Baptists, Congregationalists, Methodists, Moravians, Lutherans, actuated by a godly zeal and ambition, vied with each other in the effort to signalize their devotion to their common Lord.

As before intimated, the first society organized in America for evangelistic labor in distant fields was the American Board of Commissioners for foreign missions. This organization, un-denominational in character, including in its membership clergymen and laymen of nearly all evangelical churches, has done, and is doing, a noble work for God. On the 19th of February, 1812, seventy years ago, this society sent out five missionaries:

Messrs. Judson, Newell, Nott, Hall, and Rice. In 1879 it had 16 missions under its control, 79 stations, 529 out stations, and 144 missionaries in its employ, besides teachers, assistants, and other workers,—the whole aggregating a grand total of 1549 Christian workers under the control of a single association, spreading among the heathen the tidings of redemption: at the time mentioned 248 churches had been erected, 14,960 communicant members had been gathered into the fold, and 26,170 scholars were being trained in the schools of this society. We remember that seventy years ago this organization put forth its first feeble effort; we behold how signally God has blessed that effort; we bear in mind the fact that seventy Protestant societies are now in the field, laboring with no less zeal, no less faithfulness, no less activity, and with the same comparative success; and as we think of these things we are enabled to form some faint conception of the magnitude of the undertaking, and the grandeur of the work already accomplished in less than three-quarters of a century.

The claim has been put forth that the success of the foreign work of the Church, has been greater in the past seventy years than in the first seventy of the Christian era. This was the concurrent testimony of all those who dwelt upon the subject of missions at the meeting of the Evangelical Alliance, in 1873—the testimony of men who had been specially selected to discuss the subject, because of their connection with and knowledge of the work. The assertion was once made: “You might as well attempt to convert cattle as to make the Malagasys Christians.” But Dr. Andersons speaks of the work in Madagascar, originated about sixty years ago, in the following glowing terms: “That mission has a wonderful history. As soon as the seeds of the Gospel began to bear fruit, a pagan Queen banished the missionaries, and until her death the Christians were subjected to a persecution as fierce and bloody as any suffered by the early Church. The son of the Queen on his accession to the throne invited the missionaries to return. And now, after the lapse of a few years, there are (in 1873) four hundred thousand nominal Christians connected with the mission, and thirty-eight thousand church-members, including the present Queen, and thirty thou-

sand children in the schools. At the same convention of the Alliance Narayan Sheshadri (a converted Brahmin) spoke of the work accomplished at a single station in India as follows: "In that station, in the year 1864, there were only two Christians; in 1873 (nine years later) there are upwards of 500, young and old. In Jalra we have no fewer than six full catechists, ten assistant catechists, three colporteurs, and six Bible women. In 1864 we had not a single reader of God's word, now we have 125 readers in our church. In the same period, 1,400 children and youth have been gathered in our schools." Dr. Angus at the same convention said: "As to the smallness of the success of missions, I entirely deny the accuracy of the assertion. It is demonstrable that the successes of the Gospel in the last one hundred years is greater than in any preceding hundred, I may even say any two hundred and fifty years in its history. We look back on the first ages and sigh for the gift of tongues and for Pentecostal blessing; and yet, in the last century, more has been done to give the Bible to the world than was done in the first ten centuries of our era. Twenty versions, at most, were made in the first one thousand years; in the last one hundred years a hundred and twenty have been made, in languages spoken by more than half the globe. There are more conversions to Christianity, in proportion to the number of our preachers, than there are at home." Rev. Mr. Rowe, our missionary in India, gives us a panoramic view of the ancient and modern work of the Church as follows: "Paul alone carried the Gospel from Jerusalem, through Syria, Asia Minor, Macedonia and Greece, to Rome—possibly even to Spain. Peter sends greeting from the church at Babylon to the elect strangers in Pontus, Galatia, Cappadocia, Asia and Bithynia. John addressed letters to seven churches—five of which do not come within the range of Paul's labors. The immediate successor of the apostles spread the Gospel still more widely, and the vast field over which missionary operations were extended in the first century, is very creditable to the zeal and activity of the apostles, their fellow-laborers and immediate successors. Taking now a similar glance at the field of modern missions, we find that missions have been established from Greenland, Labrador, British America, Indian

regions of the United States, Mexico, Central America, the West Indies and Guiana to Tierra del Fuego and the Falkland Islands; from Senegambia, Sierra Leone, Liberia, the Gold and Slave Coasts, the Niger, Calabar and Gaboon countries, Cape Colony, the Bechuana and Kaffir districts, Madagascar, Zanzibar and Abyssinia around to Egypt; thence to the islands of the Indian Archipelago, Ceylon, India, Burmah, Thibet, Persia, Syria, Japan, China, Australia, the Sandwich Islands, New Zealand, New Guinea, Polynesia, Melanesia, and Micronesia. In all the localities mentioned, as well as in other regions, the Gospel standard has been raised."* "At the close of the first century a fair estimate," says the same writer, "would probably put the number of Christian congregations at one hundred and fifty and the adherents at 150,000. In comparison with this, we have at the end of the modern period under consideration nearly 2,000 principal mission stations, some of them controlling from twenty to fifty congregations. The total number of adherents is estimated at 1,500,000, and that of communicants at 800,000."† The number has been largely increased since Mr. Rowe wrote in 1877. "About the middle of the third century," we are further told, "there are said to have been 23,000 Christians in Rome. A century later 100,000 in Antioch. In the time of Constantine the number of Christians is estimated at 6,000,000. A few years later Christianity became the religion of the people. Looking at this increase, what may we not expect the next century to have in store for the Christian Church?"

As we look at the spread of missions and the increase of converts in the various fields, especially in favored localities in a period fully covered by the length of a single life, we are constrained to cry out with the Egyptian magicians: "This is the finger of God." In India there were, in 1852, 180,000 adherents; in 1862, 300,000, an increase of 120,000 in ten years. In 1872 the number had increased to 500,000. In the present year, 1882, it is estimated that Christianity has not less than 800,000 adherents in India alone. The first attempt made at evangelizing Madagascar was begun in 1818, in ten years Chris-

*LUTH. QUART. REVIEW, July 1877, pp. 364, 365.

†Ib. 369.

tianity could boast of but fifty adherents; in 1874 this insignificant number had swelled to a grand total of 280,000. And to-day Madagascar takes her place in the roll of Christian nations. Another striking example of rapid increase is found in the missionary operations in the Sandwich Islands. The work in these Islands was properly inaugurated in the year 1820. Up to this period idolatry prevailed in its grossest forms, including human sacrifices; in 1819 the system then in existence was overthrown, and the people were without a religion when the missionaries landed on their coasts in 1820. Their idols having been destroyed and human sacrifices abolished, the people were to some extent prepared for the Gospel, and so rapid were its triumphs that in little more than thirty years the Islands were regarded Christianized. In Burmah the Baptist societies have been wonderfully blessed in their labors among the Karens. The success of the Gospel in this kingdom brings to remembrance the brightest achievements of the apostolic age. Already Burmah stands third on the list of donors to the Baptist mission fund. In the Province of Madras, India, containing over 30,000,000 inhabitants, Christianity has increased fifty-one per cent. inside of fifteen years. Siam to-day is regarded as in a transition state, the dawnings of Christianity are already beginning to glimmer through the gloom of that far-off land. Nearly one hundred thousand souls to-day are worshipers of the Christian's God in the wave-washed Hawaiian Islands, though seventy years have scarcely elapsed since the first Christian missionary landed on the coast. Syria, through nearly its entire extent, is beginning to respond to the leaven of the Gospel. The work in Africa, begun in the face of what seemed almost insurmountable difficulties, and frequently abandoned in various sections, has nevertheless been richly blessed. Converging rays of Gospel truth, flashed over its landscapes by nearly thirty missionary societies, are beginning to set the nations in a blaze; and it may be that this mysterious land of enchantment, the darkest continent of the globe, will yet glow with a moral and spiritual splendor above the brightness of the firmament. The thunder of British cannon resounding to-day along the shores

of the Mediterranean, and on the banks of the Nile, we doubt not, will be overruled in the providence of God to the extension of the missionary influence, whose ultimate result must inevitably be the waning of the Crescent before the brightness of the Cross.

The work in Turkey, though of recent origin, has already attained to respectable proportions. In 1879 the statistics showed 132 missionaries, 500 native preachers and teachers, and 92 churches, with a membership of over 5,000 souls; Colleges, including the celebrated Roberts College in Constantinople, Seminaries and boarding schools to the number of 20, with an attendance of over 800 pupils; 300 common schools, with an attendance of over 11,000; 285 places of worship, scattered from the Balkans to the Bosphorus, and from the Bosphorus to the Tigris, in which 25,000 men and women gather Sabbath after Sabbath to listen to the story of redemption. These figures suggest the results of missionary endeavor there, up to 1879.

Among the Telugus a grand season of ingathering has lately taken place, a very tidal wave of blessing has swept over the land and thousands have been gathered into the spiritual kingdom of God. Sixteen years ago there were but forty Christians among these people, to-day they number twenty thousand. In the empire of Japan, owing to the state intrigues of the Jesuits, the feeling against Christianity was so bitter that a decree was issued to the effect, "that if the Christian's God should set foot upon their land, his life would pay the forfeit." Fifteen years ago it was as much as a man's life was worth to proclaim himself a Christian there; to-day there are in Japan about five thousand professing Christians, a large Christian community, an earnest body of native preachers, schools for the training of Christian ministers, and a Christian literature by no means insignificant. In 1843 there were but six converts to Christianity among the vast population of the Chinese empire; in 1875 the number had increased to about three hundred; in 1882, the Protestant Church in China has a membership of at least fifteen thousand, with fifty thousand adherents. The comparative results of missionary enterprise up to the close of 1878 have been summarized as follows: "Four thousand devoted men and

women, educated in the best learning of the day, are bearing the seeds of Christian civilization round the globe. They are scattered through the Turkish empire, and among the millions of India; they are found in the open parts of China, and threading their way up its great rivers; their words find crowds of attentive listeners in the new world of Japan; they brave the fevers of the Gold Coast, and from the Cape of Good Hope are planning conquests into the interior of Africa; songs of praise from hundreds of islands in the Pacific attest their presence; and they risk their lives at the hands of furious fanatics in papal lands, that they may publish the story of the cross. Half a million of souls won to Christ, and a Christian community of nearly two millions, who have come out of the darkness and superstition of centuries, are tokens of the divine blessing attendant on the missionary enterprise." Even this grand exhibit has already been exceeded, as we will shortly see.

But perhaps even more significant than the facts just cited, as showing the opinion entertained of Christianity by the intelligent classes of heathendom, and the influence exercised by Christianity on the government of India, are the following selections from a lecture by the celebrated reformer, Chunder Sen: "Christ rules British India and not the British government. None but Jesus ever deserved this precious diadem, India; and Christ shall have it. It is not the British army that holds India for England, that army is the army of Christian missionaries, headed by their invincible captain, Jesus. They have brought unto us Christ. They have given unto us the high code of Christian ethics. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting his banners in the heart of the nation. God's blessing and India's gratitude will ever belong to men such as these; men of character, who in many instances have been found ready to sacrifice their lives for the truth."

In summing up the results of missionary operations in the present century, it will be well to bear in mind "that up to the year 1800 no missionary organization could point to a single church gathered entirely from among the heathen."* Up to

*F. M. Pres. Ch. Jan. 1879, p. 239.

this time, God had been trying the faith and patience of the Church; but the seed sown had not been in vain. The fathers waited, and labored, and prayed; they fell in the furrows with their hands upon the plow; the sons have been reaping the fruits of their toil; the work as yet is but in its infancy, the first fruits only have been gathered into the garner of the militant kingdom; but as we note the extent of the success already achieved we are constrained to exclaim, if the abundance of the first fruit may be taken as an evidence of the final yield, "What, Oh, what shall the harvest be."

We sum up, then, as follows: Carefully compiled statistics show that in eighty years of the present century, as the result of the foreign mission work, the number of Scripture translations has increased five fold, from fifty to two hundred and fifty. Societies have been multiplied ten fold, from seven to seventy. The number of male missionaries has been increased fifteen fold, from 170 to 2400. Contributions to this cause have swelled twenty-five fold, from \$250,000 to \$6,250,000. Converts have increased thirty-five fold, from 50,000 to 1,650,000. Mission schools one hundred and seventy fold, from 70 to 12,000. 200,000 copies of the word of God, are sold annually in India alone. The following computation has been made on the numerical results already accomplished: "If the number of conversions in the foreign field during the coming eighty years shall be in the same ratio of increase as during the eighty just passed (thirty-five fold), we will have in the year 1960, 1,600,000,000 converts. And at the same rate of increase, another eighty years will swell the number to upwards of two billions—twice the number of the present unevangelized population of the globe." In estimating the result of the missionary operations of the Church, we must not stop with a simple enumeration of the number of heathen converts gathered by the various societies into the Christian fold. The exhibit here is a grand one, but to stop here would be to leave our task but half accomplished. We must not forget that the crushing out of slavery in various quarters of the globe, has resulted from the creation of a moral sentiment among the great civilized nations, largely through the influence of missionary effort; that cannibalism has been extir-

pated, woman uplifted and man ennobled through the influence of this service; that the walls of caste are being broken down; that agriculture, and science, and art, and commerce, and manufactures, and exploration, and discovery have followed wherever the missionary has pioneered the way. For it is a notable fact that the missionary battalions have been, and still are, in the very vanguard of modern enterprise and civilization, that where the miser will not venture in search of his much-loved gold, and the warrior will not penetrate that he may pluck the garland of fame, and the explorer will not journey that he may win the chaplet of renown, there the missionary of the cross may be found laboring, praying, suffering, sometimes dying, that he may tell of the great salvation provided by a God of love. Facts such as these, as well as the reflex influence upon the Church itself, consequent upon the putting forth of labor for others, the broadening, and deepening, and intensifying of the individual life, and the general life of the Church; all such facts should, and must, be pressed into the enumeration if we would form an adequate conception of the results accomplished by the Church through its missionary enterprises. The work thus far accomplished has been performed in the face of difficulties, some of which must gradually disappear. As a rule, the missionaries on entering upon their tasks are ignorant of the language of those they are sent to teach, and are compelled to spend months of preparation in fitting themselves to proclaim the Gospel. Men reared in the temperate regions have found it exceedingly difficult to labor under the burning sun of the tropics, and to brave the cold of the Arctic circle. The well known prejudice of the native populations of heathen lands against the aggressive stranger, has been a strong barrier in the way of missionary success. It has been in the face of such overmastering difficulties, and others equally formidable, that the results enumerated have been achieved.

Already, in the providence of God, some of the most serious of these difficulties are being set aside; scores, aye, hundreds of natives to the manor born, speaking the language and accustomed to the climates of the heathen lands, are being prepared in theological mission schools for carrying the Gospel to

their countrymen. Many of the most promising young men of India, China and Japan are being trained in European and American institutions. They will carry to their own lands a knowledge of the civilization, of the arts and sciences of Christian nations. May we not hope, aye believe, that some of them on their return to the land of their birth, will go to spread among their countrymen a saving knowledge of Jesus the Christ. The natives of India, Africa, Australia, Zealand, have been to a considerable extent brought under the control of Christian England. The subject tribes are finding it to their interest to acquire the language of the dominant race. This also will aid materially in advancing the mission cause. By a Mohammedan decree, the Koran is an untranslatable book, but every devout follower of the prophet is commanded to study the Arabic tongue, that he may read the oracles of his religion. This very requirement is contributing to the success of the missionary cause: there are thousands of devout Mussulmen in all the lands leagued under the banner of Islam, who have added the Arabic to their natural tongues that they may obey this injunction; so by the pains taken for enabling them to read the Koran, they have unconsciously prepared themselves for reading and understanding the Arabic translation of the word of God. In brief, the time has come when we may truly exclaim,

"Events with prophecies conspire
To raise our faith,—our zeal to fire;
The ripening fields already white,
Present a harvest to our sight."

Less than a century ago when Wm. Cary had the presumption to utter a plea in behalf of missions on the floor of a Baptist convention, the question was summarily attempted to be disposed of by a venerable D. D., who gave utterance to the cutting words: "Young man, sit down; when God wants to convert the heathen he will do it without your help or mine." Less than a century ago this was the conviction of a large portion of the Christian Church. To-day we will not be regarded as rash when we assert, that never has there been a period in the history of Zion when so many favorable circumstances conspired to encourage the consolidated body of the Redeemer's

Church, to be up and doing in this particular portion of the of the Master's service. If nothing had been accomplished, if the most complete and signal failure had hitherto attended upon every effort put forth for the conversion of the world, the Church would not be justified in regarding the foreign mission cause in the light of an experiment that might legitimately be abandoned because of its want of success. In spite of such failure, the Church would not dare to discontinue her efforts for the evangelization of humanity, in face of the imperative command, "Go into all the world and preach the Gospel." But when we are permitted to behold how wonderfully God has blessed this work, the encouragement is of the most substantial character to persevere in this grandest of all departments of labor, to which the Church can direct her energies—not to relax one iota of exertion, but to labor more earnestly, to pray more incessantly, to contribute more liberally to this excellent cause, looking to the time when, as the result of God's blessing on the missionary enterprise, "the name of the Lord will be great among the Gentiles," when "princes shall come out of Egypt," when "Ethiopia shall stretch out her hands unto God," when "all shall know the Lord, whom to know is life eternal," and when the dominion of Immanuel "shall extend from sea to sea, and from the rivers to the ends of the earth."

ADDENDUM—LUTHERAN MISSIONS.

The results accomplished by the Lutheran Church in the direction of foreign evangelization, have not been unworthy of the foremost place which her history, past achievements, and present numerical strength entitle her to occupy among the great Protestant bodies. Though to the Moravians belongs the honor of establishing the first modern missionary outpost, to the Lutheran Church belongs the credit of being the second Christian body to enter the foreign field. In the sixteenth century the Lutheran Church labored for the evangelization of Lapland. As early as 1705, the Lutherans of Denmark, headed by their king, effected an organization for foreign work, and succeeded in establishing the Tranquebar mission. It was under the auspices of this society that Schwartz, the Apostle of India,

commenced his arduous labors. In 1859, there were at least six Lutheran societies in the foreign field. Very imperfect statistics show that up to this time (south eastern Asia, the adjacent islands and the Indian Archipelago not being included in the enumeration) four thousand and sixty-seven communicants were members of the churches controlled by these societies. To-day there are not less than thirteen Lutheran associations in the foreign field whose missionaries may be found in every quarter of the globe, in Asia, Africa, Australia, America, Borneo, Greenland, India, Ovampoland, Cape Colony, Namaqualand, British Kafraria, Zululand, the Orange Free States, Natal, the Transvaal, Bengal, China, &c.

In the localities controlled by these societies there are at present employed not less than two hundred missionaries, European and American, as well as several hundred native assistants. More than two hundred and thirty stations are controlled by the societies, and at the present time a grand total of at least one hundred and forty thousand natives are members of the Church of God in these various mission fields. The Gosner mission alone has gathered more than thirty thousand converts. The mission of the General Synod, in India, is in a highly flourishing condition. Twelve hundred accessions during a single year, and three thousand candidates for baptism within the same period, show that the blessing of the Father is resting on the Palnad field.* The African mission, as yet comparatively in its infancy, up to this time can point to no special season of ingathering; and yet it has steadily been developing strength. Numbers of children and adults have been trained in its schools, an active membership, equal numerically to that of many of our village churches† has been gathered; the respect and esteem of the tribes nearest the mission has been won; and a new station will soon be established in the interior, a beacon to lighten the degraded populations now dwelling in the shadow of spiritual death. In view of the results already achieved by the missionary enterprises of the Lutheran Church, as well as by the foreign operations of the Church at large, we

*Report B. F. M. of Gen. Synod, 1881.

†117, see Report, 1881.

wonder not that the signs of a grand awakening to the importance of the mission cause are everywhere beginning to be manifest; that societies for evangelization are being organized in the great German Universities of Leipsic, Berlin, Halle, &c.; that the ladies of the General Synod, coming to the front, are organizing mission bands whose influence has been already felt; that Sunday-school and children's societies are being rapidly multiplied; that contributions though by no means equal to the necessities of the mission treasury, are nevertheless (as we believe) upon the increase. We wonder not that the pastor sometimes preaches on the mission theme, as though his tongue had been touched with a coal from the altar of eloquence; that day by day prayer ascends in more fervent accents, and with a deeper faith in the fulfillment of the petition, "Thy kingdom come;" that the wondering exclamation frequently arises as to the future: "Who can count the dust of Jacob," and the number of "the fourth part of Israel?" We wonder not at all these things; for as standing on the mount of vision we glance at the foreign missionary work of the Christian Church, we are made to realize that the Lord of Hosts has been making bare his arm, and that God has been setting his hand and seal to this enterprise, acknowledging the work to be his.

ARTICLE VIII.

ECCLESIASTICAL QUARTERLIES IN THE UNITED STATES.

By REV. MATTHIAS SHEELEIGH, A. M., Fort Washington, Pa.

Believing that it will prove in no small degree acceptable to theological inquirers, especially those who may most desire to keep abreast with our stirring times, the following exhibit of Religious Quarterly Reviews now issued in this country, in the English language, has been prepared. A mere list of the titles, of which but few if any are here lacking, would by no means be regarded as being valueless. It would of itself serve as no slight indication of the great activity manifest around us, in the current of the more learned investigation of religious truth and relative questions. In addition, the writer has been able, at the expense of considerable effort, to present, with the titles, the names of editors, places of publication, pages in each number, terms per annum, and, especially, the tables of contents of the last issues.

Some one, under whose eyes this article may fall, will perhaps ask why this or that publication which has the word "Review" in its name, or is usually classed among Reviews, has not been here included. But, as far as can now be recalled, such periodicals have other periods than the quarterly, to which this preparation is confined, or partake more or less of the journalistic character, or are given to some field of secular, scientific or philosophic inquiry. As instances, the *New Englander* (New Haven) is a bi-monthly, and the *Princeton Review* (New York) is now of like period; the *Catholic World* (New York) is a monthly; the *Friends' Review* (Philadelphia) is a weekly; the *North American Review* (New York) is a monthly, and is miscellaneous in character; the *Catholic Presbyterian* is likewise monthly, but is international, being printed in London; while the *Missionary Review* (Princeton), the *Quarterly Review of Christian Philosophy* (New York), and others, are designed to serve as specialties.

Does it not seem that no minister or intelligent and inquiring layman should be willing, (if at all avoidable,) in this day of increasing knowledge and research in the higher fields of Christian learning, to forego the privilege and advantage of reading at least one religious Review? Of course, a Lutheran would first think of supplying himself within his own Church.

EVANGELICAL LUTHERAN.

1. *The Lutheran Quarterly*; or, The Quarterly Review of the Evangelical Lutheran Church, Gettysburg, Pa. Editors: Pres't M. Valentine, D. D., Prof. E. J. Wolf, D. D., Rev. Prof. P. M. Bikle, with the coöperation of Prof. S. Sprecher, D. D., LL. D., and Prof. C. A. Stork, D. D. In its 12th volume. Including the 21 volumes of its predecessor, "The Evangelical Review," this may be numbered its 33d year. Each No. about 160 pages. Price, \$3.00 a year.

July No. gives a table of contents thus: I. The Church's Future; by Prof. E. J. Wolf, D. D., Gettysburg, Pa. II. Paul as a Witness to Christ; by President David J. Hill, A. M., University of Lewisburg. Pa. III. The Pastor's Use of the Lord's Supper; by Prof. C. A. Stork, D. D., Gettysburg, Pa. IV. Beneficiary Education; by Rev. P. G. Bell, Indiana, Pa. V. The Evangelist of the Old Testament; by Prof. George H. Schodde, Ph. D., Columbus, Ohio. VI. Romans 5 : 12; by C. M. Esbjörn, A. B., Philadelphia, Pa. VII. Literary Intelligence—American and German. VIII. Notices of New Publications.

2. *The Lutheran Church Review*. Philadelphia. Committee of Publication: Rev. R. F. Weidner, Rev. D. H. Geissinger, Rev. W. A. Schaeffer, Rev. F. W. Weiskotten, Rev. F. A. Kahler. In 1st volume. Each No. 80 pages. Price, \$2.00 a year.

July No. contains: I. The First Pennsylvania Liturgy (part 2d); by Rev. B. M. Schmucker, S. T. D. II. Divorce; by Prof. W. J. Mann, S. T. D. III. Recent German Theological Literature; by Prof. A. Spaeth, S. T. D. IV. Doctrinal Significance of the Transfiguration, by Rev. D. H. Geissinger, S. T. B. V. Our Confessions in English; by Rev. J. A. Seiss, S. T. D. VI. Notes and Notices. VII. Recent Publications.

REFORMED (GERMAN.)

3. *The Reformed Quarterly Review*. Philadelphia. Successor to or continuation of the "Mercersburg Review." Editor: Prof. Thomas Apple, D. D. In 3d volume. Each No. averages 160 pp. Price, \$3.00 a year.

July No. presents: I. Allegorical Poetry of England; by Prof. W. M. Nevins, Esq., LL. D. II. Triumphs, Hopes, and Aims of Russia; by J. O. Johnson, Schuylkill Haven, Pa. III. Wilford Hall's New Philosophy; by Rev. John I. Swander, A. M., Tiffin, O. IV. Pentateuch-Criticism: Its

History and Present State, (Part 2); by Prof. F. A. Gast, D. D. V. The Church as a Perpetual Necessity; by I. E. G. VI. Cicero as a Moral Philosopher; by Rev. A. R. Kremer, A. M. VII. The Way of Life, A Baccalaureate Sermon; by the President of Franklin and Marshall College. VIII. Church Debts; by Rev. Geo. O. Johnston. IX. Recent Publications.

PRESBYTERIAN

4. *The Presbyterian Review*. New York. Managing Editors: Archibald A. Hodge, Charles A. Briggs. Associate Editors: Ransom B. Welch, Samuel J. Wilson, James Eells, Thomas H. Skinner, Talbot W. Chambers. In 3d volume. Each No. 192 pp. Price, \$3.00 a year.

July contents: I. Recent Ethical Theory; by Rev. W. E. Hamilton, D. D. II. Is the advent Pre-Millennial? by Prof. Samuel H. Kellogg, D. D. III. Biblical Theology; by Prof. Charles A. Briggs, D. D. IV. Alexander Campbell and the Disciples; by Rev. E. F. Hatfield, D. D. V. Delitzsch on the Origin and Composition of the Pentateuch; by Prof. Samuel Ives Curtiss, Ph. D. VI. Notes and Notices. VII. Reviews of Recent Theological Literature.

PRESBYTERIAN SOUTH.

5. *The Southern Presbyterian Review*. Columbia, S. C. Conducted by an Association of Ministers. In 33d volume. Each No. 300 pp. Price, \$3.00 a year.

July No. has the following contents: I. The Christ of John; by the Rev. Prof. J. G. Barbour, D. D., Richmond, Ky. II. Presbyterian Ordination Not a Charm, but an Act of Government; by the late Dr. R. J. Breckinridge. III. Man's Sympathy with Man, and the Means of Grace; by the Rev. Francis P. Mullally, D. D., Walhalla, S. C. IV. Dr. Thornwell and Our Church Policy; by the Rev. J. A. Quarles, Lexington, Mo. V. A Brief Reply to Dr. Wilson on Our Home Missions; by the Rev. John B. Adger, D. D., Pendleton, S. C. VI. The General Assembly of 1882; by the Rev. W. E. Boggs, D. D., Atlanta, Ga. VII. Recent Publications,

CUMBERLAND PRESBYTERIAN.

6. *The Cumberland Presbyterian Review*. Lebanon, Tenn. Edited by the Faculty of Cumberland University. 1st series, vol. 18; 2d series vol. 13. Each No. about 130 pp. Price, \$2.00 a year.

July No. table of contents reads thus: I. Law; by Hon. R. C. Ewing, San Pueblo, Col. II. Agnosticism; by Rev. W. H. Black, St. Louis, Mo. III. Cumberland Presbyterianism in Texas; by J. A. Roach, D. D., Mountain City, Texas. IV. What will the Negro do with Himself? (3d art); by Jno. Miller McKee, Nashville, Tenn. V. Correlation of Forces; by Hon. S. A. Rodgers, Loudon, Tenn. VI. The Philosophy of Christian Happiness; by Rev. B. F. Whittemore, San Luis Obispo, Cal. VII. Jewish Baptism; by H. M. Irwin, Charlotte, N. C. VIII. Theological

Views of Ewing and Donnell; by Richard Beard, D. D. IX. Editorial. X. Literary Notices. XI. Among our Exchanges.

CONGREGATIONAL.

7. *The Bibliotheca Sacra*. Andover, Mass. Editor: Edwards A. Park; with the coöperation of George E. Day, Archibald Duff, Jr., D. W. Simon, S. I. Curtiss, and G. Frederick Wright. In 39th volume. Each No. 192 pp. Price, \$4.00 a year.

July number contains: I. Mediæval German Schools; by Jonas Davie Butler, LL. D., Madison, Wis. II. Greece as a European Kingdom; by A. N. Arnold, D. D., formerly a missionary in Greece. III. The Legend of the Buddha, and the Life of the Christ; by Rev. S. H. Kellogg, D. D., Professor in the Western Theological Seminary, Allegheny, Pa. IV. The History of Research Concerning the Structure of the Old Testament Historical Books; by Prof. Archibald Duff, M. A., LL. D., Airedale College, England (No. 2). V. The Integrity of the Book of Isaiah; by Wm. Henry Cobb, Uxbridge, Mass. VI. Theological Education, (No. 10), The Study of Languages Cognate with Hebrew. VII. The "Sacred Books of the East;" by Rev. Charles W. Park, Watertown, Mass. VIII. Notices of Recent Publications.

UNITARIAN.

8. *The Unitarian Review*. Boston. Editors not given. In 18th volume. Each No. 96 pp. Price, \$3.00 a year.

July number table of contents: I. Scholastic Theology. II. Personal Influence a Preventive; by Kate Gannett Wells. III. Sense of Proportion in Religious Inquiry; by Rev. Thomas R. Slicer. IV. Sentiment; by Rev. Henry W. Bellows, D. D. V. Editors' Note-Book; Lessons for Sunday-schools—The Use of Tobacco by Boys at School. VI. Things at Home and Abroad; by Mrs. Martha P. Lowe. VII. Sermons by John F. W. Ware; E. A. H. VIII. Notes from England; Liverpool Conference, &c.; by Rev. John Page Hopps. IX. Review of Current Literature.

UNIVERSALIST.

9. *The Universalist Quarterly*. Boston. Editor: Thomas B. Thayer, D. D. In 39th volume. Each No. 130 pp. Price, \$3.00 a year.

The July number has the following table: I. St. Thomas Aquinas and the Future Life; by Rev. S. S. Hibberd. II. The Divine Responsibility; by Rev. C. W. Biddle. III. Theories of Skepticism—Atheism; by Wm. Tucker, D. D. IV. Human Destiny a Vital Question; by Rev. Varnum Lincoln. V. The Puritans and the Quakers; by Leo R. Lewis. VI. The Restoration of Humanity; by Rev. G. M. Harmon. VII. "The Celestial Earth" of the Ancients; by Rev. O. D. Miller. VIII. General Review. IX. Contemporary Literature.

EPISCOPALIAN.

10. *The American Church Review*. New York. Editor: Rev. Henry

Mason Baum. In 35th volume. Each No. 304 pp. Price, \$4.00 a year, library edition; \$1.00 a year, people's edition.

July number has the following table: I. The Scottish Communion Office; by the Bishop of Connecticut. II. Another Aspect of the Financial Question in the Church; by Samuel Wagner, Esq. III. Hallucinations, Delusions, and Inspirations; by the Rev. John J. Elmendorf, D. D. IV. Nestorian Missions in China; by the late Daniel M. Bates, M. A. V. A Church College; by the Rev. Prof. John T. Huntington. VI. The Establishment and the Struggles of the Reformation in Sweden; by the Rev. C. M. Butler, D. D. VII. Three Religions; by the Rev. Robert F. Jackson, Jr. VIII. Canon Law; by the Rev. Henry I. Percival. IX. The Prison of the Spirits, and the Spirit their Preacher; by the Rev. Samuel Fuller, D. D. X. Federate Council of the Province of Illinois; by the Rev. J. H. Hopkins, D. D. XI. The Reformation and Mediævalism; by the Rev. Benjamin Franklin, D. D. XII. Henry Wadsworth Longfellow; by the Rev. Julius H. Ward, M. A. XIII. The Apostolic Succession in the Church of Sweden; by the Rev. J. P. Tustin, D. D. XIV. Temporal Salvation; by the Rev. C. C. Adams, S. T. D. XV. St. Paul's Vision of Christ, and its Physical Effects; by the Rev. Wm. Burnet, M. A. XVI. Literary Notices.

METHODIST.

11. *The Methodist Quarterly Review*. New York. Editor: D. D. Whedon, LL. D. Fourth Series, 34th volume—in all, the 64th. Each No. 200 pp., small 8vo. Price \$2.60 a year.

July number is filled thus: I. New Japan; by Rev. R. S. Maclay, D. D., Yokohama, Japan. II. American Lutherans and Their Divisions; by H. K. Carroll, Religious Editor of "The Independent," New York. III. A Glance at the Literature of Sanskrit; by L. A. Sherman, Ph. D., New Haven, Conn. IV. Jesus a Total Abstainer (Third Article); by Rev. Leon C. Field, Concord, N. H. V. The Wandering Jew and His Congeners; by Robert E. Doherty, Jersey City, N. J. VI. The Theory and Practice of Methodist Episcopacy; by Rev. J. T. Peck, D. D., a bishop. VII. The Great Convent of San Francisco in Mexico City; by Rev. Thomas Carter, D. D., Johnsonville, N. Y. VIII. Synopsis of the Quarterlies. IX. Foreign Religious Intelligence. X. Foreign Literary Intelligence. XI. Quarterly Book-Table.

METHODIST, SOUTH.

12. *The Quarterly Review* of the Methodist Episcopal Church, South. Nashville, Tenn. Editor: Rev. J. W. Hinton, D. D. In 4th volume. Each No, 192 pp. Price, \$3.00 a year.

July number brings the following: I. Apologetics. II. The Religion of the Druids; by the Rev. J. N. Fradenburgh, Ph. D., Franklin, Pa. III. Christian Culture; by the Rev. G. W. Horn. IV. The Genuineness of the Book of Daniel; by the Rev. Wilbur F. Tillett, A. M. V. The Rev.

Thomas Osmond Summers, D. D., LL. D.; by the Rev. D. C. Kelley, D. D. VI. New English; by President A. B. Stark. VII. Lessons from the Life of St. Peter; by Bp. A. W. Wilson. VIII. Literary Notices. IX. Notes and Queries. X. Editorial Salutory.

BAPTIST.

13. *The Baptist Quarterly Review*. Cincinnati, Ohio. Editor: J. R. Baumes, D. D. In 4th volume. Each No. about 130 pp. Price, \$2.50 a year.

July No. furnishes a table as follows: I. The Necessity for the Atonement as Grounded in the Nature of Man; by Rev. A. E. Waffle, Lewisburg, Pa. II. Baptist Principles, Practices, and Polity; by T. S. Dunaway, D. D., Fredericksburg, Va. III. Will and Free-will; from the Reliques of the late Samson Talbot, D. D., President of Denison University. IV. The Unpardonable Sin; by Rev J. W. Davis, Lockland, O. V. A Study of Plutarch—Was He a Christian? by J. W. Weddell, Chicago, Ill. VI. Ulrici on "The Soul in its Relation to God;" translated by Rev. George B. Stevens. VII. Some Hymns and Songs of the German Anabaptists; by Franklin Johnson, D. D., Cambridge, Mass. VIII. Books—Reviews and Notices.

CHRISTIAN (CAMPBELLITE.)

14. *The Christian Quarterly Review*. Columbia, Mo. Editor: E. W. Herndon, D. D. In 1st Volume. Price, \$— a year.

April No. presented the following: I. The Atonement; by Thomas Munell, A. M. II. The Plan of Salvation; by H. Christopher, A. M., M. D. III. Were the Bible and Its Religion Plagiarized from other Religions and their Sacred Books, Legends, and Myths? by Clark Braden. IV. Oaths, Judicial and Profane; by G. T. Carpenter, A. M. V. A Doubt Raised Concerning the Typical Nature of Old Testament Institutions; by N. B. Jones, A. M. VI. Christian Citizenship with Reference to the Liquor Traffic; by E. L. Dohoney, LL. B. VII. The Simplicity of the Gospel; by W. J. Barbee, A. M., M. D. VIII. Popular Literature and Public Morals; by F. D. Strygley, A. M. IX. The Apostleship *vs.* Apostolic Succession; by John T. Welsh. X. The True Mission of the Church; by F. D. Power, A. M.

ROMAN CATHOLIC.

15. *The American Catholic Quarterly Review*. Philadelphia. Editor: Very Rev. James A. Corcoran, D. D. In 7th Volume. Each No. 192 pp. Price, \$5.00 a year.

July No. has the following articles: I. What is the Outlook for our Colleges? II. King James I. of England. III. Robert Southwell. IV. Garibaldi and the Revolution in Italy. V. Protestant Churches and Church-Goers. VI. "Nearing the True Pole." VII. The Decline of Painting as a Fine Art. VIII. The Deistic Revelation of Spiritism. IX. Michael Davitt's Scheme for "Nationalizing the Land." X. Correspondence. XI Book Notices.

ARTICLE IX.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Prophets of Israel and their Place in History*, to the close of the Eighth Century, B. C., by W. Robertson Smith, M. A., LL. D., author of "The Old Testament in the Jewish Church"—a book in the interest of erratic rationalism. *The Bhagavadgita* with the Sanatsugatiya and the Anugita, Sacred Books of the East, translated by Kaskinath Trimbak Telang, and edited by F. Max Müller, vol. VIII. Also *Satapatha-Brahmanca*, according to the text of the Madhyandina school, translated by Julius Eggeling, vol. XII. of the same series. Also *Sacred Books of China*, the texts of Confucianism, translated by James Legge, vol. XVI. *The Newer Criticism and the Analogy of Faith*, by Robert Watts, D. D., a reply to lectures by W. Robertson Smith, M. A. or the Old Testament in the Jewish Church. *National Religions and Universal Religions*, by Abraham Kuenen, D. D. *The Reviser's English*, a series of Criticisms showing the reviser's violations of the laws of the language, by G. W. Moon. *Natural Religion*, by J. R. Seeley, author of "Ecce Homo." *Moses and the Prophets*, a review of Prof. W. Robertson Smith and Dr. A. Kuenen, by Dr. W. H. Green, of Princeton Seminary. *Our Liberal Movement in Theology*, chiefly as shown in recollections of the history of Unitarianism in New England, being a closing course of lectures in the Harvard Divinity School, by Jos. H. Allen. *Popular Commentary*, by English and American Scholars of various evangelical denominations, edited by Philip Schaff, D. D.—Vol. V. the Epistles of Paul.

SCIENTIFIC AND PHILOSOPHICAL.—*Political Institutions*, being part five of "The Principals of Sociology," by Herbert Spencer. *Aristotle's Psychology*, in Greek and English, with Introduction and Notes, by Edwin Wallace. *Two Hard Cases*, sketches from a physician's portfolio, by W. W. Godding, M. D. *Social Equality*, a Short Study in a missing science, by W. Hurrell Mallock. *The Human Mind*, a treatise on mental philosophy, by Edward John Hamilton, D. D. *The System of Mental Philosophy*, by Asa Mahan, D. D., LL. D.

HISTORICAL AND BIOGRAPHICAL.—*History of the World*, from the Earliest Records to the Fall of the Western Empire, by Philip Smith, B. A., a new edition in three vols. *Demosthenes*, by S. H. Butcher, Fellow of University College, Oxford—sixth vol. of "Classical Authors" edited by Prof. J. R. Green. *Victor Immanuel*, by E. Dicey, including the history of the Italian struggle for liberty. *John C. Calhoun*, by H. von Holst (series of "American Statesmen"). *America and France*—the influence of the

United States on France in the 18th Century, by L. Rosenthal. *The Epochs of Reform, 1830—1850*, by Justin McCarthy. *Ten Years of Self-Supporting Missions in India*, by Rev. H. A. Thompson. *Memoir of Daniel Macmillan*, by F. Hughes. *Forty Years in the Turkish Empire*, a memoir of Dr. Goodell, by Rev. E. D. G. Prime. *The March to the Sea, Franklin and Nashville*, by Jacob D. Cox. *Reports of the United German Evangelical Lutheran Congregations of North America*, specially in Pennsylvania, with a Preface by Dr. John Ludwig Schultze, vol. I.

POETRY.—*Niagara and Other Poems*, by G. Houghton. *The Great Epics of Mediæval Germany*, an outline of their contents and history, by G. Theodore Dippold, of Boston University.

MISCELLANEOUS.—*Errors in the Use of English*, by W. B. Hodgson, an American revised edition of an instructive work. *Reminiscences*, chiefly of Oriel College and the Oxford Movement, by Rev. T. Mozley. *A Text-Book on Commercial Law*, manual of the fundamental principles governing business transactions, by Salter S. Clark. *Celebrated American Caverns*, especially Mammoth, Wyandot and Luray, together with historical, scientific and descriptive notices of caves and grottoes in other lands, by Horace C. Hovey. *A Handbook of Politics for 1882*, being a record of important political action, legislative, executive and judicial, national and state, from July 1, 1880 to July 31, 1882, by Edw. McPherson.

GERMAN.

THEOLOGICAL.—*Ueber den Unterschied zwischen der positiven und der liberalen Richtung in der modernen Theologie*. Prof. Dr. Rob. Kübel, Nordlingen, 1881, pp. 143. The representatives of the most diverse "liberal" schools are brought forward by the author in their own language, and in this way contrasted with the theologians of the "positive" school who hold to the supreme authority of the Scriptures and to the historic foundations. *Beiträge Zur Christologie*. I. Die Epiphanien im Leben des Herrn. II. Die Theophanien im Leben des Herrn. Berlin 1880 and 1881, pp. 132, 130. *Die Notwendigkeit und die Verbindlichkeit des Kirchlichen Bekenntnisses*. Past. Dr. Ferdinand Philippi. Eine Festschrift zum 300 jährigen Jubiläum des Lutherischen Konkordienbuchs. Gutersloh, 1880, pp. 110. *Der Ontologische Gottesbeweis*. Kritische Darstellung seiner Geschichte seit Anselm bis auf die Gegenwart. Privat. Doc. Lic. Dr. Georg Runze, Halle, 1881, pp. 176.

BIBLICAL.—*Das Paulinische Evangelium*. Prof. Dr. J. H. Scholten. A critical study of the Gospel according to Luke and its relation to Mark, Matthew and the Acts of the Apostles. Translated from the author's revision of the Dutch by Dr. E. R. Redepenning, Elberfeld, 1881, pp. 326. *Commentar über das Evangelium des Johannes*. Prof. Dr. Carl Fried. Keil, Leipsic, 1881, pp. 604. A special feature of this commentary is the light from the Old Testament which the distinguished associate of Delitzsch is able to reflect upon the Gospels. *Gesammelte Gedanken zu den Erzäh-*

lungen des alten Testaments. Ein Hülfsbuch zum biblischen Geschichtsunterricht. Hauptlehr. C. Schumacher, Gütersloh, 1881, pp. 434. Among the witnesses to biblical truth here brought into service are such names as Luther, Calvin, Starke, Herder, Hengstenberg, Zöckler, &c. *Paulus der Apostel Jesus Christi.* Past. em. A. T. H. Kämmnitz. Ein Lebensbild, einzig auf dem Grunde des neuen Testaments, für gebildete Leser entworfen. Frankenberg, 1881, pp. 111. This life picture is sketched from the standpoint of "rational supernaturalism" as it prevailed in the third decade. *Zahn's Forschungen zur Geschichte des neutestamentlichen Kanons*, I. Theil: Tatian's Diatessaron, Erlangen, 1881, pp. 386, is an important contribution to the history of the Canon. *Die Leidensgeschichte unseres Herrn Jesus Christi*, nach den vier Evangelien ausgelegt. Prof. Pfr. Dr. A. Nebe, I. Band. Wiesbaden, 1881, pp. 403. A work that enriches the exegetical literature of that most important and most difficult sphere. *Pastorallehren des Neuen Testaments*, hauptsächlich nach Matt. 4-12 und Apostelg. 1-6, weil. Prof. J. T. Beck. Edited by Prof. Lic. Bernh. Riggenbach, Gütersloh, 1880, pp. 312. Abounding in the great teacher's individuality and rich in practical Scripture exegesis. *Leviticus XVII.—XXVI. und Hezekiel.* Lic. L. Horst. Ein Beitrag zur Pentateuch-Kritik, Colmar 1881, pp. 97. The author follows Graf and Kayser in ascribing the authorship of this passage to Ezekiel. *Die Genesis des Johannes-Evangelium.* Ein Beitrag zu seiner Auslegung, Geschichte und Kritik. Sem-Prof. Albr. Thoma, Berlin, 1882, pp. 879.

HISTORICAL.—*Geschichte der Christlichen Ethik*, Dr. W. Gass, Vol. I. To the Reformation, Berlin, 1881, pp. 457. The first volume of this most learned work is occupied exclusively with the history of Catholic ethics, in connection with which the fundamental ethical conceptions of the Holy Scriptures and the Ethics of Hellenic Philosophy are of course also brought forward. *Geschichte der Ethik.* I. Abtlg.: Die Ethik der Römer, Gymn. Prof. Theobald Ziegler, Bonn, 1881, pp. 342. *Die Christliche Liebesthätigkeit in der alten Kirche.* Abt. Dr. G. Uhlhorn, Stuttgart, 1882, pp. 481. Theme and author combine to produce a work of uncommon merit. What a treasure it would make for the English-reading public; *Geschichte der Predigt* von den Anfängen bis auf Schleiermacher, from Rich. Rothe's manuscript remains published with annotations and appendix by Supt. Aug. Trümpelmann, Bremen, 1881, pp. 507. This is regarded as one of the most valuable works of Rothe, whom many esteem as next to Schleiermacher the most productive and the most versatile Theologian of the century. *Vor der Bartholomaeusnacht.* Herm. Baumgarten, Strassburg, 1882, pp. 263. The author succeeds apparently in overthrowing the position usually maintained by Protestant historians that the massacre had been premeditated. The volume reveals great research and conscientious fidelity to facts on the part of the author.

HOMILETICAL.—Third edition of Wilh. Hofacker's *Predigten für alle Sonn—und Festtage*, to which are added biographical notices of this pop-

ular German preacher. Stuttgart, 1880, pp. 732. *Altarreden*. Eine Sammlung von Casualreden in Beiträgen namhafter Geistlichen der Evangelisch-lutherischen Kirche Deutschlands, 2. Bd. Tauf—Trau—und Leidenreden. Pfr. Gustav Leonhardi, Leipsic, 1881, pp. 258.

MISCELLANEOUS.—*Die Christliche Anschauung der Ehe und ihre modernen Gegner*. Pfr. Lic. Dr. Carl Thönes. A prize essay in defense of the Christian religion, Leiden, 1881, pp. 326. *Luther's Lehre von der Ehe*. Past. Ernst Salfeld, Leipsic, 1882, pp. 83. *Die Mystischen Erscheinungen des Seelenlebens und die biblischen Wunder*. An Apologetical Essay. Johs. Kreyher, Stuttgart, 1880, pp. 327, 214. *Lebensbild. von Sixt Carl von Kappf*, Prelat und Stiftsprediger in Stuttgart, nach seinem schriftlichen Nachlass entworfen. Dekan Carl Kappf, 2 vols., Stuttgart 1881, pp. 336, 332. *Pfarrer Johann Christoph Blumhart*, Ein Lebensbild. Pfr. Friedr. Zündel, Third and Enlarged Edition, Zurich 1882, pp. 544. The biographies of these distinguished representatives of German Pietism, the former a preacher of great spiritual power, the latter adding to pastoral earnestness the belief and practice of "the faith-cure," will prove to all readers a stimulant to vigorous and biblical spirituality.

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

S. C. GRIGGS & CO., CHICAGO.

The System of Mental Philosophy. By Asa Mahan, D. D., LL. D., Author of "The Science of Intellectual Philosophy," "The Science of Logic," "The Science of Natural Theology," etc. pp. 285. 1882.

Dr. Mahan has given many years to the earnest study of psychological science, and now in his ripe period has here undertaken the task of furnishing a new and complete system of Mental Philosophy for the use of Colleges and Academies. It is probable that the work he has produced will not be found to be the very thing which the needs of education call for; but it undoubtedly presents features of much merit, and is a valuable contribution to the discussion of psychological questions.

In the general view of the human mind, as here given, we find the basis of a true and sound system of psychology, as over against the false teachings of positivism and materialism. The work covers the three divisions, the Intellect, the Sensibility and the Will, and the discussion is brief, as it should be in a text-book. Both in the soundness of the main fundamental psychological principles taught and in many features of the discussion, the work is adapted to the uses of the recitation room. In some parts, however, the views presented are unsatisfactory and misleading, and the discussion is strangely wanting in clearness and consistency.

The method of treatment adopted, and the order in which the human faculties are presented, are different from those found in most text-books. Dr. Mahan commences with the establishment of the principles and laws of mental action and the validity of our knowledge. The metaphysics of the subject, so far as he deals with them, are presented first. The intuitional and empirical truths are distinguished at the start, and the relations shown between contingent and necessary or *a priori* ideas and knowledge. Then the three-fold division into the Intellect, the Sensibility and the Will, is pointed out and vindicated. Taking up the Intellect, the author divides its faculties into Primary and Secondary. The three Primary are the Consciousness, Sense, and Reason—the first being the faculty of *internal* perception, the second the faculty of *external* perception, and the third the faculty of *implied* knowledge, or in other words, “the function of the intelligence by which we apprehend necessary truth.” The explanation of this last is that on the occasion of internal and external perceptions we apprehend such realities or truths as Time, Space, Personal Identity, Cause, &c., as necessarily “*implied*.” This arrangement possesses some excellences, and is especially valuable as laying a convenient basis for a clear and practical explanation of how the ideas of Time, Space, Cause, &c., arise. The Secondary faculties are those which are found in the intellectual processes based on the data of the primary faculties, and are named the Understanding, or the “notion-forming” faculty; Judgment, or the faculty of affirming “*relations*,” Memory, and the Imagination. This part of the volume is particularly faulty in the order of discussion, and wanting in clearness. Dr. Mahan gives no separate or distinct account of the representative or reproductive power of the mind, as involved in the action of memory. He seems at times to include this under the faculty which he names the understanding; but if this is his plan, it is very obscurely accomplished, and violates the necessary principle that should hold in psychological discussion, of keeping distinct faculties that differ. As a consequence of this apparent running of these two things together, the author has presented an account of “notions” or “conceptions” both defective and misleading. A “notion” is defined to be “*a complex intellectual phenomenon, composed of intuitions*,” a definition equally true of some, if not all, of the products of the imagination. He speaks of “individual conceptions” or “notions,” ignoring the fundamental distinction almost always and justly made between the products of the Memory as always “individual,” and “concepts” or “notions” as “general or universal.” His account of the Understanding, or the “notion-forming” faculty is that “its exclusive function is to conceive of and represent in thought, objects as they are in themselves, whatever their nature and characteristics,” which would be just as applicable to Memory. Dr. Mahan’s treatment of these subjects fails to set forth to the student the essential distinction between remembrances and concepts, otherwise called “notions.” The division into “individual,” “generic,” and “specific,” is insufficient for this purpose, as well as psychologically unwarranted.

The author's statement of the laws of association will not commend itself to those whose studies have made them familiar with the psychological problem involved. It indeed presents no solution at all. The alleged relation and correspondence between primary and secondary ideas of Reason, p. 142, and the Primary and Secondary faculties of the intellect, is presented as a distinction which, as far as the author knows, "seems hitherto to have escaped the notice of analyzers of the human intelligence." Most of them will probably continue to fail to recognize it—as here set forth. But perhaps the worst confusion of thought appears when amid much fine and sound teaching on the moral faculty and the validity of the moral judgments, Dr. Mahan tells us that "moral quality" belongs to "intentions" alone. He subsequently denies all moral quality to the phenomena of the sensibilities. We looked for better ethical teaching from the eminent author than this amounts to. It is inexplicable how any man can claim that a benevolent feeling has no quality of rightness, and malignity none of wrongness—or that a "desire" for what is wrong is not itself wrong. Especially when he quotes with approval the statement that "in the list of emotions is to be found every passion that can render life guilty." What is to be done with the tenth commandment, aimed against a feeling? Dr. Mahan's argument from the element of necessity which marks the action of the Sensibility, is wholly apart from the point. He makes moral quality appertain only to the acts of the Will, with which all responsibility rests. But it is just because some feelings are intrinsically wrong and others intrinsically right, that the Will has any responsibility for allowing or repressing them. It would be difficult to find anywhere better examples of tortuous and contradictory thinking than some passages of Dr. Mahan's discussion of the sensibilities exhibit in consequence of his adoption of this error.

It is to be regretted that this work, which in its fundamental view of the human mind presents a basis and general outline for an excellent system of mental science, is marred by these defects and errors in the treatment of parts of the subject.

CHARLES SCRIBNER'S SONS, NEW YORK

For sale by J. B. Lippincott & Co., Philadelphia.

National Religions and Universal Religions. By A. Kuenen, LL. D., D. D., Professor of Theology at Leiden. (The Hibbert Lectures, 1882.) pp. 365.

It is questionable whether the Hibbert lectureship, conducted as it is, or as it is likely to be under the present committee of control, is very fairly carrying out the purpose of the benevolent founder of the trust—to be applied in such way as should be deemed "most conducive to the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of private judgment in matters of religion." The employment of Renan, for instance, and his lectures in 1880 on Rome and Christianity, almost atheistic in their teachings, can hardly be regarded as "con-

ducive to the spread" of the faith. Many will think the name of Kuenen not very helpful for the purpose of the legacy, as Mr. Hibbert understood "Christianity." But the committee appear to have kept their eye altogether on a single feature of Mr. Hibbert's design; and if the management is not the most favorable to the spread of Christianity, it is nevertheless in the interest of the most "unfettered exercise of private judgment in matters of religion"—at least whenever that private judgment is found to be in conflict with accepted orthodoxy. But it is a matter for congratulation that, controlled as the lectureship is, by the rationalistic school, and in some cases representing actual skepticism, it has always been filled by men of marked prominence and ability. What such men as Max Müller, Ronouf, Renan, T. W. Rhys Davids, and Kuenen have to say, scholars and theologians wish to read, while utterly rejecting some of their views. The volumes that have been given to the public, beginning with Max Müller's "Origin and Growth of Religion as illustrated in the Religions of India," have furnished most valuable contributions to the discussion of some of the leading questions of our times.

Prof. Kuenen is one of the most prominent Dutch theologians belonging to the advanced wing of rationalizing critics. He has published a number of works, among which his "Religion in Israel" is well known. His critical methods have carried him where Prof. Robertson Smith is likely to go, if he keeps on his present track for a decade or so.

The first lecture discusses Mohammedanism and the question of its right to rank as a universal religion. An examination of its origin and development, its essential elements and adaptation to the progress of the race, together with the results it has shown in actual history, discredits its claim to such a rank. Dr. Kuenen's views of Mohammedanism is in the main fair and just. His second and third lectures deal with Judaism. Here his critical peculiarities show themselves in full results. He finds in early Israel only a national god, under the name of Yahweh. Deuteronomy is given a post-exilic date, and the priestly conceptions and influence are represented as unfavorable to any idea of Yahweh as the God of all nations. In the later period of Judaism, however, the prophets developed ethical conceptions of Yahweh, and gradually led the people up to the high and true idea of God as the One living and true God, Lord of heaven and earth. Judaism however remained properly a "national institution." But international and universal elements began to appear, preparing the way for the universalism of Christianity. It must be remembered that Dr. Kuenen, throughout this whole discussion of Judaism, ignores the idea of its presenting a revelation in any fair or just sense. It is not looked on as shaped by a revelation *from* God, but as a development of the religious nature in man, finally *finding* God in feeling after him.

The fourth lecture treats of Judaism and Christianity, and the fifth of Buddhism, with a retrospect and conclusion. This conclusion exalts

Christianity to the highest pre-eminence as a universal religion, adapted to the capacities and needs of the whole race, and having the elements for an unlimited development and expansion. "In the idea of the kingdom of God," he concludes, "there is room for all, and all experience its regenerating power. If it be true that Christianity bears this idea within it in virtue of its origiu, may we not find in this connection with the Israelite nationality the secret of its power and the pledge of its endurance?"

* * It is not for less but for more Christianity that our age cries out." * * The universalism of Christianity is the sheet anchor of hope. A history of eighteen centuries bears mighty witness to it; and the contents of its evidence and the high significance they possess are brought into the clearest lights by the comparison with other religions."

Outlines of Primitive Belief Among the Indo-European Races, by Charles Francis Keary, M. A., F. S. A., of the British Museum, pp. xxi, 534. 1882.

A theme of transcendent interest! Belief is as old as the race and as inseparable from humanity as its heart's blood. Its origin, its progress, its diversified phases are subjects worthy of the best thought of man and are now commanding more and more the attention which they deserve. This volume of Mr. Keary is a solid and noteworthy contribution to the important literature which the study of man's primitive faith has recently produced. He confines his investigations to the Indo-European creeds, the primitive forms of Vedic, Persian, Greek, Roman, Celtic, Teutonic belief. The results derived from these, he holds are not to be measured by the conditions or conclusions drawn from other spheres. A man may read one theory of the origin and growth of Egyptian religion or of Semitic beliefs; quite another theory, perhaps, of the birth of the creeds of South Africa or Australia.

Herbert Spencer's definition of religion as an "*a priori* theory of the universe" is effectually disposed of. Man did not start as a scientist reasoning of the origin of all things from the knowledge he possessed. This does not comport with the discoveries of science as to his mental condition at the outset. "Man's instincts far outweigh his reasonings, and religion is the child of instinct, not of logic." "Man's first belief and worship were things very different from a theory of the universe and these being so much more instinctive than reasonable, it fell out that at first the physical parts of nature were worshiped essentially for themselves." The author's definition of belief is "the capacity for worship."

The progress of human belief, it is claimed, has passed through three important stages. The first is the fetich-worshiping stage, when man's thoughts are concentrated purely upon visible concrete substances, the worship, especially of trees, rivers, and mountains. The second is called the nature-worshiping stage. In it the objects of belief are still external, and sensible, but they are also in a certain degree, generalized and are not often tangible—the worship of the great phenomena of the world, which

are to a certain degree abstractions. "In this stage of belief it is not so much the disc of the sun which men worship as all the phenomena associated with sunlight, its brightness, warmth, vitality and so forth." The third is the anthropomorphic or ethical stage, when the divinity is conceived as a being like mankind, and the ethical qualities of that being have to be taken fully into account. This third condition of belief is however not treated in this work.

Mr. K. follows the course of Comparative Philology and adopts the principle that man's first ideas were those of material objects, which in time changed into metaphysical and moral ideas. Claiming for his subject a history of its own quite as distinct and important as any history of events he promises at the outset to give essentially a record of facts, yet the reader is made to feel all along that the volume has throughout much more of a tentative than of a historical character. We have analogy, bold assumptions, prodigious guessing, and of course that solvent of all problems, evolution. It were hard to find a more powerful argument for the necessity of revelation.

The author's style is happily as delightful as his subject is interesting. There is about it that literary skill which holds and entertains the most wide-awake intellect and at the same time arouses and instructs the dull-est. Where does the wide range of literature offer anything more graceful and charming than the following passage? "Wherefore if we read of some primitive race retiring to worship in its rocky fastnesses or woody solitudes, as Tacitus says the Germans retired to their forest haunts and worshiped an Unseen Presence there, we must not think of them going to meditate upon the riches and goodness, nor yet upon the power and wonder, of God. The presence made known to them may be an unseen, it is certainly not an unfelt one; it is in the breath of the wind or in the murmuring of the stream; it is in the storm or in the whirlwind, but it is not yet in the voice of the heart. The sensations of this external nature stir man's imagination, they raise his awe; and this stirring of the inner senses constitutes his worship. And let those doubt that religion may have had such beginnings who have never listened to the voices which arise from the solitudes of nature; those who have never known the brightness of sunny fields and streams, the sad solemnity of forests, and the majesty of mountains or of the sea."

Thomas Carlyle. A history of the first forty years of his life, 1795-1835, by James Anthony Froude, M. A., formerly Fellow of Exeter College, Oxford. Two volumes in one. pp. 353, 402. 1882.

An Alpine cliff, bold, irregular, grim, solitary, cold, proud, strong and constant, towering apparently at an awful distance above us, such is Carlyle as he has been looked upon from afar by the world. And such in point of fact he remains now that this nearer view is vouchsafed to us by the work of Mr. Froude.

The closer inspection of this hard rock of a man brings out in strong relief his individual traits and striking characteristics, but it also shows that in composition and quality he was very much the same as other men are. Carlyle was human, very human, and his fierce denunciations of the shams and frailties of others were no guarantee of his own exemption from total depravity. With his burning abhorrence of all affectation in others, he yet himself to an extraordinary degree affected to be some great one upon the earth and to possess the commission of an inspired prophet, while he was confessedly never able to make even his admirers understand the real contents of the extraordinary message he was sent to deliver. Possessed like a Sampson of titanic powers, he seems to have followed his scriptural prototype in savagely frittering them away and it is impossible at this stage to trace any perceptible influence of his, in the remoulding of society, in the transformation of literature or in the diffusion of sound principles of any kind.

The religion of his early training remained in his blood, although spurned from his head and shut out from his heart. Indeed, the one bright gleam reflected from his character was the inextinguishable passion with which he revered his mother whose fervent prayers and religious counsels formed the sunlight of his youth. Still while rejecting with scorn the stupid materialism which derives both intellect and conscience from its "gospel of dirt," while sternly insisting upon man's responsibility to his Maker, a divine government sustaining the universe and a divine moral law being inevitably enforced in it, while holding to immutable convictions relative to the distinctions of right and wrong, he is credited with no effort to make that standard by which he so severely judged other men the rule of his own temper, disposition, and habits. He looks a grand figure in his onslaught upon the devils that infest the human race, but we discover no sustained contest against these very devils when they pester his own bosom and goad him to inflict insufferable wrongs and pains upon even those nearest to him and dependent upon his tenderness. Looking at the proportions of his self-esteem, his arrogance, his self-righteousness and his misanthropy we are not sure that he "authentically took the devil by the nose" in that critical hour which he terms his new birth. We are constrained at times to think that the process was just the reverse.

Mr. Froude has not aimed at the construction of a biography. In possession of the journals, reminiscences and correspondence of his illustrious hero, he has taken his scissors and his paste-brush and in the exercise of judicial fairness and exemplary fidelity to truth, he lets the hero tell the tale of his own life. The work is auto-biographical rather than biographical. It is of course fascinating and stimulating and by no means unwholesome reading. In its inexorable candor it reminds one at times of the biographical sketches of the Bible and strikingly indicates the consistency of Carlyle in seeking for no more mercy than he was in the habit of showing to others.

My Portfolio : A collection of Essays by Austin Phelps, D. D., late Professor in Andover Theological Seminary, Author of "Men and Books" and the "Theory of Preaching." 1882. pp. 280.

The distinguished author has been keeping the press quite active for the past year. To the more solid volumes recently issued on "Men and Books" and "Theory of Preaching" he has now added what might be properly called the leavings, a selection of articles printed during the last few years in the columns of "The Congregationalist," "The Independent," "The Christian Union" and "The Sunday School Times." They bear republication. A number of the thirty-one essays that make up the volume treat of vital questions of the hour, as for instance "The rights of believers in ancient creeds," "The biblical doctrine of retribution," "Woman-suffrage as judged by the working of Negro-suffrage," &c., &c.

Dr. Phelps wields a vigorous pen and his productions are as entertaining as they are suggestive and cogent in the elucidation and enforcement of truth.

AMERICAN BAPTIST PUBLISHING SOCIETY, PHILADELPHIA.

Facts and Fancies in Modern Science : Studies of Relations of Science to Prevalent Speculations and Religious Belief. Being the Lectures on the Samuel A. Crozer Foundation in connection with the Crozer Theological Seminary, for 1881. By J. W. Dawson, LL. D., F. R. S., etc. pp. 238.

Prof. Dawson stands in the front rank of American men of science. By his varied and able works he is known wherever science is cultivated, and he is quoted as an authority upon all the topics he has discussed. His investigations have been wide and thorough, especially in geology and natural history. Though earnest even to enthusiasm in his studies, he is marked by a peculiarly steady and well-balanced judgment—fully open to the direction of truth wherever it may lead, and too faithful to it to be carried away by the novel, brilliant, but unproved hypotheses of adventurous speculation. He is eminently fitted to say the word as to the present relations of science to the well-established truths of morality and religion. The Crozer Seminary did a good thing to invite his services, and the volume before us, containing his lectures there, is worthy of the widest circulation among students and intelligent readers everywhere.

The entire discussion is contained in six lectures. The first considers the relations of Agnosticism and its speculations, especially as exhibited in the Philosophy of Herbert Spencer, to natural science, and exposes their failure to account for natural facts and laws. The second takes up their mode of dealing with the phenomena of life, with respect to the supposed spontaneous evolution of which, and its development up to man, so many confident generalizations have been put forth by the agnostic and monistic philosophy. In the third the hypothesis of evolution is tested by the records of the rocks, and is shown to stand contradicted by many of the clearest and best established facts in paleontology. The fourth lecture

discusses the origin and antiquity of man, and reaches the judgment that "the spontaneous origin of man from inferior animals cannot be held as a scientific conclusion—may be an article of faith in authority, or a superstition or an hypothesis, but is in no respect a result of scientific investigation into the fossil remains of man." Prof. Dawson finds the appearance of man in the "Post-Glacial" period, to which belong the human bones and implements found in the older cave and gravel deposits of Europe. He rejects, as contradicted by all the best certified facts in the case, the evolutionist notion that primitive man appeared in semi-beastial savage condition. From the skulls and other remains, as well as on historical ground, he believes "these most ancient men were in truth most truly human and presented no transition to lower animals"—"were not specifically distinct from ourselves"—"though rude and uncultivated, were not either physically or mentally inferior to the average men of to-day." The fifth lecture discusses the question of nature as a manifestation of mind, and shows how inadequate agnostic evolutionism is as an explanation of the marvelous unity, adaptation and order of the world. The last lecture briefly points out the consent of scientific views of natural law to the idea of revelation, or special instruction by God for free moral agents, and the harmony of the Christian revelation and its doctrines with the scientifically established order of nature.

The compendious brevity with which Prof. Dawson was obliged to treat the whole subject—giving the conclusions of investigation without detail of the processes—fits this volume all the better for usefulness among the people. While books, reviews, magazines, daily papers and the lecture-platform, are carrying abroad the notions of agnostic evolutionism in popular forms, and sowing doubts as to the great truths of both morality and religion, a work like this is of great value—good especially to put into the hands of intelligent and reading young men.

WARREN F. DRAPER, ANDOVER.

Studies in Science and Religion. By G. Frederick Wright, Author of "The Logic of Christian Evidences." pp. 390. 1882.

Those who read the calm and able work of Prof. Wright on the "Christian Evidences" have been prepared to welcome more from his pen. It was marked not only by candor and clearness, but a happy talent of seizing on the salient points of the subject and giving them easy and comprehensive statement. The volume before us exhibits in good degree the same features. Indeed, it has been designed as a companion volume to the Logic of the Christian Evidences, as being with it the outcome of the author's studies in Inductive Logic. The purpose of it is to apply to the chief scientific questions of our times the same principles and method as were used in treating of the proofs of revelation.

The volume consists of seven chapters, most of which, in substance, had been given first through the *New Englander* and the *Bibliotheca Sacra*. The first chapter is on The Ground of Confidence in Inductive Reasoning,

and is an excellent statement of this important subject. The second and third chapters are devoted to Darwinism—one tracing its chief principles and teachings as “An Illustration of the Scientific Method,” and the other giving a general view of the “Objections to Darwinism and the Rejoinders of its Advocates.” Prof. Wright concedes liberally to the general scheme of Darwinian evolution, and acknowledges just scientific method in some features in which many able scientists believe its method to be unscientifically loose. He does not, however, hold Darwin’s hypothesis as proved, but as having “attained to such a degree of probability that it deserves dignified treatment.” His aim seems to be to make plain that its acceptance, should this be thought necessary, would bring nothing inconsistent with Theism or any of the fundamental doctrines of Christianity. The fourth chapter discusses the “True Doctrine of Final Cause or Design in Nature,” and shows that evolution neither sets it aside nor is able to do without it. “Some Analogies between Calvinism and Darwinism,” which form the fifth chapter, are adduced to show that the chief theological difficulties raised by the evolution hypothesis are analogous to difficulties encountered and accepted in the Augustinian view of the divine degrees and the relations of man in the plan of God. It must be confessed that there are some traceable similitudes between the severe and harsh view in the Calvinistic teaching concerning the nature and the way of the divine sovereignty in the rigor and severity of the action of evolution in the destruction of those who fail to survive. But to those who understand that this “Calvinism” is not the genuine teaching of the Scriptures, that it has loaded the theology which it has been permitted to shape with its greatest burden and made thousands recoil from its acceptance, that it has been steadily rejected by more than half of Protestant Christendom, and is more and more losing sway, this likeness will be no great recommendation of Darwinism. To ally it with the theological philosophy that has been a stumbling-block to faith will not tend to install it in confidence. The fifth chapter is an essay on Pre-historic Man, and the last on the Relation of the Bible to Science.

The value of these discussions—thoughtful, calm and clear—is augmented by the fact that they treat of living questions of great moment. They are concerned with topics that are in a most remarkable manner agitating the thinking mind of this restless age. They are marked throughout by an abiding and assured faith in Christianity, and its permanence as God’s truth through all the conflicts of human thought.

LEE & SHEPARD, BOSTON.

For sale by J. B. Lippincott & Co., Phila.

Geometry and Faith. A Supplement to the Ninth Bridgewater Treatise.

By Thomas Hill. Third Edition Greatly Enlarged. pp. 109. 1882.

We are glad that Dr. Hill has given us a new and enlarged edition of this valuable book. It deserves to hold a permanent place in the literature of theistic inquiry. It brings to view the laws of thought, in the for-

mation and use of the mathematical concepts of both time and space, of quantity and number, and the clear presence of mathematical ideas and relations in the material world about us. It thus shows that these laws of thought have been followed by the intelligence that constructed the cosmos. The human mind, therefore, recognizes everywhere a Thinker in the order and exquisite symmetry of the universe around it. Should some critics allege that Dr. Hill's method of natural theology presses interpretations of nature into extreme or imaginary results or conclusions, as it seems to us he sometimes does, it is to be remembered that agnostic scientists are doing the same thing in much larger measure. The solid facts at the bottom of his arguments are undeniable, and the general truth reached in conclusion clear and impressive. The author believes, and is abundantly warranted in believing, that when the new mathematical methods of the 19th century shall be faithfully applied to the problems of organic form, as those of the 17th have been to the inorganic, still greater triumphs will be secured. His words are emphatic: "Mathematical science cannot admit the possibility that the rhythm and symmetry of the organic kingdoms is an accidental result of accidental variations; there must be algebraic and geometric law at the basis, not only of each organic form, but of the series of forms. The series has a unity; capable, when men have attained a fuller comprehension of it, of expression in terms of thought. The rhythm and harmony of a symphony reveal not only the skill of the orchestra and its conductor, but the great mind and noble heart of the composer. The rhythm and harmony of the organic world reveal the power, the wisdom, and the love of God. * * The universe is the sum of all symmetries; and contains all geometries, architectures, sculptures, and pictorial arts."

Bright Days in the Old Plantation Time. By Mary Ross Banks. Illustrated by James H. Moser. pp. 266. 1882.

The story of this book has been drawn largely out of the author's personal experiences, many of the incidents being recorded just as they occurred; and the object throughout has been to give a correct view of a southern child's life in the days of slavery. It is meant for children. The narrative takes the reader into the midst of the life on the plantation; and the relations and employments, the customs, sports, conversations and enjoyments of home-life there come clearly into view. Especially clear and lively are the pictures given of the peculiarities, pleasures, and religious tendencies and extravagances of the negroes of those days. The quaint negro dialect is well reproduced in the stories related by some of the characters of the book. The volume therefore contains a valuable historical element and worth, and will be much enjoyed by the children.

Hints and Helps for those who write, print, or read. pp. 131. 1882.

The publishers to whom we are indebted for so much useful literature have herewith added another pocket volume to their large list of valuable

manuals. It contains, we are told, the result of a proof-reader's experience and gives much-needed suggestions as to punctuation, orthography, &c., to those who prepare reading-matter for the press, and to those who assist in printing or publishing it, while the readers themselves will find it a satisfaction to have this inexpensive and convenient little treatise ever at hand.

FUNK & WAGNALLS, NEW YORK.

The Treasury of David: containing an Original Exposition of the Book of Psalms; a Collection of Illustrative Extracts from the Whole Range of Literature; a Series of Homiletical Hints upon almost every verse; and Lists of Writers upon each Psalm. By C. H. Spurgeon. Three volumes, second edition. pp. 484, 484 and 484. 1882.

The great London preacher and pastor has here taken the *role* of commentator. And we are glad of it. A commentary has great value by coming from one with the large heart and practical temper of an earnest Christian worker. Many of the exegetical works that come to us are a product of the cold manipulation of critical processes, often scholarly, but hesitating, stiff, artificial and soulless. They are unquickenings, and without inspiration or food for the spiritual life. It is refreshing to find a commentator who is not specially concerned to exhibit the tools of criticism or reduce every statement of the Scriptures under its dry formulæ, but who brings especially a large, warm heart, a strong spiritual insight and a practical temper to the exposition of their rich living truths. No doubt, we have need of cool, cautious, critical commentaries, dealing with their exactest letter and jot and tittle; but we want also the larger reading of their spirit and quickening lessons. Mr. Spurgeon moreover, it seems to us, was happy in selecting the book of Psalms. As a devotional book, full of the great things of religious experience and earnest piety, it is that to which his practical methods are especially adapted.

As the title-page indicates, the work is divided into four distinct parts, in the treatment of each Psalm. The exposition is thoroughly Mr. Spurgeon's own. It is marked throughout by the author's well-known clear insight into the spiritual meaning of the Scriptures, and his directness and force in the application of truth to the Christian heart and life. In his straightforward honesty, his Calvinistic theology sometimes throws its coloring over his comments; but it is all pervaded by so true and earnest a piety that it is easily excused by such as do not hold that theology.

The collection of quotations, from various authors, presents an immense amount of suggestive and often quaint comment. They are instructive in the broad diversity of views they express. The homiletical hints are fully equal to the usual helps of this kind. They are generally but the barest suggestion of a topic or lesson—only occasionally extended into sermonic divisions and indications of treatment. They are all the better for this brevity, and will be found really valuable. We hardly understand why these homiletical portions are put down for "the village preacher." Is it

to be understood that the village preacher has less power of original thinking than his city brother? Or that the latter is already well supplied with "hints?" The bibliology of the Psalms, given in the lists at the close of the exposition and notes on each, though by no means complete, is yet valuable.

This commentary will be found especially adapted to the use of intelligent members of the Church. They will find perpetual instruction and quickening in the reading and study of the Psalms with the help thus furnished.

THOMAS WHITTAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Knight Banneret. By the Rev. Joseph Cross, D. D., LL. D. 1882, pp. 303.

This badly-chosen title covers a volume of sermons. The only connection between the name and the contents of the book is found in the first discourse, on "Jehovah-nissi." Other sermons, and better, in the collection would have furnished more fitting names. Twenty-two discourses are given, mostly on practical subjects, such as the Preaching of the Cross, Sanctified Solitude, The Deceitful Tongue, An Odious Mouthful, The Battle-Call of Reform, Waiting for the Lord, &c. They are pervaded by an intensely earnest spirit, full of Christ and His salvation, and suited to be useful. The author's style and method of treatment are oratorical, and we find many vigorous and eloquent passages. He gives no doubtful sound on the subject of temperance and other questions of reform. In the sermons on Waiting for the Lord, Armageddon, Day of Judgment, First Resurrection, Millennial Kingdom, and Israel's Destiny, Dr. Cross takes chiliastic ground, maintaining a pre-millennial advent, a visible reign of Christ on Earth, and a restoration of Israel to their own land.

CONGREGATIONAL PUBLISHING SOCIETY, BOSTON.

An Inquiry concerning the Relation of Death to Probation. By G. Frederick Wright, Professor of the Language and Literature of the New Testament in Oberlin Theological Seminary; author of "The Logic of Christian Evidences," and "Studies in Science and Religion." pp. 114.

Does death end all, or is the period between death and the general judgment one of probation? This is the question discussed by Prof. Wright in this little book. His answer to the first part is in the affirmative, and that, of course, implies a negative answer to the second. Although this is regarded a harsh view by some, and as not granting enough to the long-suffering of God, there is nothing harsh in the tone of the author's treatment, and he clearly shows that any other view finds nothing like an adequate support in the Scriptures. After presenting the passages quoted by those who oppose the orthodox view, he says: "It is evident, from even a cursory inspection of the passages adduced, that those who believe in a continuance of probation beyond the grave do not get their belief from Scripture." And further on, he shows with convincing force, that the

accepted view of the Church cannot be charged with making God less just and merciful than the other. It is a brief but clear and forcible treatment of the subject.

AMERICAN TRACT SOCIETY, 150 NASSAU ST., NEW YORK.

Christianity's Challenge; and Some Phases of Christianity, Submitted for Candid Consideration. By Herrick Johnson, D. D. pp. 269.

This is sometimes called the age of doubt, and it is well that its exigencies be met by those set for the defence of the truth. In this line and for this purpose Dr. Johnson has prepared these lectures. They were delivered some time ago before the Young Men's Christian Association of Chicago. A few additional papers are found in the same volume.

It is doubtful whether the weapons of defence could have fallen into better hands. In quick succession blow follows blow against the carping and unscientific criticism of the day, and convincing evidence is given of the strong and impregnable condition of the Christian citadel. It is just the right book to put into the hands of young men, especially those who have been at all affected by the flippant criticism of blatant infidelity. The American Tract Society does well in issuing it among its many other excellent publications for general readers.

JAMES R. OSGOOD & CO., BOSTON.

Episodes in the Lives of Men, Women and Lovers. By Edith Simcox. First American from the last London Edition. 1882, pp. 305.

The eleven papers composing this book seem to have been written during some easy half-hours, when the writer cared little what she said or how she said it. There is such an easy-going, "don't care" air about them, that this impression seems entirely natural. Indeed, the easy-going nature of the style goes so far as to affect the clearness of thought and cast around it a certain degree of mysticism.

Most of the papers have a story running through them, but the story seems to be given, not so much to interest the reader as to furnish to the writer a string, on which to hang a series of moralizings or general reflections on men and things and ideas. Among these reflections are some real gems of thought, which compensate in large measure for the mistiness and want of directness in much that is said. When religious matters are touched upon, the tone of expression is half slighting if not directly anti-religious. The book is English, not simply in language but in its examples and general style of treating the subjects introduced.

I. KOHLER, 911 ARCH ST., PHILADELPHIA.

Hubner's Biblical Stories. From the Old and New Testaments for Youth and Public Schools. Remodeled and improved by C. A. Koerner, to which are added easy questions, a short History of the Christian Religion, with fifty-two new Illustrations, and a Map of Palestine. Translated by J. C. Oehlschlæger. New Edition. 1882, pp. 466, 36.

Here is an excellent book for boys and girls from the time they can

read with some degree of proficiency till they become adults. The stories of the Bible are given in such English as is met with in other books and not constrained by what may be called a literal translation. And yet the language is faithful enough to the originals to give the stories as they really are and not so modified in language as to make them different in substance. The questions at the bottom of the page make the book convenient for examining the children of the household on what they have read. The illustrations constitute an additional attraction especially for the young.

Sunday-school Album, containing sixty-four Texts from Holy Scripture.

Arranged after the German of Karl Gerok, with Translations by Mary Welden. pp. 64.

A neat little volume, each page containing a verse or two from the Bible followed by an appropriate poetical quotation. It is something that will please the children of our Sunday-schools.

G. P. PUTNAM'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co, Philadelphia.

The Sabbath Question. Sunday Observance and Sunday Laws. A Sermon and Two Speeches by Leonard Woolsey Bacon, Pastor of the Park Church, Norwich, Conn. Six Sermons on the Sabbath Question, by the late George Blagden Bacon, Pastor of the Valley Church, Orange, N. J. pp. 263. 1882.

This little volume ought to have a wide circulation among intelligent Christians. It contains bold and wholesome truths which in some circles it requires a martyr's courage and a Bacon's independence to maintain. It is not near so perilous to confront the ungodly world with a denunciation of its wickedness as it is to tell certain Christian people that they have substituted human traditions for the law of God. The attempt to be wiser and holier than God, is an old and subtle device ensnaring the consciences of men who would resist to the death all direct opposition from the devil. That device is here unmasked as is likewise that other expedient which doubtless has its origin in the same quarter, of supporting a good cause by bad methods and false reasons.

George B. is not the savage iconoclast that Leonard W. is well known to be, and his sermons are on that account essentially more edifying, but both are in accord on the main question, holding that the Lord's Day finds its true observance not in Judaism, much less in Pharisaism whether Jewish or Christian, but in that principle of love which is the fulfilling of the law, "which is the one great law and the only law of Christ."

On the matter of Sunday legislation the principle is stoutly maintained that whatever be the conscientious variations among men as to the binding force of the third Commandment, there is no room for variation among Christians or any other good citizens on the point that *human laws* are to be obeyed as under God's authority, and for God's sake. Our peril

lies not so much in becoming a nation of Sabbath-breakers as in becoming "a nation of law-breakers." Law, while it is law, whether in respect to the Sabbath or temperance or any other cause, must be enforced and obeyed. Looseness here means moral and national ruin.

D. APPLETON & CO., NEW YORK.

The Prophets of Israel and their Place in History to the close of the 8th century B. C. Eight Lectures by W. Robertson Smith, LL. D. pp. xvi, 437. 1882.

Dr. Robertson Smith in this volume proceeds to apply his theory of the history of Israel and the construction of the Old Testament record to the elucidation of the place and work of the prophets in Israel. We say his theory; but it is his only in the sense that he popularizes and lights up with the charm of a felicitous manner and style what he has got wholly from others. He acknowledges very frankly that he is indebted for the most important part of his theory to Duhm, and most especially to Prof. Wellhausen. It is only necessary for the English reader to consult Wellhausen's article on "Israel" in the 9th edition of the *Encyclopædia Britannica* to see that this acknowledgment is not too great. The seeds of all Dr. Smith's thoughts are there.

We may dismiss then the question of originality with reference to this book: it is original only in the graces of its style, and its lucid and happy way of applying its borrowed ideas to the general consideration of the life of religion. But there is one other point in which it is certainly original, and that is the ingenious combination of a criticism of the contents of the Old Testament documents which is revolutionary, with an acceptance of those documents and the revelation given in them and the history of the development of religion in Israel as a supernatural revelation from God.

The theory which Dr. Smith claims to be demonstrated (that is a strong word, but is his own), with respect to the history of Israel and the documents which give us that history, is, that the Priestly Legislation contained in Deuteronomy respecting the Temple Service, and the Levitical ministry did not exist before the exile to Babylon. This is the theory of Prof. Wellhausen adopted by Dr. Smith as demonstrated. It is, it will be seen, a revolutionary theory: it throws into confusion all the received conceptions of the divine work in Israel. It makes the conception of the development of a divine plan of redemption in the history of Israel fall to pieces. If the whole scheme of the Temple Service, the ministry of mediation through the priests, and the sacrificial system, is only a late invention thrust into Israel's history when the nation had gone to pieces and was scattered in exile, then the divine idea which the New Testament finds in the Old Testament rites and ceremonies and types evaporates. It is gone, for what it was built on is seen to be a falsehood. This consequence Prof. Wellhausen does not trouble himself about; if the reconstruction of the history of Israel pulls out the corner-stone of Christian

theology, the doctrine of a divine suffering Saviour typified in all the history and religion of ancient Israel, then so much the worse for Christian theology.

But Dr. Smith proposes to accept the new criticism, and yet save the old theology. The Levitical Legislation with its types and sacrifices was a divine idea, a revelation by shadows of the great truths of Christianity to be unfolded in the New Testament. But this system was not brought out at the beginning of Israel's history by the legislation of Moses, but was the outcome of ages of trial and failure of a simpler, more undogmatic dispensation. All this Dr. Smith unfolds in his previous volume *The Old Testament in the Jewish Church*.

Now of this reconstruction it is to be remembered that it is based on two quite separate lines of argument: one line is that of a minute literary analysis of the documents of the Old Testament and a detailed comparison of the legislations with the history; thus, for instance, Dr. Smith points out (p. 109) that the Book of Chronicles presupposes the whole Pentateuch; it contains subtle allusions to every main feature in it; while the Book of Kings accepting the former part of Deuteronomy knows nothing of the Levitical Legislation. From this it is argued that the Levitical Legislation was not in existence when the Book of Kings was written. But that style of reasoning would compel us to infer that the whole of the Pentateuch was not written till after the Book of Chronicles, because the Chronicler knows nothing of the Great Day of Atonement: so there must be room for a still later development. But the Samaritan Pentateuch and the Septuagint Version fix a limit beyond which no further development is possible. Very naturally another batch of critics, headed by Kayser, are skirmishing with a design to show that the Samaritan Pentateuch was much later than has been hitherto supposed; and so Wellhausen and Kuenen are threatened to be devoured as they devoured Ewald. This line of argument is technical and must be left to the philologists, archæologists, and other experts in that line, to be fought out.

The other line of argument is more open to the popular understanding; it is contended that the whole of the Pentateuch could not have been written at the time of the Mosaic legislation because a great deal of it was systematically ignored and disobeyed by king, priest and people. But this proves too much. This would compel us to believe with Wellhausen that the Decalogue was not in existence before the Babylonian captivity, because the command with reference to graven images was so steadily disregarded. But Dr. Smith is hardly prepared to go that far. He has declared his belief that the Decalogue was of Sinaitic origin. But the whole style of argument which from the neglect of a law or revelation infers its non-existence is too weak to avail much. Graf compares the writer of Chronicles to a Roman Catholic historian of the middle ages assuming that all the institutions of the Roman Catholic Church originated in the time of the apostles. But apply that kind of argument to the theology of

the New Testament; how easy it would be to show that the Epistle to Timothy which declares that "there is one God, and one mediator between God and man, the man Christ Jesus," must have been written by Melancthon, because for hundreds of years there had been mediators innumerable in the Christian Church from the Virgin Mary to Catharine of Siena.

The fact is these minute critics of the text often show a marvelous ignorance of how human nature really works. The simplicity which argues that a law could never have been promulgated because it had been systematically disregarded is the sort of thing which stamps a mind as a closet-mind, which lays down deductively a theory of human nature without regard to the lessons learned from history. Such conceptions of human nature remind one of the saying, "it may be reason, but it is not man."

We have spent so much time on Dr. Smith's theory that we have only small space in which to notice his application of it in this volume to the work of the prophets.

In brief, we have to say that his theory of the rise of the prophets seems to us in the highest degree improbable. On his theory of the development of religion in Israel there has been no time for them to grow. They are precipitated on us *per saltum*. One year we have a crude mass of low superstition hardly to be called religion, and the next, lo, out of this coarse, degraded mass spring a body of writers with the spiritual deep visions of the prophets.

The first lectures are devoted to showing that Israel was not monotheistic in its religion before the time of Elijah, and that religion generally in the chosen people was in a low, degraded state not much removed from the polytheistic religions of the surrounding Canaanite tribes. This theory of the non-monotheist character of the Israel of Moses' times and those succeeding is poorly made out, and if it were made out would make the rise of the prophets out of such a mass, one of the inexplicable problems of human nature. How Dr. Smith can credit to the time of Moses the first chapter of Genesis and such conceptions of the Divine Being as we have in Abraham's words, "Shall not the Judge of all the earth do right?" and then say that the faith of Israel was not monotheistic passes us. It is like Matthew Arnold's famous dogma that the Jews never had the idea of a personal God, but only of a "stream of tendency which made for righteousness."

Happily his treatment of the prophets themselves and their message and function is separable from his theory of their origin. When we have once left behind the improbable theories of the first lectures, and follow his elucidation of the message the prophets bring we are charmed with the new light which under his treatment springs up out of the old, familiar passages. It is no small thing to have the literature of the Old Testament set in the frame of history as he has done it, and see traced for us the genesis of the prophecies of Amos, Micah and Isaiah, from the events of the times. For this every reader of this striking book owes Dr. Smith thanks.

ANSON D. F. RANDOLPH & CO., NEW YORK.

Life in Hawaii. An Autobiographic Sketch of Mission Life and Labors, 1835—1881. By Rev. Titus Coan. pp. 340.

If any one is authorized to speak on the subject of the marvelous transformation of the Sandwich Islanders by the power of the Gospel, it is the widely esteemed author of this volume who devoted almost half a century to missionary labor in Hawaii. He tells his tale in a fervid thrilling style capable of holding the attention of almost all readers.

While the work may be heartily commended to all, it is to be hoped that it will fall into the hands of such as have become skeptical of the divine origin of Christianity or who may question its claim as the sovereign remedy for human degradation, barbarism, misery and vice. Let our S. S. libraries be filled up with books of this character. They will promote an active interest in missions and strengthen faith in Christ. An extended index is added and a striking portrait of Mr. Coan forms the frontispiece.

ROBERT CARTER AND BROTHERS, NEW YORK.

For sale by S. W. Harman, Baltimore.

God's Light on Dark Clouds. By Theodore L. Cuyler. Pastor of Lafayette Avenue Church, Brooklyn. pp. 162. 1882.

Dr. Cuyler is unsurpassed in the capacity for drawing from the Gospel and pouring into stricken hearts the fervent sympathy, sweet consolation and strong comfort which the volume of revelation supplies. The bright, cheering effusions which make up this neat little volume reveal the same tenderness of heart and grace of style which have made him a universal favorite among Christian readers.

ANDREAS DEICHERT, ERLANGEN.

Gesetz und Propheten: Ein Beitrag zur Alttestamentlichen Kritik von Lic. C. J. Bredekamp, Privatdocent der Theologie in Erlangen. pp. 203. 1881.

The assailants of the integrity and antiquity of the Old Testament are calling the defenders of the truth to their guns. And sure enough, it is Lutheran Erlangen, that bulwark of the faith, which gave Delitzsch and Luthardt to do battle on "the field of Leipsic" and which still holds within its walls such standard-bearers of theology as Zezschwitz and Frank, which now sends forth Bredekamp to "hold the fort" against the onset of Graf, Kuenen, Wellhausen and Robertson Smith.

By the careful study of this little work the reader is convinced that the Pentateuch is not a prototype of the Isidorean decretals in the ninth century, and he feels relieved of the perplexity of explaining the divine sanction to literary forgeries and pious frauds. Bredekamp exposes the utter weakness and the fallacies of the position from which the attacks of the critical school have proceeded, and reviews under a glaring light their discordant theories, their reciprocal contradictions and their prodigious inconsistencies. From their concessions he forges weapons by which their

favorite theories and hypotheses are overthrown, and shows up the mockery of the scientific method so long as it does not include all the facts. He himself makes concessions which are likely to startle certain minds, but by abandoning unimportant out-posts he reinforces the citadel.

The discrepancy between the ideal and the actual, between the law and the history of the period before the exile, is not denied. On the other hand it is simply a desperate cutting of the knot to assign the origin of the law to the close instead of the beginning of Israelitic history, making Ezra, a thousand years later, instead of Moses, the founder of the specific features of the Old Testament religion. Were the sources of Church history for a thousand years as meagre as they are in regard to Old Testament times, the future historian following the course of the critical school would show that Roman Catholicism from the fact of its teaching on essential points the very opposite of the Scriptures, was not in possession of the Scriptures, and that their real author was Martin Luther.

The question in Biblical criticism is no longer the Mosaic authorship of the Pentateuch which Bredekamp does not defend, but the antiquity of its essential features and the recognition of their divine authority by the prophets. The former point could easily be determined had we a proper history of the Hebrew language with results generally accepted. But as long as Fürst can assign to pre-Mosaic times certain passages in Genesis which Wellhausen assigns to the post-exilic age, these eminent specialists confounding the character of a language at the beginning with that at the close of a period extending over a thousand years, the language itself can not prove a factor in the solution of this problem. From his clear and masterful analysis of the facts, the author reaches the conclusion that Old Testament prophecy is throughout rooted in the covenant established through Moses. And if there was a covenant then there must have been a popular knowledge of that covenant. A permanent covenant relation requires a Thora just as the new **ברית**, Jer. 31 : 33, will have its Thora. Such a Thora, embracing cultus as well as morals, was extant in a written form and is acknowledged in the prophetic literature as a divine norm. It is not therefore the sacrificial ordinances as such which the prophets condemn but the practice of the people.

Only in case the law required all sins to be expiated by sacrifice would it become irreconcilable with prophecy. This is clearly not the case. Not only does Deuteronomy the same as prophecy demand moral obedience and repentance but the priestly codex itself knows atonement only for sins committed ignorantly and without thought, and not for presumptuous sins. The Thora regards sacrifice by no means as a substitute for repentance. Atonement is not intended to provide for the whole compass of sins, but primarily for theocratic sins, and even though moral delinquencies are not out of view it is required of the offender to bear the sin upon his conscience and to make confession of it. Atonement could be efficient only upon the condition of a godly fear and penitence, which in the case of the

wicked were wanting. Even its efficiency consisted only in *καθαρότης τῆς σαρκὸς*. The external offering related merely to the ceremonial aspect of the offence and while it pointed to the inadequacy of one's personal services, and the necessity of some divine expiatory provision, Lev. 17: 11, the very defectiveness of the latter and its constant repetition prefigured a perfect expiation and redemption.

The popular faith was the reverse of this. The external offering sufficed in its view to propitiate God. It put the outward work in the place of repentance. Through the performance of that, man is excused from this. While therefore in the Thora heart-piety and repentance are pre-supposed as the necessary substratum of all sacrificial offerings, prophecy had to deal with a guilty, covenant-breaking people who hoped to pay for their unrepented sins by magnificent sacrifices.

The prophets do not deny the divine sanction for sacrifices as given in the Mosaic legislation, nor do they contest the divine acceptance of sacrifices per se. By such a course they would have violently broken with the entire history of the people, for the cultus was most intimately interwoven with their life throughout all of their history. But the debasement and perversion of the sacrifices are condemned. Not *the* sacrifices, but *your* sacrifices Jehovah rejects. The internal frame of the heart is always the essential element demanded by God. This moral element being the underlying basis of the entire cultus in the Mosaic law—which is the salient fact overlooked by the critical school—there is no irreconcilable conflict between that law and the prophetic view of sacrifices. Thus from Samuel who sharply contrasts obedience with “dead works,” down to the scribe, Mk. 12 : 33, who estimates the twofold command of love higher than all burnt-offerings, it is the peculiarity of the Old Testament religion and of all true religion to set the outward work behind the inward sentiment, which is precisely what the prophetic literature throughout uniformly and stoutly maintains. It thereby does not antagonize the law, but brings to light its true kernel which lay concealed in the ritual shell of the law. It directs its polemics against the purely external work-righteousness, which like Mediæval Romanism boasted its dead sacrificial rites while it neglected love and mercy, the essential features of the law.

We regret that space does not allow a more extended review of this timely and able work. The substance of the entire volume ought to appear in English at an early date. Had it championed the other side its fame would long since have extended over the world, and its theories been translated into many languages. But the race of truth is proverbially slow, and we shall have to wait with the celebration of the victory over the assailants of the Mosaic law. Enough has, however, been already achieved to indicate the final result. As the New Testament Critical School was employed by Providence to bring out in the end more effectually and irresistably the antiquity and the genuineness of the New Testament Scriptures, so it is already evident that similar services are to be ren-

dered to the Old Testament by these historical critics. Wellhausen, for instance, has demonstrated that it is impossible to fix the origin of the Priestly Codex anywhere within the period of royalty before the exile. As the attempt to assign it to the post-exilian age is proving equally unsuccessful, it can result in nothing less than the acknowledgment of the great antiquity of the Mosaic legislation.

For typographical errors we have never seen the equal of this work in any language.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

History of the Reign of Ferdinand & Isabella The Catholic. By William A. Prescott, new and revised edition, by John Foster Kirk. In three volumes. pp. 504, 508, 574.

Few American authors have obtained a more splendid or a more solid fame than William H. Prescott. The "History of Ferdinand and Isabella," to which he devoted ten years of hard labor was the first of that series of standard historical works which have made his name so popular among all classes of readers and which have been translated into the principal modern languages. And it was the extraordinary merit of this work, which in the estimation of distinguished scholars both in this country and in Europe raised Mr. Prescott at once to a very high rank among the historical writers of the world. The "History of the Conquest of Mexico" and the "History of the reign of Philip II" may not fall beneath the former work in historical and literary excellence but they cannot surpass it. For reliable information on the most interesting period of Spain, for vivid description and thrilling narration, for clearness, grace and eloquence of style, it would be difficult to find anything in the range of popular literature superior to it.

The publishers have recently brought out a new edition of Mr. Prescott's works complete in fifteen volumes. They contain the author's latest corrections and additions with the careful supervision of Mr. John Foster Kirk, the author's friend and collaborer. This "STANDARD EDITION" is illustrated with maps, plates and engravings and is bound in fine English cloth with black and gold ornamentation. A "new popular edition," at greatly reduced rates (\$1.50 per volume), is printed from the plates of the "new Revised Edition." It is very handsomely and substantially bound in a new style of cloth with letter press and paper eminently pleasing to the eye. We are glad that literature possessed of such high merit and put up in such an attractive form has been placed by the enterprise of this great house within the reach of all readers.

Leaflets from Standard Authors. Prescott. Passages from the works of William Hickling Prescott. For Homes, Libraries, and Schools. Compiled by Josephine E. Hodgdon. pp. 87.

The aim of this series of *Leaflets* is to afford our young people some acquaintance with the writing of our best authors. They are intended for teachers and parents, and are given in two forms, that of single leaves for

distribution among the pupils, and the larger compilation of the pamphlet in which the extracts comprise from three to six pages. This first number contains a sketch of Prescott with selections from "The Conquest of Mexico," "Ferdinand and Isabella," &c., exhibiting the author's charming style and exciting the thirst for a deeper drink of his excellent productions. The aim and the plan for its realization must alike commend themselves to those who are concerned for the intellectual tastes and habits of the young.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Luther at Wartburg Castle. A Reformation Story of 1521. By the author of "Fifty Years in the Lutheran Ministry."

Luther at Coburg. From the German of Pfeilschmidt, with additions by John G. Morris, D. D., LL. D. Two vols. in one. pp. 98, 142.

The author of "Fifty Years in the Lutheran Ministry" bids fair to write some day a work entitled "Seventy-five Years in the Lutheran Ministry." Whatever other productions he may in the meanwhile give to the public and whatever he may publish after that, he will doubtless up to the last hour of his life be found writing upon the immortal and inexhaustible reformer. On this theme his enthusiasm never cools and his graceful pen never wearies. We use this verb first intransitively—then also transitively. The readers will never tire as long as the author himself remains indefatigable. We are impatient with him only on one point and that is that he confines himself to these fragments of Luther instead of giving us one great complete volume, worthy at once of the reformer and of his American biographer.

Woman in the Reformation. By Emma Louise Parry. pp. 204.

This sketchy and attractive little volume is likely to find a large circle of readers. Its aim indicates the desire to speak for woman. It begins of course with the mother of Luther, and passes from her naturally to Ursula Cotta and thence to Katherine von Bora. We are a little surprised that but a single example, Katherine Willoughby, is taken from English women of the Reformation. The land of Anne Boleyn and Queen Elizabeth produced in that epoch not a few noble women whose faith and heroism add lustre to Protestantism and to womanhood. A number of these sketches appeared originally in *The Lutheran Observer*. Their issue by the Publication Society in a square 18mo. form, upon stiff, tinted paper with tasteful binding, reflects credit upon our publishing house which is steadily growing in enterprise and efficient service to the Church.

Hilda, or God Leadeth. By Franz Hoffman. Translated from the German by Miss M. P. Butcher. pp. 201. 1882.

This is one of the "Fatherland Series," second to none in interest and the value of the lessons taught. The story is connected with the persecutions in Poland, and shows the sustaining power of an abiding trust in

God in the midst of the most trying experiences, and the happy outcome of faith in Providence and fidelity to a trust that often proved a heavy burden. It should find a place in every Sunday-school library and be read by every pupil. Its influence will be found wholesome in the highest degree.

LUTHERISCHER CONCORDIA VERLAG, ST. LOUIS.

M. C. Barthel, Agent.

Dr. Martin Luther's Kirchen-postille. Evangelien-Theil. Herausgegeben von Dr. J. G. Walch. A new stereotyped Edition published by direction of the Ministerium of the Germ. Evangelical Lutheran Synod of Missouri, Ohio and other States. Large quarto. pp. (double column) 2429.

The value of organization and enterprise never had a more conspicuous illustration than in the growth and universal success attending the history of the Missouri Synod. Lutherans have in greater or smaller bodies occupied this country for several centuries, but who would ever have accused any of these bodies of projecting the publication in this country of a new edition of Luther's works? And had any Synod or society been bold enough to conceive or attempt such an undertaking, the failure of the project would undoubtedly have demonstrated its folly and futility. But here is a band of Lutherans who are a unit in organization and with whom to resolve means to act. They have a publication-house which has been characterized by marvelous prosperity, and back of this publishing agency is their Synod, which some time ago directed that a new and revised edition of Walch's Collection of Luther's works be published. And here is the result, surpassing in the promptness of its appearance and the quality of the work, internal and external, the largest expectations.

The complete collection has of course not yet appeared, but in the work before us we have already the third volume. The form is that of a grand quarto, double-column, the paging corresponding to the columns. It is printed on solid and pure white paper, with the clearest and brightest letter press that the writer has ever seen in German, and is bound in strong leather. Firm, substantial, in every respect this edition is worthy of the mighty reformer. Each volume may be purchased separately and no single volume will cost more than \$5.00. The volumes that have thus far appeared sell respectively at \$3.50, \$4.50, and \$4.75. Walch's order will be strictly followed in the division and enumeration of the volumes but time and circumstances are allowed to determine the sequence in the publication of the individual volumes. The first two volumes issued embrace the first Half and the second Half of Luther's exposition of Genesis. The third issue comprises the first Part of his Church-postils, the exposition of the Gospels for Sundays, Festivals, &c., and forms vol. xi. of the Walch Edition. This will be followed in March, 1883, by vol. xii. comprising the second Part of the Church-postils, the exposition of the Epistles for Sundays, Festivals, &c., and some miscellaneous discourses. One or more

supplementary volumes are promised, containing such writings of Luther as are wanting in Walch.

The comparison of all the different editions of Luther's works and the determination to secure the purest text attainable must involve a prodigious measure of editorial labor and they indicate great diligence. The more important and notable variations accompany the text in brackets. We are also informed, as far as can be ascertained, in what year and what locality and on what occasion each sermon was preached.

This volume of Luther's Sermons has justly been regarded as one of his most valuable productions.

It possesses more than an antiquarian interest. It serves more than an appellate purpose, the mere presentation of Luther's views, which to some men is the paramount matter in works from his hand. These discourses are models of the highest type of preaching. For clearness, directness and force, for spiritual marrow, for earnest, saving, gospel truth they have never been surpassed. It would be a priceless blessing to the people of our day if they could everywhere be fed with such nutriment. It would be the salvation of perishing thousands could they hear Christ preached as Luther preached Him. The reformer possessed in his own consciousness a most thorough realization of the way of life and the prime aim of his sermons, as in fact of the Reformation itself, was to show men that sure and blessed way. This is what sinners and disquieted souls need to day. Men often preach as if their calling primarily required of them the reconciliation of science and revelation, the definition and defence of inspiration, and the critical treatment of the sacred text. Luther preached as if he were sent from God with an answer to the soul's cry, what must I do to be saved? Fain would we see this volume on the Gospel-Lessons in the hands of every preacher capable of reading the German. While the laity of course can appreciate them as well, for it is the simplest German style, the preacher who absorbs them will so enrich his own preaching as to communicate to hundreds of his hearers an unspeakable benefit.

The Second Reader. Illustrated. pp. 107.

The Missouri Lutherans are wide awake to the future. Although the German language is used by almost all their congregations, they see that in this country, the English language will prevail, and, if they wish to hold the children born here, they must provide for their instruction in English. This reader is intended for their primary schools. At the head of each lesson the definitions of the new English words introduced are given in German; special care has been taken that no harmful sentiment be inculcated in the lessons; and the whole book is printed and bound in a style that would do credit to our large publishing houses.

BROBST, DIEHL & CO., ALLENTOWN, PA.

BUCHHANDLUNG DES WAISENHAUS, HALLE, A. S.

Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinden in Nord America, &c., &c. A new edition with historical

elucidations and additions from the Archives of the Franckean Institute in Halle, by Drs. W. J. Mann and B. M. Schmucker, with the coöperation of Dr. W. German, Ducal Church Councillor and Pastor at Nordheim, Saxe-meiningen.

A hearty welcome to No. 3 of the first volume of this splendid edition of the Halleian Reports. This issue contains extensive and most interesting and valuable extracts from the Diaries of Kurtz, Schaum and Weygand, covering the years 1745-1750; the proctocol of the convention in 1748 which organized the first Lutheran Ministerium in this country; the Liturgy of 1748, and the "Nachricht" of Muhlenberg's official acts, dated Providence, 1746.

The diligence, thoroughness, and value of the editorial labor are conspicuous, especially in the historical annotations, which occupy about one-half of the work. Among the annotations of this number there is given a savage attack on Whitfield in a communication of an Episcopal missionary to the Secretary of the "Society for the Propagation of the Gospel." This is followed by the statement that *Handschuh's* testimony of Whitfield was just the reverse, and that his favorable judgment of the great preacher is repeatedly confirmed in these Halleian Reports. There is also a full account of the earliest history of the German settlements west of the Susquehanna in the territory now embraced in York and Adams counties.

PORTER & COATES, PHILADELPHIA.

Holidays at Home, for boys and girls. By Margaret Vandegrift, author of "Clover Beach," and "Under the Dog-star." pp. 302. 1882.

The holidays are coming and so are the good books which are becoming more and more the favorite presents of the season. They combine pleasure and profit and that not only for a day or a week but for years and years to come. The publishers are each season making an improvement upon their previous issues. This is especially true of Messrs. Porter & Coates. The present volume surpasses all their former ones. Binding, letter-press, paper, illustrations, subject matter and style, all combine to render this a charming and valuable gift to juvenile readers. It will be a help to both mind and heart. It will improve both their taste and their conscience.

PILGER BOOK STORE, READING, PA.

Reports of the German Evangelical Lutheran Congregations in North America, Specially in Pennsylvania; with Preface by Dr. John Ludwig Schultze, Professor of Theology, etc., etc., at Halle. Volume I, pp. 220.

For the general value of the new edition of the Hallische Nachrichten, we refer to the notice given in this issue of the German print. (See Brobst, Diehl & Co.) We need only here add that this volume gives these Reports, in this unequalled edition, to our English-speaking ministers and churches in an excellent translation. This has been made by Dr. C. W. Schaeffer—which is itself a sufficient guarantee that it has been well done.

An examination confirms this expectation. His controlling aim, to be faithful to the original, has not prevented him from giving it in clear, idiomatic English. The translation includes all Dr. Mann's exceedingly valuable Notes and Appendices. The successive volumes of this important contribution to our historical literature will be most heartily welcomed.

Outlines of Church History. Illustrated. pp. 136.

This is in many respects an excellent little compend of the vast theme of church history, very neatly gotten up, with beautiful type and attractive binding. It is adapted to juvenile minds and humble readers of all ages. It is, we presume, especially intended for Lutherans, the "Reformation Period" and the "Modern Era" being occupied almost exclusively with the history of the Evangelical Lutheran Church. The very meagre references to other denominations are characterized by flings quite incompatible with 1 Cor. XIII, and unworthy of a volume that bears the name of history. Of the Congregationalists, for instance, after their origin and distinctive principle are given in eight lines, we are told nothing more than that they persecuted all whose faith differed from theirs, that they cut off the ears of Quakers and hanged three of them, and that they have various colleges and schools.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

David Livingstone: The story of one who followed Christ. By Louise Seymour Houghton, Author of "The Sabbath Month," "Faithful to the End," &c., &c. pp. 332.

This is an excellent little volume written in a bright, clear style and full of wonderful and most interesting facts for which the world owes a never-to-be-forgotten debt to the great missionary explorer.

Along with the life which it portrays of one of the most remarkable and noble benefactors of the race, it sheds much light upon the moral condition of the Dark Continent and is calculated, therefore, to kindle in the readers an ardent missionary zeal. It contains striking illustrations and a very good map. It is a valuable addition to our Sunday School literature.

The Sociable, The Entertainment and The Bazar. A discussion of church customs by the Rev. Alfred E. Myers, Pastor of the Presbyterian Church of Owasco, N. Y. pp. 60.

This neat little pamphlet calls attention to the makeshifts and mockeries which under the above titles are kept agoing in many churches. The co-partnership thus offered to the devil in the holy work of Christianity is very clearly set forth. It is to be hoped that some liberal Presbyterian may donate a fund to the Presbyterian Publishing House which will enable it to send a copy of this brochure *gratis* to every pastor in the United States.

Journal of the Society of Biblical Literature and Exegesis, including the papers read and abstract of proceedings for June and December, 1881. Printed by Pelton & King, Middletown, Conn.

When we remember that this society is composed of the foremost Biblical scholars in the country, representing all the principal denominations, we may readily anticipate the value of this "Journal" to men who are interested in the scientific study of the Bible. The present number contains exegetical articles from Prof. Abbot on Titus 2 : 13, Prof. Gould 1 Cor. 7 : 15, Prof. Dwight on Rom. 9 : 5, Prof. C. H. Toy on the Babylonian Element in Ezekiel, Prof. Goodwin on the use of *ψυχή*, *πνεῦμα* and connected words, Prof. C. M. Mead on the Interpretation of Exodus 33 : 7—11, &c.

Spiritualism : A Sermon by J. B. Reimensnyder, D. D., Pastor of the Evan. Lutheran Church of St. James, New York City. Published for the congregation by the Lutheran Pub. Soc., Philadelphia, 1882.

Kirchliches Adresbuch für Nord America. Zur Berathung deutscher Evangelischer Auswanderung. *Herzliche und dringende Bitte*, an die deutsche Evangelische Christenheit um vermehrte Kirchliche Fürsorge für ihre Auswanderer. These two pamphlets are from the pen of Rev. John H. Lenker, of Sunbury, Pa. They are published in Germany and circulated there with a view to the promotion of Christian activity in behalf of the spirital interests of German emigrants. The "*Adresbuch*" directs the emigrant going to any part of the United States to the Lutheran ministers resident there, indicating the respective Synods to which they belong. An appropriate certificate from the European pastor to a Lutheran minister of this country accompanies the tracts.

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